A RECONSTRUCTION OF THE ABHIJÑĀNAŚAKUNTALAM

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कालिदासविरचितम्

अभिज्ञानशाकुन्तलम्

SANSKRIT COLLEGE
CALCUTTA
1980

A RECONSTRUCTION OF THE ABHIJÑĀNAŚAKUNTALAM

Edited by

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M.A. Ph.D. (Cal.), B. Litt. (Oxon.).

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कलिकाता संस्कृतमहाविद्यालयगवेषणाग्रन्थमाला—ग्रन्थाङ्कः ९०

कालिदासविरचितम्

अभिज्ञानशाकुन्तलम्

पश्चिमवङ्गीयसर्वोच्चशिक्षाधिकारस्थितेन
एम्. ए, पि. एइच् डि, वि. लिट् (अक्सफोर्ड) उपाधिधारिणा
अध्यापकेन श्रीमता दिलीप कुमार काञ्जिलालेन
सम्पादितम्

१९०२ शकसंवत्सरे कलिकातानगर्यां प्रकाशितम्

Dedicated to
Late Professor Sivaprasad Bhaṭṭāchāryya.
of
hallowed memory.

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Foreword

The Abhijñānaśakuntalā, which is deservedly the most popular of Sanskrit dramas, has, over a period of nearly two hundred years, appeared in a large number of editions, and in numerous translations in many languages. Its popularity in the preceding centuries is attested by the large number of manuscripts of the text, many commentaries on it, and abundant quotations from it in works of literary criticism and in poetic anthologies. It has been the object of Dr. Kanjilal to edit the drama on the basis of a very extensive collection of manuscript material and a full utilisation of all the available commentaries on the text.

The text of the Śākuntalam has come down to us in various recensions which Dr. Kanjilal has been able to classify into six main groups, namely the Bengal, Mithilā Kashmiri, Devanāgari, Mixed Devanāgari and South Indian. recensions. Representative manuscripts of all these recensions have been consulted by him and the number utilised in his critical apparatus is 36. The total number of manuscripts in existence is estimated by him to be about 270, būt those used for the critical apparatus provide a record of all significant variants.

In view of the existence of different recensions the question arises as to which of these best represents the original text. The most important difference is the length of the drama of which the number of verses can vary between extremes of 230 on the one hand and 185 on the other. In addition certain episodes are either shortened or absent in the shorter versions. The longer version is represented by the Bengali manuscripts, and the shorter in various degrees by the other recensions. The printed editions have most commonly been based on the Devanāgari recension. On the other hand R. Pischel, notably, argued for the originality of the Bengali or eastern recension, and this view is also

accepted and strongly supported by Dr. Kanjilal. A great deal of his introduction is devoted to a critical comparison of the readings of the various recensions with a view to demonstrating the originality of the version represented by the Bengali manuscripts, a point which he may be regarded as having definitely established. On two particular respects the superiority of the Bengali manuscripts is outstanding, namely in the correctness of the Prākṛt and in the metrical form,—a fact which is clearly demonstrated by him. As elsewhere the manuscripts of the play are mainly of fairly modern date, but a Newari palm-leaf manuscript of it is dated to the 12th Century, and its version agrees closely with the eastern recension. The commentators are also mainly recent, the oldest being Kaṭayavema who commented on the southern recension. On the other hand the best and most competent commentators, Śaṅkara and Candraśekhara comment on the Mithilā and Bengal recensions respectively. The other comentators are of less importance but they have all been diligently examined by Dr. Kanjilal.

Important evidence for the text of the Śakuntalam is to be got from the writers on poetics and the compilers of anthologies. Dr. Kanjilal has studied these carefully and used them to support his thesis that the Bengali version of the play is the most original. Echos of Kālidāsa in later writers Harṣa, etc are used to the same effect. Dr. Kanjilal has put a great deal of effort into this edition, and this effort can be be regarded as justified by the result. The critical edition is exhaustive and reliable.

T. Burrow
Boden Professor of Sanskrit (Retired)
University of Oxford.

PREFACE

The problem of the Śākuntalam baffled the indological world for a quite long time and fortune favoured me with a chance to have a probe into the problem anew when the Association of Commonwealth Universities, U. K. offered me a Fellowship at Linacre College, Oxford for study and research. I came across the oldest 12th Cent. Manuscript of the Abhijñānaśakuntalam in course of my preliminary search for Mss. in India, in the Asiatic Society, Calcutta. On arrival at Oxford I came to know of some hitherto unknown Śāradā Mss. in the Bodleian Library as well as of the unutilised Shum Sher collection. These Mss. enabled me to judge the whole problem of the reconstruction of the text of the Śákuntalam in an entirely new perspective. Except a number of articles of late Prof. Belvalkar and of Prof. Pischel there had been no serious attempt before to present an integrated picture of the various recensions by collecting all the Mss., the commentaries and the printed texts of the Śākuntalam. A critical edition on the basis of all these available Mss. and editions had been a desideratum of the scholars and the present work seeks to meet this need. The reading of this text has been based on the 12th cent. Newari Ms. supported by seven other Bengal Mss. and four Śāradá Mss. of which two complete ones and one incomplete one have been utilised here for the first time. The Shum Sher Collection has also immensely helped us apart from the India Office Mss. to find out the best reading. The sixteen commentaries used herein for the first time furnish an idea of the distribution of the text of the drama throughout India for about 300 years. Analysis of the number and the contents of the Manuscripts, as well as of the paleography reveals that seven types of the reading of the text, viz, Bengali, Mithilā, Kāshmir, Mixed-Devanāgar and Retrenched Devanāgar, Newari and the South-Indian were known in India from pretty old times. The testimony of the most celebrated 17th cent commentator Candraśekhara as well as of Śaṅkara. another 16th cent. scholiast also confirms this. From direct and indirect references about the contents of about 100 or more Mss. written in Devanāgar script, it has become clear

that the greater part of the Devanāgar Mss. contains a mixed type of text embodying about 200-210 verses having features of the Bengal, Mithilā and the Kashmir recensions, for which we prefer to designate them by the term 'Mixed Devanāgar Recension'. The growth of the recensions is a historical process extending over centuries. The authenticity of the Mithilā recension has been questioned by scholars, but Candraśekhara had admitted the existence of a Tirhut version as early as 1600 A.D. and the wide consanguinity of the readings of Śaṅkara's text with the 12th cent. Newari Ms. strongly suggests that the genesis of the Mithilā recension goes back to the 15th cent. From detailed enquiries we have roughly measured the number of the Mss.of the text of the drama as about 270 and of the Commentaries as about 90. Of these, 36 Mss. of the text and 17 Mss. of the Commentaries appeared representative to us and these have been included in the critical apparatus.

The main area of divergence between the longer text represented by the Bengal-Mithilā-Kashmir family and the mixed and retrenched text represented by the mixed and retrenched Devanagar and S. I. family centres round the following points; parts of the first act embodying the conversation between the hermit girls, a few passages in the 2nd act, the so-called Śṛṅgāric elaboration in the 3rd act, some passages in the 4th act, the order of the speech of the Chamberlain and the King at the outset of the 5th act, the identity of the celestial nymph and the speech of the frightened Chamberlain in the 6th act and the entr'acte in Act VII. The nomenclatures at the end of the acts, the names of the dramatis-personae and lastly the forms of Prākrit vary widely. Comparative study of all literary sources reveal that the Bengal recension retaíns the correct forms of the spelling of the names of the dramatis-personae, e. g. Duḥṣanta, Mādhavya, Pārvatāyana, Nāgaraka etc., and the exact identity of the celestial nymph i. e. Miśrakeśī as also the correct designation of the interludes. Analysis of the contents of the Kashmir, Mithilā and Bengal Mss. reveal that the greatest amount of alterations of all sorts, e. g. *cacoethes scribendi,* misplacement, omission, insertion and scribal vagaries had taken place firstly in the Kashmir text and then in the Mithila. The Bengal Mss. are remarkably free from these defects. There are clear signs which seem to suggest that the Kashmir recension might have evolved

out of a distorted Ms. tradition of the Eastern region. As we analyse the āryās written in Prākrit we find the Bengal recension retaining the best and the correct form of all the āryās., conforming purely to the śāstric pattern of Piṅgala, The evidence of the works on poetics and anthologies authenticate the existence of the alleged inflated text from the 9th - 12th cent. A. D. throughout Northern India. The citations from the Śak. occurring in the works of the Kashmir Poeticists like Anandavardhana, Rājaśekhara, Abhinavagupta, Kṣemendra and of others like Bhoja, Hemacandra, Narendraprabhasūrī and the grammatical work Gaṇaratnamahodadhi and from the Sāhityadarpaṇa are more than enough to prove this. Two examples from the anthological work SRK. testify to the order of the verses and the arrangement of the prose-text at the beginning of act V. The Saduktikarṇāmṛta, the Subhāṣitāvalī and the Sūktimuktāvalī equally confirm the existence of the readings belonging to the larger text preserved through the Bengal-Kashmir-Mithilā family in the various parts of Northern India in the 13th and 15th centuries.

Examination of the literary sources reveals that the three dramas of Harṣa have accepted from the longer text the concept of the two creepers Mādhavīlatā and Navamālikā, the bee-episode and the benumbing of the thighs, all of which occur in the 1st act of the drama Abh. Śak. These dramas have also quoted verbatim words and expressions from the Śak. and in modelling the love-scene of the Ratnāvalī and the Priyadarikā the imageries i. e. the placing of the petals of lotus on the breast and wearing the lotus-stalk in the 3rd act of the Śak. have exerted considerable amount of influence. The Bālarāmāyaṇa and the Viddhaśālabhañjikā of Rājaśekhara, the Kādambarī of Bāṇabhaṭṭa, the Dasakumāracaritam of Daṇḍin and the Caturbhāṇī. also show traces of the influence of the longer text. These literary references authenticate the longer text before the 7th cent. A. D.

The application of the principles of higher literary criticism justifies the literary motifs behind the introduction of the two creepers in Act I, the whole śṛṅgāric elaboration in act III, the particular arrangement at the beginning of Act V. and the introduction of the verse "tumhe jjeva" therein. The spurious character of the entr' acte in the

Nākalāsikā episode has also been proved. The application of the comparative method of study has enabled us to justify the passages which sound like repetitions and a clear exposition of the fundamental trends of Indian outlook and tradition will further help a text-critic to evaluate those portions which have so far been dubbed as 'inflated' in a new perspective.

Study of the different forms of Prākṛt reveals that the Bengal recension has uniformly retained the correct form of Śauraśenī and Māgadhī Prākṛt inconformity with the rules of Vararuci and Hemacandra. Next to Bengal only the Kashmir text retains the somewhat reliable forms of Śauraseni and Māgadhī, while in the two Devanāgar, the Mithilā and South Indian recensions the Prākṛt is only an uncritical mixture.

From all these evidences it can be firmly concluded that the Bengal recension as reconstructed here with 225 verses retains the most correct and dependable reading of the original drama as written by Kālidāsa and that the text has been best preserved in Bengal on account of the existence of a cult of Ms. as attested by the Hayaśīrṣa Pañcarātra. Historical reasons may also be found for this. There are evidences that the text was known outside India in some form as early as the 13th cent. A. D. Even in this day the great popularity of this work is attested not only by the evidence of translations in German, French, Dutch and English but also through the Javanese, Siamese and Simhalese adaptations.

It is in the Abhijñānaśakuntalam that the Indological world is both united and divided. My findings raised sharp controversies at Oxford. Nevertheless, the main say of my work was accepted. The present book, it must be said, is a much improved, and altered version of the nucleus originally prepared at Oxford. In order to make the book exhaustive details from Mss. and printed texts have been widely incorporated in the foot-notes. Under one broad heading Dev., B., or S. variants from all the available Mss. and texts have been grouped like V. Bu. Mw. R. etc. and the common reading only has been presented. But in separate printed books these readings appear with slight variations. This has been unavoidable owing to the limited space provided. As regards the two labials व and ब we tender apology for any error that might creep in.

For even in the works of such reputed scholars as Böhtlingk, Burkhard and Pischel difference exists ; Pischel reading "uba" as उब Böhtlingk reading उब and the best Ms. even is not free from this confusion, which becomes all the more visible in the Prākṛt readings of the Mithilā and Kashmir texts. In Prākṛt grammar too, there is no fixed rule for distinguishing the two 'va's ; we have generally followed Prof. Pischel in our Prākṛt readings and variants. It deserves mention here that in Iśvaracandra Vidyāsāgara's edn. of Śakuntalā consonants between two vowels have been uniformly elided. e. g. 'arihai' for 'arihadi', 'dahium' for dahidum' etc. We have not noted these in detail.

As regards the forms 'Sandeha', samillatā, saṃbhāvanā' we have generally followed Pānini 8, 4, 58.

I like to recall firstly my indebtedness to late Prof. Sivaprasad Bhattacharyya of hallowed memory who first impressed on me the need of bringing out the basic text of the Śākuntalam on the basis of all the recensions. The guidelines for this work were firstly chalked out by him. To late Principal, Kali charan Sastri of the Sanskrit College, Calcutta I am ever indebted for recommending my candidature to the Association of Commonwealth Universities. U. K. Dr. K. K. Dutta Sastri. M.A.Ph.D. formerly Professor of Sanskrit Language and Literature in the Dpt. of Post-Graduate Training and Research. Sans. College, Cal. found out for me the reference to the cult of Ms. form the Hayaśīrṣa pañcarātra and Dr. R.C Hazra M.A. Ph. D., D. Litt Retd. Professor of Smṛti & Purāṇa was kind enough to point out to me the Paurāṇic sources and to suggest improvements on the critical apparatus. My teacher Prof. N. L. Sengupta M.A.Ph.D. extended his affectionate guidance and encouragement at all stages of the work. This book would not have attained the present from without the help of my wife Dr. Mrs. Kripamayee Kanjilal. M.A.. Ph. D. Kāvyatīrtha. Asst. Professor of Sanskrit. Lady Brabourne College, Calcutta whose specialisation in metrics and in the study of manuscripts under late Prof S. P. Bhattacharyya has helped me to find out the true metrical from of all the 17 Prākṛt āryās of the text and in sorting out the acceptable forms from the mass of Mss. I express my indebtedness in giving me the latitude of discussing many a controversial points belonging to the longer version, with Prof. Bisnupada Bhattacharyya. M. A., P. R. S. present Principal Skt. College, whose emendations have only enriched this work.

My best thanks are due to Mr. Stooke, the Librarian Indian Inst. Oxford and to his staff including Mr. Alderman and Mrs. Gorris and to Mrs. D. M. Woods and her staff at the Oriental Institute Library for their generous help in all academic pursuits. To the Librarians and the Library-staff of the Bodlean Library, the Cambridge Univ. Library, the India Office Library, the State Library, Bonn, the Bibiotheque Nationale, Paris and the Keeper of Mss. Oriental Section, British Museum, London I express my sincere thanks for making all sorts of research accesories available to me as well as for helping me with necessary references from German, French and Siamese books and texts. Sad memory recalls in this context the help extended to me by late Ananda Dharmakirti of the State Bank, Ceylon who secured for me the references to the Ceylonese texts. Thanks are also due to the Curators/Secretaries of the Asiatic Society Calcutta, the BORI, Poona, Madras Or. Mss. Library. Maharaja T. S. M. Library, the Scindhia Inst. Ujjain, the Karala Univ. Mss. Library & the Adyar Library for helping us with original Mss. transcripts and photographs.

Formal thanks will simply belittle the untiring efforts made by Pandit Nanigopal Tarkatirtha of the Publications Dept., Sanskrit College to carry on the printing of the book through a series of setbacks during last six years.

It took me long 12 years to bring the work to its present form. The time consumed by the press for power crisis and unavoidable dilatory spiral was a pretty long one and uniformity in printing could not be maintained. As a result of this lapses may be noticed in cross references of page numbers between the four sections and in Roman numerals of the text. Some misprints have also eluded our notice. These will be duly remedied in the forthcoming editions.

In a work like the Abhijñānaśakuntalam agreement on all points of interpretation is hard to secure. We have tried to present all sides of the possible reconstruction of the basic text. Our labour will be amply rewarded if the scholarly world ponders over the problems and evaluate the suggestions mooted herewith.

My poor words are inadequate to express my deep reverence and gratitude to Prof. Thomas Burrow, Boden Professor of Sanskrit at the Oxford University on whose valuable time and patience I encroached on every saturday

during my stay at Oxford for discussing many a knotty problem on the text. I take this opportunity to express my best reverence for him.

And once more I express my best thanks to the Secretary, Asiatic Society, Calcutta, the Librarian and the Keeper of Oriental Manuscripts in the Bodleian Library, Oxford and the Librarian, Cambridge University Library for kindly allowing me to reproduce the photographic prints of the Manuscripts belonging to their archives in this book. To Mr. J.P. Losty, Assistant Keeper of Mss. Oriental Section, British Museum, I express my indebtedness for supplying some points of information as regards the uncatalogued Mss. belonging to the Museum

Dated 7. 3. 80
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Dileep Kumar Kanjilal

PROLEGOMENA

"*A Reconstruction of the Abhijñānasakuntalam*" edited by Professor Dileep Kumar Kanjilal, is a welcome addition to the Sanskrit College Research Series of Texts and Studies. Kālidāsa's *Śākuntalā* has been for the last one thousand years almost a household word and the existence of a large number of texts, commentaries and critical editions testify to its popularity. The text of the *Śakuntalam* was so far known to us through four recensions-namely, Bengal, Kashmir, Devanāgar and the Southern, to which Dr. Kanjilal has added two more viz. the Mithilā and the Mixed Devanāgar. His classification is mainly based on the study of manuscripts and he has been able to trace literary evidence in support of his classification. On inventory Dr. Kanjilal has been able to trace about 270 Mss. of the text and about 15 commentators, who wrote commentaries on this immortal play. The number of Mss. of the text and of the commentaries used in his critical apparatus stands at 54. The basic difference between the various recensions lies in the extent of the text of the drama, the Bengal-Mithilā family putting the number of verses at about 230, the Devanāgar-Southern family at 189 and the Kashmir and the Mixed Devanāgar group varying in between 190-205. Abridgement or enlargement of certain epīsodes are also to be found in the shorter or larger versions. Among the commentators Candraśekhara and Śaṅkara, both of the early 17th century, commented on the larger version followed by Narahari, while the shorter version was commented upon by Kāṭayavema, the 15th cent. commentator, followed by Rāghavabhaṭṭa and others. Most of the printed texts in the present century are based on the Devanāgar recension. While Prof. Pischel based his valuable edition on the Bengal version, Dr. Kanjilal has also upheld the genuineness of the

Eastern text in the present study. He has carefully examined the Mss. and the commentaries, the controversial portions of the text in Acts I,III,IV, V and VI, the *nomenclatures* at the end of the Acts, the names of the *dramatis personae* in the severāl recensions, the nature of the Prākrit and the various metres used in the different recensions. It is his conclusion that the Bengal version retains the original text of the drama. The citations from the text of the *Abh. Śākuntalam* in the works on Poetics, anthologies and in the plays of Harṣa and other authorities have been used to substantiate his position. Dr. Kanjilal has been able from a careful marshalling of facts to establish that the larger version of the drama was known in India before the 8th-9th cent. A.D. But he has significantly differed from the accepted view in asserting that the alteration of the genuine text started at Kashmir wherefrom the retrenched or altered text passed on to other parts of Northern or into Southern India. Dr. Kanjilal has worked intensively on the text and has brought into light an exhaustive store of information bearing on the *Sākuntalam* little known so far. The present work can thus be treated as the latest compendium on the subject and its importance cannot be gainsaid. But when everything is said the question still remains that succinctness and the scintillating display of imagination found in Kālidāsa, as attested in the adage—

"अमृतेनेव संसिक्ताश्चन्दनेनेव चर्चिताः ।
चन्द्रांशुभिरिवोद्घृष्टाः कालिदासस्य सूक्तयः ॥"

are mostly noticeable in the text, adopted by Rāghavabhaṭṭa, which has found out its own place among the connoisseurs, and this goes against the enlargement noticed in the larger version.

As rightly put forward by Dr. Kanjilal "the indological world is both united and divided on Kālidāsa." Scholars, it is hoped, will welcome this reconstruction as an exhaustive

and reliable compendium with regard to the important textual problems of the *Śākuntalam* though they might occasionally differ on the suggestions put forth by the Editor. But difference, let us hope, will only add fresh stimulus to the study of this immortal classic of the greatest dramatist of India.

7. 3. 80
Sanskrit College
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Bishnupada Bhattacharyya
Principal.

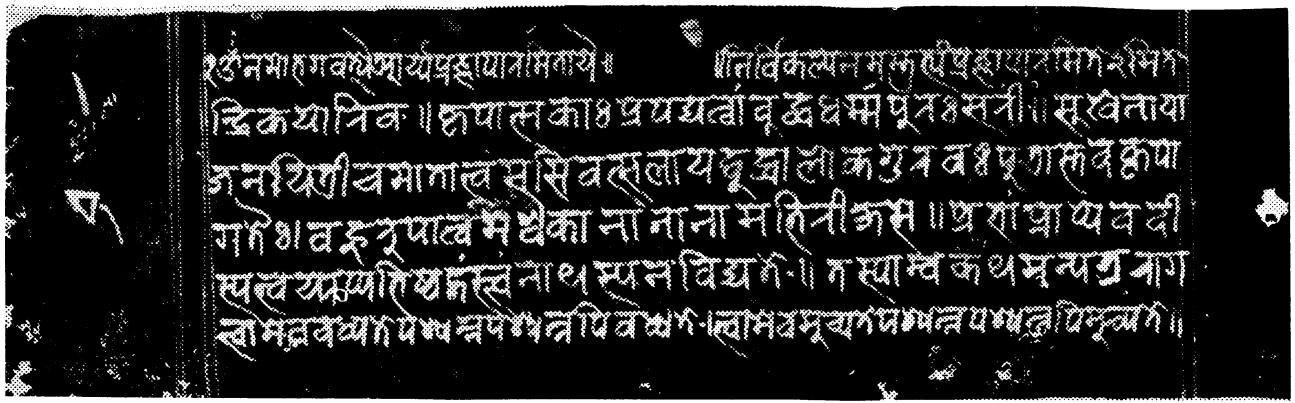
ABBREVIATIONS

1.	Abhijñānaśakuntalam	— A.
2.	Abhijñānaśakuntalāṭippaṇī	— T.
3.	Abhinavabhāratī	— Abh.
4.	Abhinavagupta	— Ag.
5.	Abhirāma	— A.
6.	Aitareya Brāhmaṇa	— Ait. Br.
7.	Alaṃkārakaustubha	— Ak.
8.	Alaṃkāramahodadhi	— Alm.
9.	Alaṃkārasarvasva	— As.
10.	Alaṃkāraśekhara of Keśavasvāmin	— Als.
11.	Amṛtānandayogin	— Amṛt.
12.	Ānandavardhana	— Av.
13.	Appendix	— App.
14.	Asiatic Society of Calcutta	— AS. S.
15.	Bengal Mss.	— B.
16.	Berlin Mss. (Chambers)	— Bl. 1.2
17.	Bhartṛhari Nītiśataka	— Bhr. Ns.
18.	Bhandarkar Oriental Research Institute	— B. O. R. I.
19.	Bhāvaprakāśa	— Bh. .
20.	Bikaner Manuscript	— Bik.
21.	Bodleian Library Collection	— Bod.
22.	British Museum	— B. M.
23.	Burkhard's Śakuntalā Annulo Recognita	— Bu.
24.	Candraśekhara	— C.
25.	Candra Shumsher Manuscripts	— S. I. II. etc.
26.	Chezy's Śakuntalā	— Cz.
27.	Commentary	— Comm.
28.	Devanāgar Mss.	— D.
29.	Dakṣiṇāvartanātha	— Dak.
30.	Damaruvallabha Panta's edn. of Śakuntalā	— Dv.
31.	Daśarūpaka	— DR.
32.	Daśarūpakāvaloka	— D. Av.
33.	Devanāgara	— Dev.
34.	Dhūrtaviṭasaṃvāda	— DV.
35.	Dhvnyāloka	— Dhv.

36.	Edition	— Edn.
37.	Edited by	— Ed.
38.	Ekāvalī	— Ekā.
39.	Gaṇaratnamahodadhi	— GM.
40.	Ghanaśyāma's Commentary	— GH.
41.	Govindabrahmānanda	— GB.
42.	Hemacandra	— Hem.
43.	Incomplete	— Inc.
44.	Indian Institute	— I. I.
45.	India Office Library	— I. O.
46.	Kāmasūtra of Vātsyāyana	— K. Sū.
47.	Kashmir Mss.	— K.
48.	Kaṭayavema, Katavema	— Kv.
49.	Kāvyādarśa	— Kd.
50.	Kāvyālaṃkāra of Bhāmaha	— KL.
51.	Kāvyālaṃkāra of Rudraṭa	— Kvl.
52.	Kāvyālaṃkāra sūtravṛtti of Vāmana	— KLS.
53.	Kāvyamīmāṃsā	— KM.
54.	Kāvyānuśāsana of Hemacandra	— Kā. Sā.
55.	Kāvyaprakāśa of Mammaṭa	— KPR.
56.	Kṛṣṇanātha Nyāyapañcānana	— KN.
57.	Kirātārjunīyam	— Kirāt.
58.	Kṣemendra	— KM.
59.	Kumārasambhavam	— Ks. / Kumāra
60.	Kumārasambhavaprakāśikā Commentary	— Km. Pr.
61.	Kuvalayānanda	— Kuv.
62.	Line	— l.
63.	Mālatīmādhavam	— Mlm.
64.	Mālavikāgnimitram	— Mm l, Mālv.
65.	Mahābhārata	— Mbh.
66.	Manuscript (s)	— Ms (s).
67.	Mithilā Edn. of the Abhijñānaśakuntalam	— Mt.
68.	Mixed Devanāgar Recension	— Mix.
69.	Monier Williams.	— Mw.
70.	Nāgānanda	— Nāg.
71.	Narahari	— Nr.
72.	Nāṭakalakṣaṇaratnakośa	— NLRK.
73.	Nāṭyadarpaṇa	— ND.
74.	Nāṭyaśāstra of Bharata	— N.

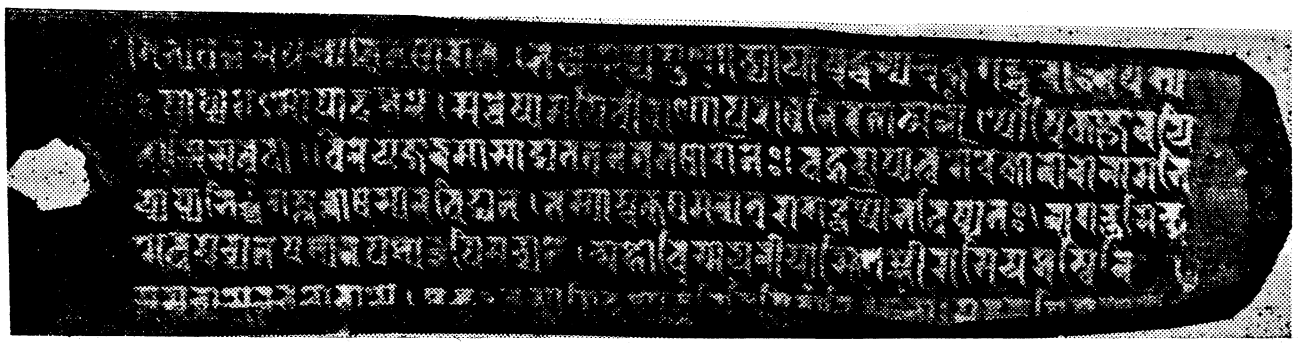
75. Nīlakaṇṭha — NK.
76. Number — No.
77. Omitted — Om.
78. Dr. Otto Böhtlingk's edn. of Śakuntalā — Bt.
79. Pādatāḍitaka — PT.
80. Padmaprābhṛtaka — pp.
80 (a), Page — pp.
81. Paris Manuscript — Par.
82. Patankar's edn. of the Abhijñānaśakuntalam — Pt.
83. Piṅgalacchandaḥsūtram — Pch.
84. Pischel's edn. of the Abhijñānaśakuntalam — P.
85. Prākrit — Pkt.
86. Prākrit grammar of Hemacandra — H-
87. Prasannasāhityaratnākara — PSR.
88. Pūrṇasarasvatī's Commentary on Mālatīmādhavam —Comm. (Mlm)
89. Premcānd Tarkavāgīś — Pr.
90. Priyadarśikā — Priya.
91. Rāghavabhaṭṭa — R.
92. Raghuvaṃśam — Raghu.
93. Rājaśekhara — Rjs.
94. Ratnāvalī — Rat.
95. Rasārṇavasudhākara — RS.
96. Retrenched Devanāgar — Ret.
97. Saduktikarṇāmṛta of Śrīdharadāsa — SDK.
98. Sahitya Academi edn. of Śakuntalā — Sa. Ac.
99. Sāhityadarpaṇa — SDR.
100. Sāhityamīmāṃsā — Sā. Mī.
101. Śakuntalā — Śak.
102. Śākuntalācarcā — Śc.
103. Śaṅkara — Ś.
104. Sanskrit — Skt.
105. Śanskrit College, Calcutta, — SC.
106. Śatapathabrāhmaṇa — STP. Br.
107. Śārṅgadharapaddhati — Śār.
108. Sarasvatīkaṇṭhābharaṇam — Skb.
109. South-Indian Recension — S.
110. South-India Variants — SV.
111. Śṛṇgāraprakāśa — ŚR.
112. Śrīkaṇṭha — Śr.
113. Śrīnivāsa — Śn.

114. Subhāṣitaratnakoṣa — SRK.
115. Subhāṣitāvalī — Sub.
116. Sūktimuktāvalī of Jalhaṇa — Jl. Sm.
117. Suvṛttatilaka — ST.
118. Śauraṣenī — Śau.
119. T. Foulke's Collection of Southern Mss. of Kālidāsa's Texts — F. Fv.
120. Ubhayābhisārikā — UBS.
121. Vakroktijīvita — VKj.
122. Verse — Vs.
123. Vidyāsāgara's Śakuntalā (2nd End-Calcutta 1878) — V.
124. Vikramorvaśīyam — Vik.
125. Vyaktiviveka of Mahimabhatta — Vv.
126. Verzichnis der Orientalischen Handschriften-Band — V. O. H.

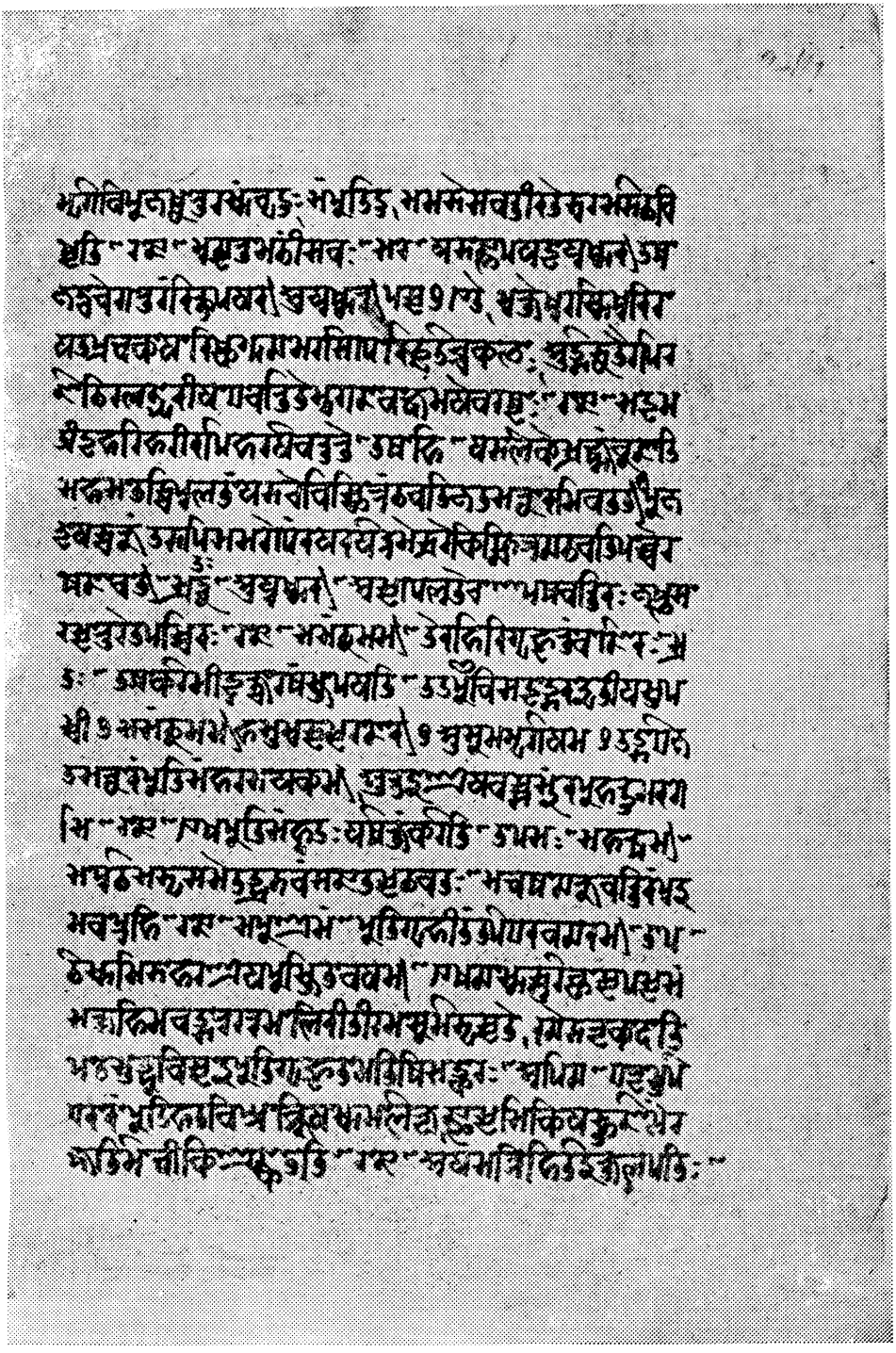


Folio I of Ms Add. 1643 of Bendall's Catalogue Reference Ms. Ac No 8.

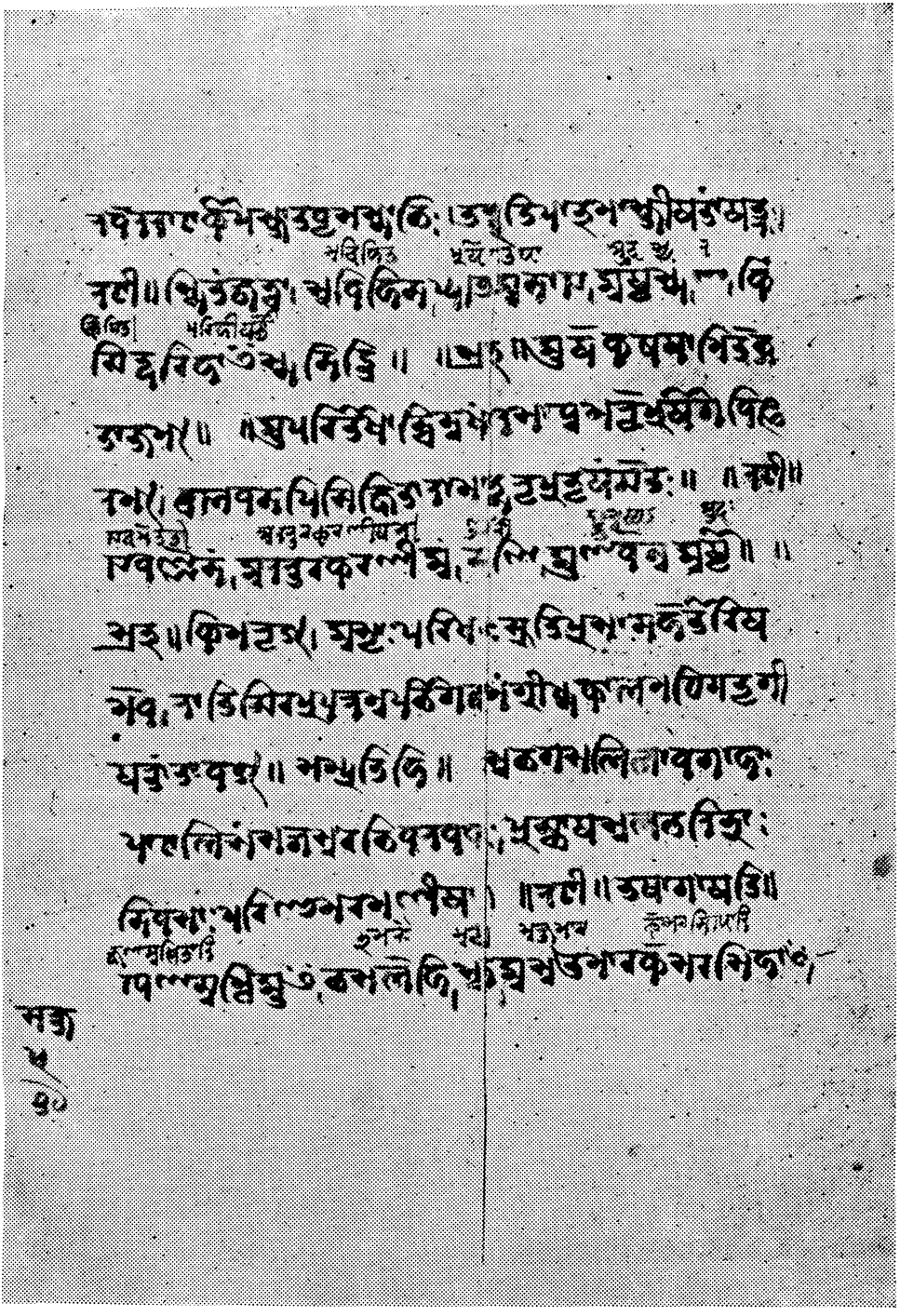
The 12th Century Newari Ms. of the Śakuntalam belonging to the Asiatic Society, Calcutta,



Folio II of Ms. Add 866 (22) of Bendall's Catalogue. Reference Ms. Ac. No 8.



Śaradā Ms. No. Sansk. D. 88 belonging to the Bodleian Library, Oxford.



Śaradā Ms. Stein Or. d. 42 belonging to the Stein Collection of the Bodleian Library. Oxford.

BOOK I

The Manuscript-material

Text :—

1. B. I. Calcutta Asiatic Society palm-leaf Ms. No. 5287. R.L. Mitra Notice Vol. III No. 1274. This is the oldest Ms. of the Bengal recen. bearing the date Śaka 1494-1572 A.D. Size 13¾"x1⅛". Script 16th cent Bengali. No of folios 82. Some are moth-eaten. Each side of the folio contains 4 lines : each line contains about 18 words and 66 letters. The colophon states "Śrī Vimānātaghoṣasya nidhir iyam 1 subham astu śakābdāḥ 1484, vi tārikh 17, vaiśākh roj somavār mokām senhātī,"

This Ms. retains the line रसभाव विशेष : etc. as seen in Mt. but omits Vs 28 and the entire portion of the 6th act beginning with तत् कुतोऽयं ···and ending in केनापि नीतः (pp 328-330. Bk II) The names आखेटक, शृङ्गारभोगः etc. seen at the end of the acts do not occur in this Ms. The vs ईसीसिचुम्बिआइ which is a hall-mark so to say of the Dev. recension is found in place of the Vs खण चुम्बिआइ. Though the spelling अनुसूया is retained the name of the king is spelt as दुष्यन्त and सानुमती comes in for मिश्रकेशी. For पार्वतायन of B. Mt. & R. we find here वातायन and in the 4th act the altered st. dr. ऋक्छन्दसा आशास्ते is found.

2. B. II. Calcutta Asiatic Society Ms. No. 5288 Country-made paper, size 11" x 3⅛". Folios 69. Normally 7 lines in a page. Extent—1050 in ślokas. Script Nāgrī Dated Saṃvat 1669 = 1612 A.D. This Ms. generally represents the Bengal recension with the exception of the following line in the prastāvanā-"ārye rasa-bhāvaviśeṣadīkṣāguroḥ Śrī

Vikramādityasya sāhasāṅkasyābhirūpabhūyiṣṭhā pariṣad iyam." The provenance of the Ms. is Kārā near Allahabad as stated in the Colophon"-saṃvat 1669 samaye śrāvaṇa-kṛṣṇapañcamyāṃ guru-vāsare śrī agnihotṛ-śaṅkarsyātmajaḥ śrīcintāmaṇi-supāṭhārtham dinamaṇidāsena likhitam idam pustakaṃ kārānagare gaṅgātīre."

3. B. III. Bibliothēque Nationale. Sanskrit Ms. No. 657., old palm-leaf Ms., size "4 x 16" app., folios 126. Normally 3 lines to a page, 13-16 words and 40 letters approximately to a line. Script old Bengali. Dated Śakābdaḥ 1575-1653 A.D. The colophon states "Śrī acyutaśarmāpustikām imām svakīyāsamālekhyāt, śakābdāḥ 1575. Śrī gopīkāntaḥ prasīdatu." Chezy seems to have utilized this Ms...Except the 5th act all the other acts contain the names "ākheṭako, ākhyānaguptiḥ, ·····śṛṇgārabhogo,·····śakuntalāprasthānam, śakuntalāviraho' and 'śakuntalāsaṃvardhanaṃ" This Ms. contains 224 verses and begins with yā sraṣṭuḥ sṛṣṭir ādyā...

The spelling of the names of the main dramatis-personae are Duḥṣanta, Anusūyā, and Mādhavya. The form 'duṣṣvanta' is also found more than once.

4. B.IV. India Office Ms. No. 1060 (4115) Folios 64. Size $14\frac{1}{4}$ x 2". Script old Bengali. Dated Śaka 1593 = 1671 A.D. Normally 5 lines to a page, and 14-16 words in a line. Each line contains 68-72 words. Numerous glosses and the Sanskrit rendering of the Prākrit passages in the margin mark this Ms. At the end of the IIIrd, & IVth acts the names 'Śṛṇgārabhogo etc.' are found while in the other acts those are omitted. This Ms. records the form of spelling 'duḥṣanta' once, the form 'dussanta' twice, the form 'duḥ ṣvanta' eleven times, the form 'duṣvanta' twice, and 'duḥṣmanta' twice again. This Ms. also reads the name 'anasūyā' almost throughout. On folios 7 and 8 of this Ms. the spelling has been found to be corrected from 'anusūyā' to 'anasūyā'. The correction has been made by white paste and it had probably escaped the notice of Prof.

Pischel who read 'anusūyā' at 37 places[1]. The spelling of the name of the jester is Mādhavya'. The colophon reads – Śrīrāmarāmaśarmaṇaḥ pustakam idaṃ svākṣaraṃ ca. śubham astu śakābdāḥ 1593.

5. B.V. Calcutta Sanskrit College Ms. No. 262.[2] Almost complete but a defective Ms. in country-made yellow-paper. Folios 60. Size 18 x 3". 5 lines to a page about 15-17 words and 62 letters in a line. Script Bengali of the 16th-17th Century. The Ms. is very old having no datemark. The writing in ink is effaced at many places. It breaks off in the middle of act VI. The text not only retains very old readings as seen in As.S.I. but also differs from Candraśekhara to a considerable extent. It contains the names of all the acts.

6. B. VI. Ms. Wilson 233. Cat. No. 253.[3] A complete Ms in 55 folios, size 12½" x 3" written on yellow paper. Script Bengali ; 6 lines to a page and 22-25 words and 70-73 letters in each line. Date Śaka 1710 = 1788 A.D. Except the 5th and the 7th all other acts contain names at the end. This is a fairly correct Ms. beginning from folio 8. It records the spellings Duṣmantaḥ, Duḥṣanta, Anusūyā and Mādhavya, and represents the Bengal recension.

7. B. VII. Ms. Wilson No. 40. Cat. Oxon. No. 254.[4] Complete in 47 folios, size 16½" x 5½" approximately, 8 lines to a page, about 16-18 words and 58-63 letters in each line. From folio 36 the Ms. has 13-16 words in a line written probably in a different hand. This Ms. also notices the names of the acts with the exception of the 4th and the 5th. This Ms. prepared on rough yellow paper contains no date mark ;

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1. Ist edn. of the Abhijnānaśakuntalaṃ by Prof. R. Pischel. 1876. p. 70. note 2. "s ana and so always. also 2nd edn. Preface. p. xvi lines 13.19.
2. Cat. of Skt. Mss. ed. by H. Sastri. vol VI. Kāvya. 1903. Revised Cat no. 52.
3. Catalogus Codicum Sanscritiorum. p. 134-135
4. " " " "

but the Bengali script appears to belong to the early 18th Century. It notices the spellings Duḥsanta, Anusūyā and Mādhavya throughout.

8. As. S. I. Palm-leaf Ms. No 5289 (5663) belonging to the Asiatic Society, Calcutta. Size 8" x 2". Complete in 140 folios of which folios 1-4, 8, 12, 20 22, 27, 31, 32, 34, 44, 53, 58, 59, 62, 63, 65, 66, 71, 74, 87, 89 and 94 are missing. This Ms. contains 5 lines in each folio, both sides of the folios being legibly written. Words vary from 15-20 in each line, and each line contains 42-44 letters. The script of the Ms. according to Mm. H. P. Sāstri is Newari of the 12th century. Although no date mark is available in this Ms. a paleographic comparison with the Asiatic Soc. Newarī Ms. of Śāśvata's Commentary and the oldest Newari Ms. in Cambridge Lib. and the Deopārā Praśasti[5] of 1080-1090 A.D. as regards the use of e, kha, ca, ja, ṇa, tha, dha, ta, śh and ha seems to point to a date not later than 1100 A.D. for this Ms.[6] The measured length and the slight downward inclination of the letters as well as the mode of using anusvāra, visarga, long and short marks seen in this Ms. is the same with other 11th and 12th cent. Mss. in Newari. Instances of effacing or overwriting e. g. on the word Kaṇva, Anusūyā etc. are occasionally visible. From the arrangement of the various speeches at the outset of the 5th Act and from the marginal notes in Newari and Devanāgarī it appears that this Ms. had not only been the copy of a still earlier one, but it was also checked and corrected by someone who was acquainted with both Devanāgar and Bengal Mss. This is evident from the insertion in old Devanāgar script of the line "kāle gate bahutithe" over the original text "kālena saiva

5. The Kavi-priyā commentary on Meghadūta. No. 4953/5646 dated 540 of the Newarī era = c. 1330 A.D. For the Deopārāprasasti vide Indische Paleographie. p. 817

6. Bendall's Cat. Ms. Nos. Add 866 anb Add 1643 on Aṣtasāhasrikā Prajñāpāramitā were compared by us. Both these were dated between 1008 and 1015 A.D.

parihīnaniyogaśakteḥ" etc. Similar examples of correction are found in many other places. Even in its present multilated position it retains a total of 185 verses. The number of verses in the 7 acts are as follows-Ist act-26 ; IInd act-17 ; IIIrd act-31, IVth act-23, Vth act-24 ; VIth act-30 ; VIIth act-34. In the present state of our knowledge this is the oldest Ms. of the drama available in India and abroad and is the basis of our present work. It notices the names of the dramatis-personae uniformly as Anusūā, Duṣmanta, Kaṇvaḥ, Mādhavyaḥ, Nāgarikaḥ śyālaḥ, Miśrakeśī, Pārvatāyana, Dhanavṛddhi, Lipikarī Medhāvinī and the girls in the 1st act as Ekā and Dvitiyā. It retains the names 'ākheṭaka', 'ākhyānagupti' etc. at the end of the acts and is in agreement with the Kashmir and Bengal Mss. as regards the attribution of the name 'praveśakaḥ' to the interludes in the 3rd, 4th and 6th acts of this drama. Although this Ms. agrees on the whole with the Mithilā text of the drama the differences are many and the best Bengal Mss. substantially differ from this oldest Ms.

9. K. I. Oxford Bodleian Library Ms. No. 1247 (1-15)[7]. Sans. D. 88. Ms. of Śakuntalā bound up with 15 other Mss. in book form. Size 9" x 7" app. Reddish paper. Śāradā script. Ms. of Śakuntalā begins from folio 216 and ends in folio 279. 21 lines to a page, 10-13 words and 26-27 letters in each line. The name of the scribe has been referred to as Rājā Nalasaka, "The bulk of these 15 Mss. must have been written in the saptarṣi years 69 and 70 corresponding to 1693-1694 A.D. This appears from the colophon given at the end of the Vidagdhamādhava, Veṇīsaṃhāra and the Vikramorvaśiyam". This is a fairly correct and complete Ms.

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7. Catalogue of Sanskrit Mss. at the Bodleian Library. Winternitz and Keith vol. II. These Mss. were brought from Śrinagar in 1887 by E. Hultzsch whose numbering is 94. (Vide Cat pp. 174-176.)

10. K. II. Stein Collection of Mss. at the Indian Institute, Oxford. No. 159[8]. Very old country made paper. Script Śāradā. Bound up with Rājaśekhara's Pracaṇḍa-pāṇḍava. Text of the Śakuntalā begins at folio 23 and continues up to folio 52. It breaks off in the 6th Act. The Ms. is in book form containing 12-14 lines to a page having 7-9 words and 20-24 letters in each line with interlinear translation of the Prākrit passages. No date is available for this Ms. but the Śāradā calligraphy of this Ms. to some extent differs from K. I. and the letters ka, ga, ca ṇa, da etc. as seen in this Ms. are very akin to their prototypes seen in the Bakshali Ms.[9] This Ms. may be placed not later than the 17th cent.

11. K. III. Die Kasmirer Cakuntala-Handsc\ rift von Dr. Karl Burkhard pp. 47 -640 in Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften. CVII Band. 1884 Wien. This is a reproduction of the Deccan College Ms. No. 192 of 1875 secured by Dr. Buhler from Kashmir.

12. K. IV. Brittle portions of acts VI and VII of Śākuntalā Ms. No. Sansk. D. 87 (93/170) bound up with Alaṃkāraratnākara,[10] in folios 42-94. Palm-leaf Ms. pasted on paper. The Ms. ends with the Colophon "iti niṣkrāntāḥ sarve. saptamo'ṅkaḥ···sāmaptam idam abhijnānaśakuntalaṃ nāma nāṭakam 1 iti sulabhasulekhakapāṭhakayoḥ śivaṃ ca sarvajagatām···saṃ 52 pau suti 11 guraul ¡ Śrīgaṇeśāya namaḥ' saṃ 52 seems to correspond to 1676 A. D.[11] The following words of the 'Nākalāsikā' entr' acte are

8. Serial No. CVIII. J. R. A. S. 1912. Bodleian Library No. Ms. Stein. Or. D. 42 (ii). New Cat. Cat. p. 282 (Revised Vol I)
9. Grundiss der Indo-Arischen Philologie. Tafel VI. No. VIII
10. Bodleian Collection of Hultzsch.
11. "If we compare the date of Ms. Sansk. d. 65 viz savṃat 24 – Śaka 1570 = 1648 A. D. saṃ 52 would seem to correspond to 1672 A. D. (Ms. San. D. 65 = Jonarāja's commentary on Kirātārjunīyam and Maṇkha's Śrīkaṇṭhacarita 1648 A. D.)—Ref. Hultzsch Z. D. M. G. XL. 9."

restorable from the brittle palm-leaf fragments...āṇattamhi... maccaloādo...piaariṇā dāṇava...tuhaṃ dāva···kkhu rāesiṇo dvitīyā (sotkaṇṭhaṃ)...edassiṃ mahā...(śāsaṇkam) sahi kiṃ mahendrassa···tiyā-Sahi suṇu ajju...savvassa···sesaṃ···mahi··· kāraṇaṃ···Prathamā rāesiṇo...

13. I.O.I. India Office Ms. No. 2238 (E. 3861) Folios 45. size 7" x 4". 8-9 lines to a page and about 15 words in each line. Script Devanāgarī. The Ms. extends up to the vs. 'parigrahabahutve' pi" in the 3rd act. It is bound up with 3 other Mss. and the date 1650 A.D.[12] has actually been assigned to the Rasataraṇgiṇī (Ms. No. 1211) but no date has been assigned to this Ms. It appears to be of later date. Occasional interlinear Skt. version of the Prākṛt passages is found. This is Ms. G. of Böhtlingk. It represents the Devanāgar recension of the mixed type.

14. I.O.II. India Office Ms. No. 2696. MacKenzie collection of September 1825. Folios 52., size 9½" x 3¾". Bound as a modern book. 10 lines to a page, and 7-9 words and 34 letters in a line. This is Ms. M. of Böhtlingk, representing the South Indian recension. But examination of its contents shows that it actually represents the Mixed-Devanāgar type. The colophon records the date 17\0 A.D. at the end.

15. I.O.III. India Office Ms. No. 1718 (E. 4110). Complete Ms. in 35 folios. Size 9½" x 4". Written in clear small Devanāgarī of the 18th Century on white paper and is bound as a book. 8 lines to a page, 9-12 words and 37-40 letters in a line. Marked with the seal of the East India Company and was presented by H. T. Colebrooke. A fairly correct Ms. representing the Mixed—Devanāgar type. This is Ms. C. of Böhtlingk.

16. I.O.IV. India Office Ms. No. 1858 (E. 4111). No. of folios 45. Size 11¼" x 5¾". 5-7 lines to a page, 10-14

12. As noted in I. O. Cat. vol. VI

words and 33-37 letters on an average in a line. The Ms. is dated at Śaka 1734 = 1812 A.D. It belonged to the Taylor collection and is rather defective. Words and letters have been very often found to be dropping. The text is not also very correct. This also represents the Mixed-Devanāgar type.

17. I.O.V. India Office Ms. No. 7341. MacKenzie III. 108. Folios 68. Palmyra leaves. Size $18\frac{1}{4}$". x $1\frac{1}{2}$". Script—Telegu of the 18th Century. 5 7 lines to a page. 32-36 words and about 78 letters are in a line respectively. An inter-linear Sanskrit version of the Prākrit passages may also be seen. Marks of correction in different hand-writing are visible. Some of the leaves are damaged. This Ms. is a fairly correct specimen of the South Indian recension and generally agrees with the readings recorded by Śrīnivāsācārya.

18. S.C.I. Calcutta Sanskrit College Ms. No. 264[13] Very old Ms. on countrymade ash-coloured paper. No of leaves 65. Size 15" x 3". 6 lines to a page, 12 words and about 64 letters in a line. The script is the Nāgarī of the 17th Cent. The writing is partly effaced at many places. Some of the leaves are worn out. In the Ist Act the text begins after the vs. 'asaṃśayaṁ kṣatraparigrahakṣamā' omitting folios 1-6. The whole text of the 4th Act from the vs. 'ramyāntaraḥ kamalinī.....' up to the line 'sandigdhabuddhiṃ māṃ' in the 15th act (folios 38-44) has been left out. The 2nd, 3rd, and the 6th acts are complete, the Ms. itself ending in the middle of the 7th act. The text of the Ms. on the whole retains the Mixed-Devanāgar type but occasionally it leans partly towards the Bengal recension. The main dramatis personae have been noted as Duḥśanta, Anusūyā, Mādhavya, Kaṇvaḥ and Miśrakeśī

13. Vide note 2 supra. Revised Cat. No 77

19. S. C. II. Calcutta Sanskrit College. Ms. No. 273 Folios 71. Size 14″ x6″. 14-16 lines to a page. 52-56 words and about 80-83 letters on an average in a line, written in small and fair Devanāgarī letters. Dated Saṃvat 1788 = 1731 A. D. Appearance old and at places moth-eaten. It contains 209 verses in 7 acts. Some explanatory notes are visible in the margin. The readings considerably differ from the Bengal Mss. and from the text of Candraśekhara. The Ms. is generally correct and appears to be the best representative of the Mied-Devanāgar type. Here also the spelling of the names of the dramatis persenae are Duḥṣanta, Mādhavya, Anasūyā, Kanvaḥ, and Miśrakeśi.

20. Bod. I. Ms. No. 252.[14] Walker No. 201. This is a Ms. in 13 folios extending up to the 3rd act,—'Rājā (sahasopasṛtya) tapati tanugātri' etc. Devanāgar writing of the 19th Cent. 10-12 lines to a page. 10 words and 30-35 letters on an average in each line. In the incomplete three acts it contains 50 verses. The writing is not uniform. The Ms. belongs to the Mixed-Devanāgar type.

21. Bod. II. No. 251. Wilson 338.[15] No. of Folios 45. Size 11" x 9". Lines to a page 19. Script Devanāgarī. Dated c. 1820 A. D. It represents the Retrenched-Devanāgar Recension.

22. Bl. I. Chambers Ms. No. 308. Complete in 45 folios. 12 lines to a page, words 19-20 and letters 42-45 in a line. Small Devanāgarī writing. Ends with the colophon—"iti śakuntalāyāṃ saptamoṅkaḥ 1 śubham astu bhavanīśaṅkarābhyāṃ namaḥ 1 saṃvat 1736 =(1680 A. D.) āśvin śukla 6 budhavāsare 1 Rāmacandrāya namaḥ" Origin probably N. W. India.

23. Bl. II. Chambers Ms. No. 272. Complete Ms. in 162 folios. Partly rainsoaked. Begins with "Śrī Gaṇeśāya namaḥ 1 Śri Jānakīnāthāya namaḥ 1" Normally 6 lines to a page. 5-6 words in a line and 18-20 letters in each line. Written in medium Devanāgarī letters. The colophon reads "saṃvat 1717 (=1661 A. D,) varṣe pauṣa sudiva (?) ravau likhitaṃ mādhavajī keṇha (?)" The name of the scribe appears to be Mādhavajī Koṇha (?), probably a Mahārāṣṭrian. The provenance of the Ms. may be imagined to be somewhere in N. W. India.

14. Catalogus Codicum Sanscritiorum- T. Aufrecht. 1864.

15. Do. " " "

24. B. M. British Museum Collection No. 263. (add 27, 426)[16]. Complete Ms. in 46 folios. Lines to a page are 12. No. of words and letters in a line are 13 and 44 respectively. First two folios are jammed. It is dated at c. 1812 A. D. In the margin readings of the Bengal and Mithilā Mss. e. g 'khaṇacumbiāi', 'seveṣām api prasaratām' etc. are noted. The first act contains 30 vss., the second act 19 vss. and the third act 30 vss. First 10 leaves contain marginal notes from lexicons. It represents the mixed-Devanāgar type.

25. S. S. I. Ms. Chandra Shum Sher No. D. 387.[17] Complete in 80 folios. Size 14" x 5". 6 lines to a page, 12-14 words and about 42-47 letters in each line. No datemark has been given, but the Devanāgar script belongs to the 17 Cent. The colophon reads···"dīkṣitasūryamaṇer idaṃ pustakam" This Ms. in the scribe's own hand writing records on folio 1 "ārye rasabhāvaviśeṣadīkṣāguroḥ Śrī Vikramādityasya sāhāsāṅkasya abhirūpabhūyiṣṭhā pariṣad iyam iti maithilapustakapāṭhaḥ" and in folio 38 it notices 'mūrkha, nirākṛtanimeśābhir." iti adhikapāṭho maithilapustake." This Ms. is a good specimen of the Mixed-Devanāgar type. The name of the hero is spelt as Duḥṣvanta.

26. S. S. II. Ms Chandra Shum Sher No. D. 387 Original number inside is 2580. It is complete in 42 folios. Lines to a page 10-12. Words in a line are 20, and letters in a line are about 45. Appearance old and rainsoaked, pasted on yellow paper. It is written in clear small Devanāgarī, dated Śaka 1558 = 1636 A. D. and is stated to be a possession of Paṇḍit Lakṣman Karba of Nepal. At places the Ms. is defective dropping out lines or words ; still this appears to be the oldest and complete Ms. of the drama in the Shum Sher Coll. belonging to the Mixed-Devanāgar type. The concluding page contains some Persian words. It shows the letter ओ as ल्.

16. Catalogue of Sanskrit Mss. in the British Museum-. C. Bendall. 1902.

17. Hand list of 6, 600 or more Mss. presented by Rāṇā Chandra Shum Sher of Nepal to the Bodleian Library, Oxford. Inside Cover No. 2269.

27. S. S. III. Ms. Chandra Shum Sher No. 386. It notices the last folio number as 60 but actually preserves only 18 leaves (folios 73-88). Size app. 12" x 4". Bound in the form of a book. Old and rain soaked paper. 7-9 lines to a page on average, 8-10 words and about 35-37 letters in a line respectively. This Ms. contains only the Ist and the 7th acts but even in its incomplete form it embodies all the features of a Mixed Devanāgar text. This Ms. dates at Saṃvat 1776 = about 1709 A.D.

28. S. S. IV. Ms. Chandra Shum Sher. No. D. 386 (pages 22-69). A complete Ms. written in clear Devanāgarī of the 18th Century. Lines to a page are about 12. Words and letters in each line are 10-12 and 36-40 respectively. Bound as a book. Size 11" x 4¼", In the Ist three acts the Ms. closely follows the Mixed-Devanāgar recension. Breaks off in p. 69 with "diṣṭhyā śakuntalā sāddhvī.....pascād anugrahaḥ" Different hand-writing is noticeable in folios 1-10 and in 11-48 respectively.

29. S. S. V. Ms. Chandra Shum Sher No. D. 385. No. of folios 45 (from pages 108-153). Size 11" x 4½". Bound up as a modern book. Normally it has 11-14 lines in each page. No. of words and letters vary from 13-16 and 37-42 in a line. Folios 120-130 are in very small writing. Folios 137-147 are written in Kaithi script. Date Saka 1720 ; Saṃvat 1865 both corresponding to 1798 A.D. In the first three acts this Ms. closely follows the Mixed-Dev. text containing 35, 19 and 30 vss. respectively but in the other 4 acts it goes with the retrenched text.

30. S. S. VI. Chandra Shum Sher Ms. No. E. 94 (original mark 2060). Complete in 46 folios. Size 7" x 4" app. Bound as a book. Normally 13 lines to a page. 10-12 words and 33-36 letters in each line. Script 18th Cent. Devanāgarī. No date mark is visible. The Ms. belonged to Gaṇeśa, son of Gopāla, and it shows marks of correction. The readings agree with the readings accepted by Rāghava-

bhaṭṭa. This is the best specimen of the Retrenched-Devanāgar type in the whole Shum Sher Collection. It notes the name of the jester as Māṭhavya.

31. S. S. VII. Ms. Chandra Shum Sher D. 387. Complete in 17 folios. 12 lines to a page; rain-soaked country—made paper pasted on yellow modern paper. About 25 words and 52 letters in a line. The Ms. is stated to belong to Lakṣmaṇa Bhaṭṭa. Appears to be about 200 years old and like S. S. VI it represents the Retrenched-Devanāgar version. faithfully.

32. S. Royal Asiatic Society London, palm-leaf Ms. No. 149.[17] (Whish Collection No. 151). Complete in 109 folios. Script Mālayālam. Date 18th Century. Size $7\frac{5}{8}$" x $1\frac{1}{2}$". Lines to a page 7-8, words and letters in in each line are 20-24, and 68-74 respectively. It begins with—'hariḥ Śrī gaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ/yā sraṣṭuḥ sṛṣṭir ādyā.···bhūtaprakṛtir iti... prapannas tanubhiḥ... naipathyābhimukham avalokya···' This Ms. represents the South-Indian recension.

33. Bik. = Transcript of B.O.R.I. Ms. No. 193 of 1875-76.[19] Extent in folios 58. Dated Saṃvat 1588=1531 A. D. Procured from Bikaner.

34. B.O.R.I. Tarnscript of B.O.R.I. Ms. No. 52 of 1898-99. Extent in folios 76. Dated Śaka 1543=1621 A.D. First 4 leaves wanting.

35. I.I.; Ms. Indian Institute 56.[20] Arranged as an European book in 256 pages. Lines to a page 11. Devanāgarī writing belonging to the 2nd half of the 19th Century. Partial Sanskrit rendering of the Prākṛt passages

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18 Catalogued by Dr. M. Winternitz.

19. B. O. R. I. Catalogue Vol. XIV. Nāṭaka.

20. A. B. Keith's Catalogue of Sanskrit Mss. at the Indian Institute, Oxford. No. 140.

up to page 47 is noticeable. This is not a very correct Ms.; used by Prof. M. Williams and represents the Retrenched-Devanāgar type.

36. I.I. II = Ms. Ind. Inst. Sans. 18.[21] No. of folios 45. size $12\frac{1}{2}$" x $5\frac{3}{4}$". Copy of a Bombay Ms. dated Śaka 1760 = 1838 A. D. Normally 10 lines to a page. Script Devanāgarī. Represents the Retrenched-Devanāgar recension in 180 vss. Used by Prof. M. Williams.

Commentaries :—

37. C[1]...India Office Library Ms. of the Sandardhadīpikā[22] commentary of Candraśekhara. Colebrooke Coll. No. 1398 (e. 4118). Complete in 40 folios. old and reddish paper. Size approximately 12" x 6". 10 lines to a page, 14 words and about 60 letters in each line. Folios 22-36 appear to have been written in a different hand. It seems to have been copied from an earlier one and there are various correction-marks e. g. ka, ja, jha, which are charācteristic of old Bengali types. The calligraphy belongs to the early 18th Cent. The colophon is in different hand-writing and appears to have been added later. This Ms. represents a comparatively better text than the other copy.

38. C[2]...India Office Library Ms. of the Sandar-bhadīpikā No. 77a. Complete in 38 folios. size 12" x 8". 8 lines to a page, 13 words and 76 letters in a line. Yellow paper. The Ms. bears the date-mark. Śakābdāḥ 1728=1806 A. D.

39. S.[1]...The Rasacandrikā commentary of Śaṅkara[23] bound up with B. VII supra No. 254. Wilson 40. Folios

21. Keith's Catalogue No. 141.
22 This is Pischel's Ca. vide Preface to Ist Edn.
23. Catalogus Codicum Manuscriptooum Bibliothecar Bodleiana by A. B. Keith

48-115 : (complete in 68 folios) size 17" x 1½". About 10 lines to a page, 20 words and about 65 letters in each line. Folios 53 and 54 are defective. Portions from ' tad vastu dānena phalaṃ kiṃ cid api·····" to ..."śacītīrthavandanāvasare tajjale..." belong to folio 55[24] (f. 54 obverse line 4 to f. 55. obverse line 6). After the line 'mukhe madhu... tādṛśasya,[25] this Ms. reads "atra kincinna pāṭhyam" revealing that it was copied from a defective original. It is also noticeable that the portion from "tena śocanīyaṃ[26]' up to the end (pp. 276-284) appears to have been abridged, but in the same handwriting.[27] The side notes on fölio 67 and 68 show that it was not copied from a very old source. From this point up to vs. 17 act VII reading 'spṛhā nāma nāṭyā···śaṅkaraḥ[28]' the commentary of C. seems to have been summarised by the scribe.

40 S^2...The Ms. of Rasacandrikā commentary belonging to the Göttingen Library. Almost complete Ms. in 103 folios. 13 lines to a page, 13-15 words and 38-40 letters in a line. It begins from 'hanta labdhāvakāśo me manorathaḥ'' of the Ist act and ends with the verse 'pratipatyā laghu manyate bhavān (vs. I. Act VII)'. The Ms. is very old and although no datemark is available it is written in 16th Cent. Devanāgrī script. As compared with the Bodleian and other Mss. of Śaṅkara's comentary, this Ms. retains the best text of the Rasacandrikā available so far. Folios 95-102 of this Ms. presents the correct text of Śaṅkara's commentary abridged in the other Mss. Minor differences may be noticed between the readings of this Ms. and the printed text of Śaṅkara's commentary published from the Mithilā Institute, Darbhāṅgā.

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24. Mithilā text of the Abhijñānaśakuntalam (ed. by R. Jha. 1957) p. 260.
25. Do. p. 264.
26. Do. p. 276
27. Vide remarks of the editor. Mithilā text introduction p. 27-28.
38. Do. p. 283 line 6.

41. Kv^1...The Kumāragirirājīya commentary of Kaṭayavemabhūpa. Indian Institute, Oxford Ms. No. 142. Presented by M. Williams and is stated to be a Devanāgarī transcript of a Telegu original. No. of pages 69. Lines to a page 20., size 9⁷/8" x 7¹/8". This is not a very correct copy.

42. Kv_2···India Office Ms. No. 2697/4114 of the Kumāragirirājīya. Folios 108. Complete Ms. Lines to a page are 6, words and letters in each line are 12-13 and 30-32 respectively. Size 9½" x 5". Fair modern Devanāgarī writing.

43. Śn···Transcript of the Śakuntalāvyākhyā commentary of Śrīnivāsācārya. Adyar Library Ms. No. 70505. Complete in 173 pages.

44. Gh···Transcript of Ghanaśyāma's commentary on the Abhijñānaśakuntalam. Tanjore Mahārājā Sarofji's Sarasvatīmahal Library Ms. No. C. 615/B. 4309. Pages 210.

45. Śr...Transcript of Śrīkaṇṭha's commentary on the Abhijñānaśakuntalam. Kerala Oriental Research Institute Library, University of Kerala. Ms. No. 9016. Total pages 88. Transcribed from a Grantha original.

46. Nk···Transcript of the 'Abhijñānaśakuntalavyākhānam' commentary by Nīlakaṇṭhadīkṣita. Madras Oriental Manuscripts Library No. R. 4080.

47. A. ···Diñmātradarśana commentary on Śākuntalam by Abhirāma, published from Sir Vāṇī Vilas Press Śrīraṅgam. 1917.

48. Nr....The Abhijñānaśakuntalāṭippaṇī by Narahari. Published with the commentary of Śaṅkara from the Mithilā Institute of Post-graduate studies and Research, Darbhāṅgā, 1957.

49. Śc···The Śakuntalācarcā commentary of anonymous authorship published in Kerala University Oriental Mss. Library Journal vols. 1951-1955-60.

50. Transcript of Dakśiṇāvartanātha's commentary of the Abhijñānaśakuntalam. No. R. 2775 (B) of the Madras Oriental Mss. Library.

51. G. Transcript of the Govindabrahmānandīyam commentary on the Śakuntalā by Bāla Govindabāriar. No. R. 2987 of the Madras Oriental Mss. Library.

52. Transcript of the Śakuntalāṭippaṇī by Bālhajid Bhaṭṭa. Scindhia Oriental House. Ujjain Ms. No. 1189. Complete in 22 pages.

53. Transcript of Nārāyaṇabhaṭṭa's Abhijñānaśakuntalaprākṛtavivṛti. Mahārājā Sarofji's Sarasvatīmahal Library. Tanjore. Ms. No. B. 5. 151/D. 4312.

54. R. ...The Arthadyotanikā commentary of Rāghavabhaṭṭa published in the N.S.P. edn. of K. P. Parab and N. B. Godabole. 1891.

A number of Mss. belonging to the Welcome Medical Historical Library, London, Royal Library, Copenhagen and the Kern Institute, Leiden were only partly consulted.

CHAPTER ONE

The restoration of the real text of the drama Abhijñānaśakuntalam had been a desideratum of the scholars for a long time. And ever since Sir William Jones introduced it to the celebrities of the west ; about 150 editions and translations of the work in the different languages of the world have been brought out. But all of these have partaken of one or other of the 4 recensions viz. Bengal, Kashmir, Devanāgar and the South Indian, and the actual text remains yet to be found out. The task appears well-nigh impossible in view of the fact that we have no conclusive evidence about the date, the nativity of the poet and the actual number of the recensions. Manuscripts of the drama belonging to different centuries are lying scattered not only throughout India but in other countries as well making the work of collation extremely difficult. No two manuscripts belonging to any recension are similar. Scribal errors and other allied corruptions apart, the Mss. have been written in different parts of India on the basis of regional tradition, as a result of which the evidence of even the best Ms. does not impartially vouch for the true text. Again, the oldest Ms. yet available does not go beyond the 12th Century A. D. ; and contemporary anthological sources include a number of verses which are not attested by the evidence of this Ms. In the face of colossal alterations of the text through centuries the genuineness of a reading is difficult to determine and the original text of the drama appears to have been lost. The extent of divergence between the various recensions is well-apprehended when we find that the Bengal recension contains near about 221 verses as compared with the S. Indian and the Devanāgar ones which

contain 189 and 190 verses respectively in 7 acts. The main area of divergence broadly centres round the following points :— parts of the first act embodying the conversation between the hermit-girls, a few passages in the 2nd act, the so-called Śṛṅgāric elaboration in the 3rd act, some passages in the 4th act, the order of the speech of the Chamberlain and the King at the outset of the 5th act, the identity of the celestial nymph and the speech of the frightened Chamberlain in the 6th act and the entr'acte in Act VII. The nomenclatures at the end of the acts, the names of the dramatis-personae and lastly the forms of the Prākrit used in the drama differ widely. The claim of each recension as having approached very near to the real text, or having actually contained it, has some element of truth inasmuch as the actual text lies embedded in the conflicting mass of these recensions. But it is difficult to admit on the very face of the claim that any recension in its present from retains the actual text[1].

The problem of restoration against the background of these conflicting claims appears insoluble ; but a careful examination of the manuscripts which happen to be the primary source would afford the first break-through to a text-critic. The New Catalogus Catalogorum includes approximately 450 Mss. of the text and of the commentaries. K. L. Janert[2] refers to a total of about 375 Catalogues of which only 120 are available to us. About 72 lists of further uncatalogued Mss. noted by Dr. V. Raghavan[3] were also beyond our reach. The survey of the available catalogues has offered direct information about 250 Mss.

1. 'We must hold that neither recension is of conclusive value'— Sanskrit Drama p. 155.

2. Verzeichnis der Orientalischen Handschriften in Deutschland. Supplement band 1, 1. Weisbaden, 1965.

3. Manuscripts Catalogues Editions. 1963. Bangalore, Published by the Ministry of Scientific Research and Cultural Affairs. Govt. of India.

of the text and 56 Mss. of the commentaries. Since the huge collection of Mss. lying in the various private Libraries of India, and the uncatalogued mass of about 20,000 Mss[4]. in the various Indological Institutes of Europe were not available, we had no correct information about the existence of any Ms. of the Śākuntalam in these places. The Ms.-collections in various parts of Pakistan, Nepal, Burma and of the S. East Asian countries were equally out of our reach. From whatever information we could gather from the Catalogues and with pains-taking enquiries[5], we can roughly measure the number of available Mss. of the text of the drama as about 270 and of the commentaries as about 90 ; but if we can have correct information at any time the exact number would come near about 1000. These Mss. of the text can be paleographically distributed into the following groups : – Newari-1 ; Śāradā-4 ; Maithila-4 ; old Bengali-20—25 ; Devanāgarī-150 ; a broad South-Indian group comprising of all south-Indian languages-80. Manuscripts of the commentaries can be classified into three paleographic groups :- Devanāgarī, Bengali and South-Indian. Mr. B. K. Thakore, who was the first man to venture a thought-provoking and all-round approach to the problem, remarked that no manuscript of this drama older than the 17th Cent. was available[6] ; but examination reveals that the Asiatic Society, Calcutta preserves the oldest Ms. of this drama written in Newari of the

4. As reported by Dr. V. Raghavan in "Sanskrit and Allied Indological Studies in Europe."

5. These were made through the Office of the High Commission, London to about 13 Indological Institutes of India and through the Embassies of France, West Germany, Denmark, Austria, Italy, Norway, Sweden, Holland, Belgium, and Nepal.

6. The text of Śakuntalā by B. K. Thakore. Bombay 1922.

12th Cent. A. D[7]. The Bhandarkar Oriental Research Institute Poona, the Asiatic Society, Calcutta, the Bibliothēque Nationale[8], Paris and the India Office Library, London retain the next noteworthy strata of old Mss[9]. The B. O. R. I. Ms. No. 193/1875-76 brought from Bikaner dates Saṃvat[10] 1588=1532 A. D., Cal. AS. S. Collection Nos. 5287 and 5288 dates 1572 A. D. and 1613 A. D. respectively. The Paris and the I. O. Mss. are dated 1613 and 1671 A. D. respectively. The two Chambers Mss. Nos. 272 and 308 are dated Saṃvat 1717=1661 A. D. and Saṃvat 1736=1680 A. D. respectively. One Ms. of the Shum Sher Collection is dated 1636 A. D. and the four Śāradā Mss. were probably written sometime between 1657-1694 A. D. The oldest 12th Cent. Ms. supported by these 12 Mss. and seven other old Mss. form the basis of the present work. We may clearly mark out four stratas among these Mss. The first strata is represented by the oldest Newari Ms. The second strata comprises the B. O. R. I. and the As. S. Collection of Mss. between 1531-1572 A. D. And the third strata extending from 1600-1700 A. D. includes one AS. S., one Paris, two Chambers, 3 Kashmir Śāradā Mss. and 2 Mss. of the S. S. Collection. The Cal. S. C. Ms. 262 (New. No 52) comes under this category. Six or seven other Mss. dating between 1700-1800 A. D. fall under the fourth group. Barring 3 out of the 20 Mss. noted above all the other 17 uniformly uphold

7. Catalogue of Sanskrit Mss. at the Asiatic Society Calcutta Vol. V No. 5289/5653. It may be mentioned in this connection that the oldest Ms. used in the B. O. R. I, edn. of the Mahābhārata dates 1511 A. D. (vide Prolegomena VII., vol. I) and the oldest Ms. used in the Broda edn. of the Rāmāyaṇa goes back to 1020 A. D. (Intro vol II).

8. Catalogue Sommaire des Manuscrits Sanscrits et Pālis.—par A. Cabaton. Facs. I Paris 1907.

9. India Office Library Catalogue. Vol. II. Part VI.

10. B. O. R. I. Cat. vol XIV. Nāṭaka.

the elaborated text as preserved in the Bengal-Kashmir-Mithilā family. An account of the oldest Newari Ms. has been included in the discussion on manuscript material. Even in its mutilated form it retains the oldest evidence of the elaborate text of the drama. It comes very close to the oldest Bengal Ms. and the Mithilā text as regards general sequence, name of the dramatis personae and nomenclatures at the end of each act. But the differences in respect of individual readings are many. Of the 7 Mss. in Bengali script utilised herewith the oldest one is the B. I[11]. The Bengali Mss. are characterised by general homogeneity and are comparatively free from Manuscript-corruption. All of them retain faithfully the whole of the elaborate text in the 7 acts. These Mss. exhibit three forms of the spelling Duḥṣanta, Duṣmanta and Duṣvanta of which Duḥṣanta is of the widest occurrence[12]. Other two forms are comparatively rare. The spellings Anusūyā and Mādhavya have been uniformly maintained in these Mss. The name of the sage is mentioned as Kaṇva allthrough. The other names have been uniformly referred to as Vetravatī, Nāgarakaḥśyālaḥ, Miśrakeśī, Pārvatāyana, Medhāvinī, Piṅgalikā, Caturikā, Parabhṛtikā, Madhurikā, Dhīvarakaḥ, Maṅkaṇakaḥ, Hāritaḥ, and Haṃsavatī. The number of the hermits in the 1st Act are two e. g., ātmanā dvitīyaḥ, in the 4th act it is alike two, and the girls in the 1st Act are noted as 'Ekā' and 'Dvitīyā". The name of the creeper is Vanatosiṇī. As regards the name of the general in the 2nd

11. Pischel stated (preface to the 1st edn) that I. 0. 1060 dated Śaka 1593 is the oldest Bengal Ms. But enquiry shows B.I belonging to the Asiatic Society to be the oldest.

12. B. I. notes the from Duḥṣanta in 15 out of 18 instances, B II notes in 12 instances, but in other instances it reads Duṣmanta. B. III notes Duḥśanta in 10 instances, Duḥṣanta in 5 instances and Duṣmanta in 3 instances. B. V notes Duḥṣanta about 11 times and Duśśanta, Duṣmanta and Duṣyanta in other cases.

Act there is, however, some difference, some of the Mss. noting the name as "Bhadrasena" others reading "Bhadrasenāpate". Mss. B. III. IV and VII do not uniformly read the names of the acts. Occasionally they omit the names of any one of acts IV, V or VI. The main difference between the 7 Bengal Mss. hinges on the admissibility of the following three verses, e. g. 'kaṭhinam api mṛgākṣyā valkalaṃ kāntarūpam (BK. II. N.156. after vs. 19), 'yadā śarīrasya śarīriṇaś ca (Bk. II Act.IV)' and 'asyāstuṅgamiva stanadvayam' (Bk. II Act. VI. line 260). While B. III refers to all the three verses, B. VII alone refers to 'kaṭhinam api···' and both B.VI and VII refer to 'asyās tuṅgam iva'. The verse 'yadā śarīrasya' has been omitted in B. IV. Prof. Pischel, following Candraśekhara, has included 221 verses which is the order of B. IV. But the actual number of verses making up the Bengal recension on the strength of the 7 Mss., is 223. Of special importance in this context are the two Mss. B. II and Bl[1]. B. II in Devanāgar script actually contains the elaborate version as preserved in the Bengal recension although the provenance of this Ms. was near Allahabad. It appears to be the remnant of a textual tradition based on the Bengal recension current in North-India and includes 216 verses in 7 acts. Bl[1] is equally written in Devanāgarī and its provenance also appears to be somewhere in North India. This Ms. retains 224 verses and is somewhat akin to the Mithilā text in its readings. It notices the spelling 'Anusūyā' and omits one entire folio in the 7th act from vs. 19 to the st. dr. 'ubhe urasinihitahaste parasparam avalokayataḥ'. On this Ms. Prof. Pischel has furnished a detailed discussion elsewhere[13]. This Ms. retains Dev. readings like 'niṣkampacāmaraśikhā···', 'mānuṣīṣu kathaṃ vā', the st. dr. 'ṛkchandasā āśāste', but omits the verse 'janma yasya···' in act I. Again, it contains a

13. De Kālidāsae Śākuntali recensionibus. p. 14 et. seq ; and Peterson's Report, Lxxxv-c for further details.

few readings like 'kim atra citraṃ yadi viśākhe····· ', etc. which, as it would be shown later, are Kashmirian accretions in the Dev. texts (p. 47 infra) and the typical Mt. st. drs. 'nepathye bhūyaḥ sa eva śabdaḥ (6th Act)', 'praviśya saṃbhrānto vidūṣakam utsṛjya mātaliḥ vidūṣakaśca, 'mukham unnamayituṃ hastaṃ prasārayati (Act VII. 25)' and the converted narrative form 'Śakuntalā- bhaavaṃ dāva jādasahidā pāavandaṇaṃ karemi (tathā karoti)'. Unlike the Mt. text this Ms. omits the names of the acts. It probably indicates an earlier phase of the evolution of the Devanāgar text when both Kashmir and Mithilā traditions were slowly creeping into the widely known body of the elaborate text preserved through the Bengal recension. There is, however, a group of later Bengal Mss. written in Bengali which differs considerably from the tradition upheld by the best Bengal Mss. B.VII of our critical apparatus represents this type. These Mss. are not very old and contain readings belonging to Mithilā, Kashmir and Devanāgar recensions. They represent the maximum height of elaboration embodying 230 verses in 7 acts. Mss. of this type represent a later tradition with a considerable amount of interpolation. The later uncritical commentary of Nyāyācārya[14] upholds this tradition. The printed editions of Damaruvallabha Panta, Premchānd Tarkavāgīś, Jaganmohan Śarmā and Kedaranathā, and also of J. Vidyāsāgar are based on these later Mss. For an overall assessment of the Ms. structure these Mss. require to be accounted for.

The Kashmir Mss. (three complete and one incomplete) used in this work are by far the most important manuscript evidence on the reconstruction of the text found up—till now. Apart from C. Burkhard's reproduction[15], the Bodleian Library contains three Mss. in Śāradā which have so far strangely eluded the notice of the scholars. Two of these

14. The Rasikamanoramā commentary on Bengal recension by Nyāyācārya. I. O. vol. VI. No. 4119 (1627a)

15. Ms. account No. 11. K. III. supra

belonged to the Hultzsch Collection and one to the Stein Collection[16]. The cumulative evidence of these Mss. together with that of Burkhard's is of supreme importance for textual reconstruction, as these Mss. place the authenticity of the Kashmir tradition on a firm footing. New dimension seems to have been added to the problem by the attestation of the entr'acte in Act VII as a genuine portion of the Kashmir text. Apart from the tradition of Śāradā calligraphy, these 4 Mss. betray an uncommon uniformity as regards contents, total number of the verses, nomenclatures at the end of the acts, Prākrit formations and even in the omissions and Ms. corruptions. To note a few only, these Mss. insert Skt. words in a Prākrit sentence, ś ṣ and s interchange frequently and ma is seen profusely for ṃ. Prof. Burkhard has dilated at length on the various peculiarities of vowels, dipthongs, consonants, declensions, and of Sandhis of the Prākrit noticed in one Kashmir Ms[17]. These peculiarities are equally noticeable in the other three Mss. In its brittle portions Ms. K. IV retains parts of the 'nākalāsikā' episode and the whole of the 7th act. Although Ms. K. II breaks off before vs. 4 of the 6th act, owing to its unique similarity with the other Śāradā Mss. it may be supposed to have contained the nākalāsikā episode in the missing portions. The unique homogeneity of these Mss is noticeable even in wrong transpositions and in faulty insertions. For example in the 1st act the 3ks read- "aho viṣmayaḥ śuddhāntadurlabham···latābhiḥ bhavatu pādapāntarita eva···Śak-eso vāderidapallavāṅgulīhiṃ tuarāvedi via···rājñaḥ sannikarṣam āgacchati. Rājā (nirvarṇya) aho asādhu···niyuṅkte idaṃ kilā···vyavasyati (infra text Act. I. f. n. 139-40)' where the entire portion of the text from vs. 16-17 has been mixed up together. Similarly in the 2nd act the three Mss. uniformly read "vidūṣakaḥ-yadi vi ṇa

16. Ms. account No. 10. K. II.

17. Die Kacmerer Śakuntalā. Handschrift. pp 484-496. S. K. A. D. Band VIII.

kassavassa···diṭṭhae. Rājā-aviśeṣajña, ciraṃ gata···paśyati na ca sā mādṛśāṃ nāma···vat" where the defective verse "na ca sā···" has been retained. These 3 Mss. also uniformly read 'yā sraṣṭuḥ sṛṣṭir ādyā,' 'niṣyandalekhā,' 'bhavaty api tapaste (pra) vardhate', 'mānuṣīṣu', 'pariśrānto vidūṣakaḥ,' 'anāmuktaṃ,' 'viśrāntiṃ labhatām,' 'parihāsavikalpitaṃ' etc. As regards the st. drs. all the three Mss. are similar e. g. '(nepathyābhimukham avalokya) eṣa rājeva (Act I).' They also uniformly omit the nomenclatures found at the end of the acts. Even the scribal error in the reading "manuḥ prajāḥ svāḥ" for "bhānuḥ prajāḥ" is the same in all the three Mss. The text of the drama is similar in all of these Mss. with a total of 214 verses. The preludes at the openings of acts III, IV and VI have been termed 'praveśaka' like the Bengal Mss. and the Newari one. The names of the dramatis-personae are 'Anasūyā, Mādhavyaḥ, Duṣṣvantaḥ (all through), Kāśyapaḥ, Nāgarakaḥśyālaḥ, Puruṣaḥ (for Dhīvaraḥ), Akṣamālā, Pārvatāyana, Dhanavṛddhī, Vasumatī, Medhāvinī Lipikarī, Piṅgalikā, Cūtamañjarī, Pārijātamañjarī and Maṅkaṇaka.' As regards the number of the hermits the 3Ks. mention three hermits 'ātmanātṛtīyo vaikhānasaḥ' in the 1st act, two hermits in the 2nd act and three hermit-boys in act IV (i. e. Hāritaḥ, Nāradaḥ and one more). The two guards in the 6th act have been referred to as Prathamaḥ and Dvitīyaḥ. The name of the creeper in two Kashmir Mss. is 'Vaṇajosiṇī' instead of 'Vaṇadosiṇī' as seen in the Bengal Mss. The cumulative evidence of these 4 Mss. seems to suggest that the Kashmir tradition of the text of the drama is substantially different from the Bengal tradition and we have to wait for further evidence before any date of its evolution can be thought of. Among the manuscripts written in Devanāgarī script three categories may be sorted out. The first group roughly follows the elaborate Eastern text as represented by the Bengal and the Mithilā recensions. A. S. 5288 and Chambers No. 308

are the sole representatives of this class. The second group incorporates a mass of widely divergent prose texts, verses and readings belonging to both Kashmir and the two eastern recensions, Bengal and Mithilā. The total number of verses in this group of Devanāgar-Mss. varies from 190 to 210. The third group which is characterised by extreme retrenchment consists of only 190 verses. About 13 Mss[18]. mentioned in our manuscript material represent the second group. A rough estimate shows that Ms. No. 33. Bik. contains 33+18+25+22+28+32+35=193 verses in the 7 acts with typical Bengal readings like 'atītya hariṇaṃ harayo vartante, sveṣām api···vājinaste 1 etc. Ms. No 34. BORI notes 20+19+30+22+30+32+35=188 vss. Ms. I. O. I. contains 33+19+30=82 vss. in the first three acts. I. O. II contains 208 vss., and I. O. III contains 209 vss. in 7 acts. Ms. S. S. I. contains in 7 acts 209 vss. Ms. S. S. II contains a total of 35+19+32+25+32+34+35=212 vss. Ms. S. S. III containing 1st and 7th acts only has a total of 35+35=70 vss. Ms. S. S. IV contains 209 vss. Ms. S. S. V. contains 210 vss. A number of other Mss. belonging to the S. S. collection contains 82-85 verses in the first three acts. The readings recorded in these Mss. include readings belonging to Bengal, Mithilā and Kashmir recensions alike; but there are certain new accretions as well. A distinguishing mark of the Mss. of this group is that, these are uniform either in the first three acts or in the last four acts. The number of verses in the first three acts is about 108 and the so-called elaborate love-episode is conspicuous by its absence. In the last four acts the number of verses varies between 97 and 100 keeping close harmony with the retrenched type already referred to. In all the 13 Mss. representing this variety we notice almost similar readings of which a few selected specimens from each act have been cited here.

18. Mss. I. O. I—IV, Bod. I, 81 ll., B. M, S. S. I—IV, and S. C. I. partly come under this group.

Act I

श्रुतिप्रमोदहेतोः सङ्गीतकादनन्तरकरणीयम् अस्ति···, the verse 'खण चुम्बिआइ भमरेहिं' noted in 7 Mss. and 'इसीसि चुम्बिआइ' in 6 Mss.—रागवद्धचित्तवृत्तिरालिखित इव सर्वतो रङ्गः··, कथमुत्पश्यत एव मे प्रयत्नप्रेक्षणीयः संवृत्तोऽयं मृगः, 'सत्यमतीत्य हरिणं हरयो वर्त्तन्ते', the vs. 'जन्म यस्य पुरोर्वंशे' seen in 8 Mss. om. in others, सर्वथा चक्रवर्त्तिनं पुत्रमाप्नुहि—om., the vs. कुल्याम्भोभिः पवनचपलैः retained, तपोवनवासिनामुपरोधो मा भूत्, 'एतावत्य एव रथं स्थापय...', विनीतवेशप्रवेश्यानि तपोवनानि नाम, the vs. 'इदमुपहित' etc. retained, 'अदो क्वु पिअंवदासि तुमं'···, शकुन्तला—किं निमित्तम्'—om. 'वणजोसिणी and 'णोमालिआ' alternately noted,···साधु वाधनमपि रमणीयमस्याः,' the vs. 'यतो यतः षट् चरणोऽभिवर्त्तते' etc. retained, the vs. ''लोलां दृष्टिम्···'', noted in Bik. only,··· 'किं तु सख्याः परिहासोदाहृतां वरप्रार्थनां श्रुत्वा धृतद्वैधीभावकातरं मे मनः',···'न खलु दुरवापेयं प्रार्थना,···राज्ञः परिग्रहोऽयमिति राजपुरुषं मामवगच्छथ,···भो भोस्तपस्विनः संनिहितास्तपोवनसत्त्वरक्ष्यायै भवत', तीव्राघातप्रतिहततरुस्कन्धलग्नैकदन्तः,···'अहो धिक् पौरा अस्मदन्वेषिणस्तपोवनमुपरुन्धन्ति। भवतु प्रतिगमिष्यामस्तावत् (a condensation).

Act II

अणिअदवेलं सुल्लमंसभूयिट्ठं आहारो अह्णं अदि,···सउणिलुद्धएहिं ; वाणा-सणहत्थाहिं जवणीहिं वणपुप्फमालाधारिणीहिं ;' दर्शनाश्वासि,···'सअअं अच्छी आउलोकरिअ अस्सुकारणं,'···एआरिसे अमाणुससञ्चारे आउलप्पदेशे वणचरवुत्तिणा, सावदसमुसारणेहिं संखोहिअसन्धिवन्धणाणं,···किं मोदकखण्डिआए, तेण हि अअं सुगहीदो जणो,···गृहीतश्वापदमरण्यं किमन्यदवस्थीयते,···माढव्येन,···द्रष्टव्यानां परं न दृष्टम् ; कान्तमात्मीयं पश्यति, the verse निराकृतनिमेषाभिः···पश्यति'—retained, अत्रभवन्तमन्तरेण (अध भवन्तमन्तरेण) कीदिसो से दिट्ठिराओ,···उववणं तवोवणं त्ति पेक्खामि, the spellings 'दुः षन्त, दुष्यन्त and 'दुष्ष्वन्त', ···पउत्तपालणो मे उववासो, एस रक्खसादो रक्खिदम्हि···'

Act III

'इदमाश्रमपदं निवृत्तरक्षोविघ्नं संवृत्तम्। निरुपप्लवानि च नः कर्माणि सिद्धानि' समदनावस्थो राजा in 8 Mss., कामयानावस्थो in 5 Mss., न च निम्नादिव

सलिलं निवर्त्तते मे ततोहृदयम्···, the vss. 'अनिशमपि मकरकेतु' and 'वृथैव सङ्कल्पशतैः (Bik. omits these two verses), 'सम्मीलन्ति न तावत् (om. in Bik.), सुभगोऽयमुद्देशः···, शक्यमरविन्दसुरभिः···, उभे-कधेदुपिअसहो···om., ···'सहिणिओओ विकप्पीअदि (को णिओओ विकप्पीअदि), णिक्किव दावइ···वुत्तमणोरहाइं', '···चित्रं यदि विशाखे शशाङ्कलेखामनुवर्तते', प्रियंवदे, कच्चित् सखीं वो वाधते शरीरतापः। प्रियंवदा (सस्मितम्) लद्धोसहो दाणिं उवसमं गमिस्सदि। अनसूया—प्रियंवदे, पेक्ख पेक्ख मेहवादाहदं विअ गिम्हमोरिं णिमिसन्तरेण पच्चागदजीविअं पिअसहिं (retained in Bik,. BORI., IO. IV., S. S. III-V),···रक्ख विणअं, सन्ध्याभ्रकूटकपिशाः पिशिताशनानाम्'।

Act IV

अणुरूवस्स वरस्स हत्थे कण्णका (गुणवदे कण्णआ···),···वेअवलोफफुल्लदुव्वारगईए (दुव्वाराए and वेअचड़ुप्फुल्लदुव्वाराए)., the vss. 'कर्कन्धूनामुपरि' and पादन्यासं' om. in 8 Mss., retained in 5 Mss.; दुःखशीले तवस्सिजने, सुहसइदपुच्छिआ···, 'तृतीया—वच्छे, भत्तुणो वहुमदा होहि (इत्याशिषो दत्वा गौतमीवर्जं निष्क्रान्ताः),—the name of the disciple is Nārada, —ऋक्च्छन्दसा आशास्ते,—वेदीं परितः···पावयन्तु, मुञ्चन्ति अस्सूणि अ लदाओ, अनसूए अलं रुदित्वा, ओदकान्तं स्निग्धजनोऽनुगन्तव्यमिति श्रूयते, सिणेहो पात्रसङ्की, जातोऽस्मि सद्यो विशदोऽन्तरात्मा चिरस्य निक्षेपमिवार्पयत्विा'।

Act V

Begins with the speech of the Vidūṣaka, पर्युत्सुकीभवति, कीदृशीं वयोऽवस्थामापन्नोऽस्मि, अये अन्यासक्तचित्तो देवस्तदवसरं प्रतिपालयामि,—एक्कक्कमेण वरिए किं भण्णउ एक्कमेक्कस्स, प्रियाप्रिया वा प्रमदा; वेत्यध्यवस्यन्, भग्गा दाणिं मे दुराधिरोहिणी आसालदा, ण उण दे अवरिचिदस्स हत्थादो उदअं उवगदो पादुम्, वनवासादविभ्रमः पुनरत्रभवत्याः कोपो लक्ष्यते। तथाहि न तिर्य्यगवलोकितं भवति चक्षुरालोहितम्.....etc, प्रसिद्धं दुःषन्तस्य···तथापीदं न लक्षयसि ··, हंहो सत्यवादिन्, उपयन्तुंहि दारेषु···, वोधयति पङ्कजान्येव (पद्मान्येव), यदा पुनरन्यासङ्गाद् पूर्ववृत्तान्तं विस्मृतो भवांस्तत् कथमधर्मभीरुः,—भअवदि वसुन्धरे देहि मेऽन्तरम्,—ज्योतिरेकं तिरोऽभूत्···, मां हृदयम्'।

Act VI

सूद (सूअअ) कहेहि सव्वं अङ्गुलीअस्स हत्थगमणं अणुक्कमेण...जाणुअ, चिराअदि क्खु आवुत्ते and 'णं अवसलोपसप्पणीआ लाआणो'– are omitted..., श्यालः सिग्धं सिग्धम् (पुरुषं भयं नाटयति)'...also omitted.,...तृतीयः प्रवेशकः, चूताङ्कुरमवलोकयन्तो चेटी द्वितीया च पृष्ठतः प्रथमा..., अग्गपादट्ठिआ भविअ इमिणा युपआरेण संपादेमि कामदेवारहणम्..., अरिहसि मे चूअङ्कुर दिण्णो कामस्स गहिअचावस्स, वाचमुदिताम्..., विनम्रश्चिरम्..., वामप्रकोष्ठे श्लथम् , the vs. उपहितस्मृतिरङ्गुलिमुद्रया...समुपस्थितम्'—विदूषकः – भो वअस्स चिट्ठ दाव जाव इमिणा दण्डअट्टेण...इच्छति..., इतः प्रत्यादिष्टा स्वजनमधिगन्तुम्... राजा—अयि तर्कय केन देवी गता स्यात्..., मनोरथा नाम तटप्रपाताः (मनोरथानाम-तटप्रपाताः),...जइ अण्णहत्थगदं भवे तदा सच्चं सोअणीअं भवे, सहि दूरे वट्टसि एआइणी जेव कण्णसुहाइं अणुभवामि..., विदूषकः (सस्मितम्) अहं पि एदं दण्ड अट्ठम् उवालहिस्सम् कधं उज्जुअस्स मे कुड़िलं तुमं तुमं सित्ति,...सानुमतो...अहो राएसिणो वत्तिआरेहाणिउणदा, विदूषक,...अवसेअसिणिद्धपल्लवं असोअलदिअं संसिदा सिढ़िलकेसवन्धुव्वम्मन्तकुसुमेण वद्धसेदविन्दुणा वअणेण...इसिपरिवुदा..., विअ..., बिम्बाधरं दशसि चेन्मधुप..., the vss. आमूलशुद्धसन्ततिः and प्रागेव जरसा कम्पः', have been omitted..., "त्यशेषतः कस्य पुनः प्रभुत्वम्—, शरव्याः, क्षोभात् प्रतिपद्यते हि जन्तुः –, परिपालयतु प्रजाः—,

Act VII

'प्रथमोपकृतं मरुत्वतः' and 'उपकृत्य हरेस्तथाभवान्' both seen, हरि-चन्दनात्तम्', सुखपरस्य हरेः..., तस्य व्यपेतरजसः प्रवहस्य वायोः..., तस्य द्वितीयं हरिविक्रमनिस्तमस्कम्..., वलयैरत्यर्थसंपीडितः, नमोऽस्मै कष्टतपसे..., सत्कल्पवृक्षे वने, (सङ्कल्पवृक्षे द्रुमे), पुण्याभिषेकक्रिया..., राजा (कर्णं दत्वा) अये प्रतिपात्या-वसरः खलु प्रस्तावः..., वह्नि रेधापेक्ष (एधःक्षय) इव स्थितः..., वर्णरचनावचन-प्रवृत्तोन् (वर्णरमणीयवचः)..., कृतिनः प्रसूतः..., नामसारिच्छेण वञ्चिदो मातृ-वच्छलो, हिअअ अस्सासस अस्सासस..., स्वसमयचिह्नं प्रतिपद्यतां लतास्विव कुसुमम्... प्रिये अपि गन्तव्यमभ्युदयकालेषु...' निमित्तनैमित्तिकयोरयं विधिः, क्वचिदभि-नन्दितस्त्वया विधिवदस्माभिरनुष्ठितजातकर्मा शाकुन्तलेयः एषः..., the verse 'क्रतुभिरुचितभागांस्त्वं' "...श्रुतिमहती महीयसाम्".

The textual tradition in these three groups of Devanāgar Mss. appears widely divided, as these include 224, 200 to 210 and 190 verses respectively. In the two Dev. Mss. containing the larger text the name of the dramatis personae are Anūsūyā, Mādhavya, Kaṇva, Miśrakeśī, Pārvatāyana, Caturikā, Dhīvara, Mārkaṇḍeya, Nāgarakaḥśyālaḥ and Dhanavṛddhiḥ. The spelling of the name of the King varies between 'Duḥṣanta, Duṣmanta and Duṣṣvanta'. In the other group to which the majority of the Dev. Mss. belong, the orthography of the names differ. Only two S. S. Mss. note Anusūyā while all the other Mss. note Anasūyā. Both the spellings Mādhavya and Māḍhavya, and a third one Māṇḍavya also appear. Other common names are Kāśyapaḥ and Kaṇva, Vetravatī, Vanatosiṇī (name of the creeper), Sānumatī, Pārvatāyana and Vātāyana, Dhanamitra, Caturikā, Parabhṛtikā, Dhīvaraḥ and Puruṣa, and Śyālaḥ. All the forms of spelling, namely 'Duḥṣanta, Duṣyanta, Duṣṣvanta, Duḥṣvanta, Duḥsanta' are found, but the two forms 'Duṣyanta and Duṣṣvanta' are used in the majority of the cases. The forms of Prākrit used in the two Mss. of the first variety conform in general to the rules of Prākrit grammar and may be said to have leanings towards the Bengal recension[19]. But in the case of the 2nd group of Mss. the Prākrit has not been retained in correct form. From direct assessment and from indirect references about the contents of about 100 or more of these Mss. it has become clear that the greater portion of Devanāgar Mss. contains a mixed type of text embodying about 200-210 verses with certain peculiarities as referred to before for which we would prefer to designate them by the term "Mixed-Devanāgar Mss". What is known so far as the Devanāgar recension based on Devanāgar Mss. is in fact the Mixed Devanāgar recension. Most of the Mss. written

19. A detailed note on the use of Prākṛit in this drama has been made in Book I. Ch. V.

in Devanāgar script and the printed editions of Böhtlingk, C. Burkhard, Vidyāsāgar, the Bombay edition of 1861 A. D. and the Nirṇayasāgar edn. of 1883 A. D. partake of this variety. As compared with the flexible character of the Mixed-Devanāgar type, the third variety of Devanāgar Mss. of which we have noticed 3 specimens, represents the extremely retrenched form of the drama in 190 verses. Here the names of the dramatis-personae do not have any variant e. g. Anasūyā, Duṣyanta, Kāśyapa, Mādhavya, Sānumatī, Śyāla, Vetravatī, Caturikā, Vātāyana, Dhanamitra and Mārkaṇḍeya. The number of the hermits happens to be three in Act I, and in Act IV as well. Considerable portions of the text in the 1st, 3rd and the 6th acts have been omitted. The introductory portion of the 5th act has been altered. Like the Mixed-Devanāgar variety, here too, the Prākrit has not been retained in its correct form. Manuscripts representing this type of text are comparatively recent and are small in number as compared with the second variety. In view of the existence of these three types of Mss. in the Devanāgar group we can suggest that the Devanāgar Mss. underwent successive retrenchment at different times and under different circumstances as a result of which the original text which obviously included the alleged inflated portions was reduced to such a position as to contain roughly about 190-210 verses with corresponding prose portions of the text. The Bikanir Ms. with 193 verses marks an important phase of this retrenchment. When in Eastern India we have the earliest Bengal Ms. dated 1575 A. D. having the elaborate version *in toto*, in the Bikanir Ms. we have at the same time evidence of the mingling of both Devanāgar and East-Indian texts. The final touch to this process was possibly given by Rāghavabhaṭṭa whose well-known text contained 190 verses with relevant prose portions highlighting the maximum limit of retrenchment of the immortal drama.

The bulk of the South-Indian Mss. written in Grantha,

Telegu or Kanarese scripts was not unfortunately accessible to us. We could, however, go through only 3 Mss. of South-India referred to in the foregoing account. S. Indian Mss. have no distinct characteristics except regional paleograpy and retrenchment. But even among the three Mss. collated by us, Ms. No. I. O. 2696 in spite of its provenance represents a mixed type of text in 196 verses embodying features of both S. Iindia and Devanāgar Mss. The S. I. Mss. represent a text containing about 190 verses in 7 acts. From direct and indirect information[20] it has been clear that as many as 75 out of the 80 S. I. Mss. mentioned before represent the retrenched text. These are written in Grantha, Telegu, Kanarese and in Malayalam Scripts. Unlike the Bengal Mss. which differ in the case of 3 verses, the S. I. Mss. are all uniform. They not only retain wrong readings and defective Prākrit forms but also assimilate readings belonging equally to Bengal, Kashmir and the Devanāgar Mss. of both varieties. G. Oppert[21] has mentioned a few S. Indian Mss. which might be 300 to 400 years old, but these could not be traced. The general impression that one may form after a study of these Mss. is that the S. Indian manuscript-tradition is a later one.

T. Foulke's collection of S. Indian Mss. is the ready repository of S. Indian Mss. which may be consulted by a scholar who is not conversant with the S. Indian scripts. Foulkes has accepted the reading of the retrenched text as the representative of the South Indian tradition but he has included variants from other Mss. as well. It appears that he knew 4 Mss. representing the alleged enlarged version.

20. vide f. n. 5 supra. The information has been supplied by the curators of the Indological Institutes.

21. South Indian Mss. —G. Oppert Vols. I. II. These belong to personal collections. Oppert, however, informs us that he has only recorded the statement of the Pandits even knowing well that these are very often incorrect.

But the uncritical nature of his work has been pointed out by Prof. Velankar[22]. And the best evidence that can be gleaned from this collection is that Mss. representing the enlarged version were also available in S. India ; but the tradition had not been popular with the scholiasts who had accepted the tradition of the retrenched text as the genuine one. Our study of the S. Indian recension is based on the four Mss. of Foulkes' collection and the 3 Mss. noted in Ms. account together with the the 9 commentaries secured from S. India. This is likely to give us a fair idea of the South-Indian recension in its origin and development.

Analysis of the number and the contents of the Mss. reveals that seven types of the reading of the text, viz, Bengal, Mithilā, Newari (Nepalese), Kashmirian, South-Indian, and Mixed and Retrenched Devanāgar were known in India from pretty old times. The historicity of these readings is dependent on other proofs including the testimony of the commentaries and the commentators. In the case of the reconstruction of the text of the two great epics, the Rāmāyaṇa and the Mahābhārata, the manuscripts furnished the best evidence and the testimony of the commentaries, translations, or adaptations was secondary. But in the case of a drama like Śākuntalam where the textual tradition was sufficiently kept up through commentaries, the evidence of the commentaries ought to be considered as equally strong as the Manuscripts.

Although the early traces of the commentary-type of literature may be seen in the Nyāyabhāṣya of Vātsyāyana, in the Mahābhāṣya of Patañjali and in the explanatory texts of the Arthaśāstra,[23]--in the Classical Sanskrit Literature commentaries are later creations. Jayamaṅgal's commentary

22. Vikramorvaśīyam. Introduction, XXXV

23. दृष्ट्वा विप्रतिपत्तिं बहुशो भाष्यकाराणाम्। स्वयमेव विष्णुगुप्तः चकार सूत्रञ्च भाष्यञ्च।

on the Bhaṭṭikāvya in the 9th Cent[24]. appears to be the earliest commentary on Kāvya literature. This is perhaps owing to the fact that commentaries fall under the domain of the literature on criticism which usually follows the epoch of pure creative art. In the case of the Abhijñānaśakuntalam we are confronted with a queer situation when we find that no commentary on the drama is available before the 15th Cent. A. D. Whatever might be the reason we do not come across any commentary on the Abhijñānaśakuntalam before the emergence of Kaṭayavema and Śaṅkara in the extreme South and in the East of India respectively. As many as 14 commentators[25] of this drama have been traced of whom seven hail from South-India, three from Eastern India, two from Western India and two from Northern India. Kaṭayavema is the most noteworthy of all the South-Indian Commentators. His commentary is known as Kumāragirirājīya and is based on the Southern Recension. Kaṭayavemabhūpāla was the son of Kaṭa Bhūpa and was the minister of King Vasantarāja of Kumāragiri which was situated on the frontier of Nizam's territory. The name of the author has been spelt[26]

24. The author most probably flourished between 800-1050 A. D. He was known by three names, Jayadeva, Jayeśvara and Jayamaṅgala (vide, History of Skt. Poetics-P. V. Kane pp. 74-77).

25. The India Office Library Cat. Vol I. No. 4119 (1627a) refers to the "Arthadīpikā' or 'Rasikamanoramā' commentary by the son of Nyāyācārya which is not only very modern but also uncritical. It upholds the Bengal recension. It has not been included in the critical apparatus.

26. Aufretcht accepts the from Kāṭavemabhūpāla (Pt. II. p. 237) which has been accepted by Wilson, Böhtlingk, and Burnell (vide. I. O. Cat. Vols. VI. VII. p. 1576). The genealogical account given in Triennial Cat. of Mss. 1910-13. Vol, I. Pt. I. p. 406 is more elaborate than that given in the I. O. Catalogue. "The commentary was named after the brother of the wife of the author i. e. Kumāragirirāja who was the son of Annapota, son of the said Vemabhūpati and under whom the author served as a minister" (p. 402. T. C. Mss. 1910)

variously as Kaṭayavemabhūpāla (5th Act), Kaṭavīyavemabhūpāla (1st Act), Kāṭaveyavemabhūpāla (3rd and 4th acts) and Kāṭavemabhūpāla (2nd, 6th and the 7th acts). According to some the patron of the commentator was one of the petty rulers known by the name of Reḍḍis, who divided the country after the downfall of the Cālukya and the Cola kingdoms. A Komāragiri Vemareḍḍi is mentioned as having reigned at Koṇḍavidu during 1381-95 A. D. The author probably belonged to the Reḍḍi caste (śūdra) and appears to have lived about the close of the 14th and the beginning of the 15th Century[27]. Inscriptions mentioning a Kāṭayavema between 1391-1414 A. D. have been discovered[28]. Kaṭayavema's is the earliest commentary on the well-known drama, and he is the first to uphold the South-Indian recension containing 189 verses. His commentary records some important vestiges of the process of retrenchment of the text and of its transmission to the Southern parts of India. His commentary omits the verse[29] "na khalu na khalu bāṇaḥ" which is seen in Bik. In assigning the designation 'praveśaka' to the interlude embodying the speech of the jester in Act II he seems to have followed no authentic tradition. By mentioning the prelude in Act III as 'viṣkambhaḥ' he has uphold the Devanāgar tradition. He notices the names of the dramatis-personae as···Anasūyā, Priyaṃvadā, Kāśyapaḥ, Duḥsanda, Sānumatī, Śyālaḥ, Dhīvaraḥ,

27. R. Sewell's Lists of Antiquities, Madras. Archaeological Survey of South India II. pp. 118-187.

28. Hultzsch. Epigraphica Indica Vol. IV. 328. Pischel in Gott. Gel. Anz. 1873 admits that the name Kaṭavema is not impossible (cf. pp. 200ff).

29. Vs. No. 9 Act. I. Böhtlingk's edn. There are also serious differences in orthography in the India Office Ms. and the Bodleian transcript. The former one reads 'Duṣṣanta' as the name of the King but the latter one reads 'Duḥsanda'. Also this latter one reads the name of the chamberlain as 'Pārthāyana' while the former one reads it as 'Vātāyana".

etc., wherein he has followed the Devanāgar tradition. The fact that he followed the retrenched form of the drama in the 15th Cent. presupposes its existence in South-India at least one century earlier. Kaṭayavema refers to the following works and authorities : Raghuvaṃśam, Kumārasambhavam, Meghadūtam, Vasantarājīya, Halāyudha[30], Rāmāyaṇa, Mahābhārata, Ratnāvalī, Yājñavalkya, Śabdārṇava, Vijñāneśvara, the Vratakhaṇḍa of the Purāṇas, Keśavasvāmin, Bhāguri, Manu, Yādava, Tripurāsārasindhu and the Brahmāṇḍapurāṇa. He seems to have closely followed the dramaturgical treatise Vasantarājīya, which is highly popular among the South Indian scholiasts. There is no evidence to prove that Kaṭayavema was aware of any other recension of the drama. A text-critic cannot have a honest opinion of Kaṭayavema's critical insight and acumen when he discovers only faulty readings or readings with obvious scribal errors being accepted as genuine ones in the commentary. Thus we note—'iaṃ mhi',···'isicumbiāi'., 'utkhātini'., 'ātmotthitair api'., 'kroḍākṛṣṭa'., 'asaṃstutam' (1st act).; 'uddhasitam', 'tavei'., (3rd act)., 'paṭākseṇa' (4th act)., 'ataṭapravāhāḥ (6th act), etc. His knowledge of Prākrit is also not very appreciable. It is only in the discussions on the dramaturgical niceties that Kaṭayavema reveals his best. His suggestion that the seed of the drama is cast in the verse 'śuddhāntadurlabhaṃ (Bk. II. Act. I. vs 16)' deserves more than a passing notice. He records a number of readings which belong to the Bengal Mss. e. g. 'aṇantaraḳaraṇijjaṃ'., 'nāticiraprapannaṃ.', 'ardhe vicchinnaṃ.', 'dakṣiṇena

30. This Halāyudha is the author of the Abhidhānaratnamālā and belonged to the 11th Cent. The identification of this Halāyudha with the 16th Cent. author of the Kavirahasya by Westergarrad and Böhtlingk does not hold ground. The citation from the Abhidhānaratnamālā (1. 3) has been wrongly taken by the scribe in Act VI of this commentary.

vṛkṣavāṭikām.', 'duḥsanda.', 'atisandhānam', 'abhimarśām.' Kaṭayavema does not note any variant.

Chronologically the Rasacandrikā commentary of Śaṅkara comes only next to Kaṭayavema. This commentary with that of Narahari's has been published in the text of the Abhijñānaśakuntalam brought out from the Mithilā Research Institute. The editor places Śaṅkara sometime between 1450-1500 A. D. That Śaṅkara cannot be placed later than 1500 A. D. is evident from the existence of the oldest Ms. of this commentary written in Devanāgarī of the 16th Century lying at present with the Göttingen Library[31]. The printed text of Śaṅkara is defective, but the Göttingen Ms. which extends up to Act VII presents the best text of the commentary. It does not mix up the text of Śaṅkara with that of Chandraśekhara. Śaṅkara comments on what may be called 'the Mithilā recension' of the drama. He differs from the Bengal and the Kashmir tradition not only as regards the number of the verses in each act but also as regards prose-portions. In the 3rd act Śaṅkara notices 40 vss. while the Bengal notices 41 vss ; but in the 4th and 5th acts Śaṅkara adds more verses, 2 in each. In the 7th act he adds one more to the Bengal number. Apart from his own text Śaṅkara has referred to the readings of two foreign books one of which accords with the readings recorded in the Kashmir Mss. The other foreign book might be a North-Indian or North-Western text now lost to us. Śaṅkara[32]

31. Up to the verse 'prathamopakṛtaṃ marutvataḥ (VII. I.)'. The Bodleian Ms. summarises the gloss of Chandraśekhara (Pischel. 1st edn.1877) and includes the line 'padyam idam anatimadhuraṃ dākṣiṇātyapustakeṣveva dṛśyate' on the vs 'tasyās tuṅgam iva stanadvayam' etc. (Pischel. 1st edn. p. 131 note 24-27) but this is not seen in this Ms.

32. The name Śaṅkara was well-known among the literateurs of the time and the Asiatic Society Cat. of Mss. Vol. 7 notices a Śaṅkara Miśra different from this author.

notices quite a good number of variants of which the following are worth-mentioning :-

Act I—या स्रष्टुः सृष्टिराद्या, क्वचिदभिरुपनाटकमिति पाठः, क्वचिद् विवृत-मुखभ्रं शिभिरिति पाठे (S. reads विततमुख), 'शमोलतामिति क्वचित् पाटः (S. reads समिल्लता), क्वचित् वामलोचनेति पाठस्तत्र वामं सुन्दरम्, क्वचिल्लोहित-तराविति पाठः स तु सुगमः, भिन्नैकदन्त इति पाठे भिन्नः संवद्धः ;

Act II—कश्चित्तु रतिरुभयप्रार्थनां कुरुत इति योजयति, अत्र कुब्जश्च इति पाठे कुब्जकः 'कुवलय' इति यस्य ख्यातिः, केचित्तु तृतीयचरणं पाठान्तरयन्ति' विश्रब्धाः रचयन्तु कोणपतयो मुस्ताक्षति पल्वल' इति, अज्जुकाभिरिति पाठे आर्याभि-र्मातृभिरित्यर्थः— ।

Act III—क्वचिदात्मन उपन्यासानुरूपमिति पाठस्तत्रात्मव्याख्यानतुल्यम्, क्वचिद् भद्रे स्थाने उभे प्रतीति पाठः, क्वचित् सुजनत्वादिति पाठस्तत्रात्मवैकल्यमपि, क्वचिल्लीलावलयेनेति पाठः, क्वचिदंसविवर्त्तीति पाठस्तत्र स्कन्धदेशप्रापितम्, क्वचिदङ्गुलिसंभृताधरौष्ठमिति पाठः, स न साधीयान् प्रकृतानुपयोगित्वादिति ।

Act IV—क्वचिद् वलिकर्मप्रशस्तानीति पाठः, क्वचिद् शक्यमिदानीमाश्वा-सितुमिति पाठः, क्वचित् भवतु निद्रां परित्यजामि, ...क्वचित् कथं न तनयाविश्लेषेति पाठस्तत्र',—मोरा इति पाठे मयूरा इति ।

Act V—क्वचित् रागप्रियाणीति पाठस्तत्र, क्वचिदपि स्थाने अयि पाठस्तन्न ; क्वचित् परुषः खल्वस्य वचनोपन्यास इति पाठः, वैदेशिकपुस्तकद्वये कृतावमर्षामवमन्य-मानेति पाठो दृष्टः ।

Act VI—क्वचिदेष भर्त्रा अङ्गुरीयकदर्शनसमुल्लसितेन पारितोषिकस्ते प्रसादीकृत इति पाठः, क्वचिद् पादपपरिस्थिता भूत्वेति पाठस्तत्र ; क्वचिद् जुवइ-जणमोहणसहो इति पाठः, क्वचित् स्मृतिबोधिना इति पाठः ।

Act VII—प्रकृतिस्थोऽयं संवृत्त इति पाठान्तरे, क्वचित् महीयसामित्यत्र महोयताम् इति पाठः ।

Of the 30 or more variants cited by Śaṅkara, 9 are in agreement with the Devanāgar, 8 with Bengal, 5 with Kashmir and 9 others with Mss. of unspecified character. He was thus aware of 4 readings other than that of his

own. It is striking to note that even admitting the comparative excellence of the readings belonging to the other books, Śaṅkara has followed the text which was traditionally known to him. In the case of the readings like 'samillatā, vitata, kathaṃ na tanayā', and 'mahīyatām' which agree with Kashmir Mss. he has admitted the excellence of these readings, but his own readings are different. He reads 'lolalocanā' but admits the worth of the Bengal reading 'vāmalocanā. He has noted the emendation of Mahimabhaṭṭa on a reading of Act II vs. 6. Śaṅkara has not been up to the mark in retaining correct forms of the Prākrit passages and verses but his performance in this respect is better than his confreres of Western and Southern India. A large number of the readings in Śaṅkara's commentary is quite similar to the readings of the oldest Newari Ms.; and a text-critic is not expected to see eye to eye with Pischel's remark that most of Śaṅkara's readings are modern. The tradition he followed was probably in vogue in the Mithilā region from pretty old times,—a fact which alone can explain some of the outstanding differences between the two Eastern commentators, Śaṅkara and Candraśekhara. Of the authorities and works cited by Śaṅkara[33] the following are worth mentioning—Adbhutasāgara, Kaṇṭhābharaṇa, Kavikaṇṭhahāra, Kāvyamīmāṃsā Daśarūpaka, Nāṭyaśekhara, Pāñcajanye Harimiśra, Prajāpati, Bādarāyaṇa, Bhāṇḍi, Raṅgaśekhara, Vāmadeva, Vikramāditya, Vaidyaka, Śātakarṇi, Sanyāsī, Kavīśvara etc.

Prof. Pischel regards Candraśekhara as the best commentator of the Śākuntalam.[34] In fact he may be called one of the most brilliant commentators in Sanskrit Literature.

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33. The Mithilā text (pp. xxxv) notices all the works and authorities in detail.

34. Die Recensionen der Śakuntalā p. 7

Impartial judgement, careful collation and evaluation of the available source-material, knowledge of the tradition and the capacity to sort out the correct reading,—all these go to make a good text-critic. These qualities are to be found in Candraśekhara to a great extent. His self-reliance often appears a bit vaunting and he is equally trenchant in his remarks regarding Śaṅkara who was his close predecessor. He was an erudite scholar for which he earned the title 'Mahāmahopādhyāya'. The Cat. Cat. refers to 11 writers having the name Candraśekhara, but the present author was the son of Viṣṇupaṇḍit and the grandson of Raṅgabhaṭṭa. The identity of Viṣṇupaṇḍit is not known. Prof. M. Williams and Dr. ö. Böhtlingk[35] were inclined to identify Candraśekhara with the father of Viśvanātha, the author of the Sāhityadarpaṇa. But C. himself has quoted long passages from the Sāhityadarpaṇa[36] and has referred to some of the emendations occurring in the Sāhityadarpaṇa, which clearly proves his posteriority to Viśvanātha. Apart from this commentary C. is credited with the authorship of the Sandarbhacintāmaṇi commentary on the Śiśupālavadham. A commentary on the Hanumannāṭaka or Mahānāṭaka is also attributed to him. The Cal.As.S. notices one Candraśekhara Paṇḍit as the author of the Sandarbhacintāmaṇi. One Candraśekhara Vācaspati as the author of Dharmadīpikā and another Candraśekhara Śarmā as the author of Smṛtidurgabhañjanaṃ and Tattvacandrikā have been mentioned.[37] Candraśekhara Śarmā was a Vārendra Brahmin settled at Navadvip. There is no conclusive proof to say that these

35. Śakuntalā-ed. by M. Williams. Introduction p. x. 1876 edn. Do-by Böhtlingk-Introduction p. ix. (1842)

36. Ch. III. 66 ; Ch. VI. 277, 275, 273-292. etc.

37. Ms. No. 650, p. 77. R. L. Mitra, Vol. II ; also Vol. X p. 180-181 of Mitra's Notices. Ms. Nos. 4055 and 461 are attributed to a Candraśekhara Śarmā.

three are one and the same person.[38] The I. O. Ms. of Sandarbhacintāmaṇi refers to a number of authorities like Padmanābha, Madhusūdana, Bhavadatta, Dhṛtidāsa, Dhṛtikāra, Valadāsa, Vallabhaḥ, Bharataḥ, Saṃsārāvarta, Rudraṭa, Vāmana, and others. Of these Bhavadatta is credited with the authorship of the Tattvakaumudī one of whose Ms. dates at Lakṣmaṇa Saṃvat 572 (Śakābdaḥ 1552) corresponding to 1630 A. D.[39] This places Bhavadatta sometime nearabout 1600 A.D. Since C. refers to him his date may be tentatively fixed at sometime between 1600-1650 A.D. This date may be arrived at in another way also. Ms. B_3 *supra* notes in the margin in the same handwriting the following lines taken verbatim from C. e.g. (1) 'atra puṣparāśā...kva vateti...dhanvināṃ hi dvayaṃ pauruṣaṃ durbhedasya bhedanaṃ durmarasya jhaṭiti māraṇaṃ ca ṭadatra puṣpety anena viprati-pattiḥ' (ii) 'idānīm atithiviśeṣalābhena tapo vardhate iti śekharaḥ (śeṣaḥ ?)'-(iii) 'kṛd abhihito bhāvo dravyvat prakāśate' iti ruksahitā kiśalayānām ity arthaḥ...yathā' (iv) 'atra mahiṣā ityādinā prathamāntenopakramāt varāhapatibhir ity anena tad yogāt punar dhanu...prakramabhaṅga iti'. This Ms. is dated 1653 A.D. If the scribal insertions are to be fully relied on Candraśekhara's date must be fixed sometime before 1653 A.D. Mss. of Sandarbhacintāmaṇi in private possession also record as early a date as Śaka 1617=1695

38. Candraśekhara Vidyālaṅkāra, the commentator of the Mahānāṭaka is an altogether different person (vide I. O. Vol. VI. Ms. No. 4150). The Asiatic Society has another Ms. of this commentary (No. 5313/4523) dated Śaka 1730=1808 A.D. Mss of the works of Candraśekhara have been secured from Murshidāvād, Navadwip and Mithilā. R. L. Mitra was inclined to hold Mahāmahopādhyāya Candraśekhara (of unknown date) and Candraśekhara Vācaspati as the same person. But he had not advanced sufficient arguments in support of the view.

39. R. L. Mitra. Vol. VII. No. 2405.

A.D.[40] It may thus be inferred that the period of the literary activity of C. falls roughly between 1600-1653 A.D. In the Sandarbhadīpikā C. quotes the following authorities and works ; Trilocanamiśra (author of Nāṭyalocana), Vāmadeva, anye, kecit, Caturbhujamiśrāḥ,[41]. Bhartṛharimiśrāḥ, Amaraḥ, Śaṅkaraḥ, Medinī, Bharataḥ, Bhaviṣyapurāṇa, Śāśvataḥ, Navyāḥ, Adbhutasāgaraḥ, Viśvaḥ, Sāhityaratnākaraḥ (written by Yajñanārāyaṇa Dīkṣita in the late 15th Cent.), Anantarvāṇaḥ (this may be a corruption from Anantadevayānayaḥ, a commentator of Śiśupāla noted in Cat. Cat p. 656), Durgatīkā, Darpaṇakāraḥ, Trikāṇḍaśeṣaḥ, Hārāvalī, Amaraṭīkākṛt, (this commentator may be Rāyamukuṭa of 1431 A.D.) etc. C. has quoted from Śaṅkara about 40 times which shows that he knew the Rasacandrikā commentary very well. He is not unjust in criticising Ś. as the latter very often offered wrong Prākrit formations e.g. uaha, maṇorahāiṃ, raie, etc. Except in minor instances like 'ṇaccaṇā morī' the Skt. equivalents of the Pkt. text as given by C. are dependable. C. quotes about 15 variants of which only 3 agree with the Kashmir texts, e.g. 'kṛtārthedānīṃ gamiṣyasi', 'nedaṃ vismariṣyāmi' and 'kṛtāvamarṣāṃ anumanyamānaḥ'. The other variants mostly agree with various Bengal and Dev. Mss. The text followed by C. contains about 221 verses in 7 acts and does not appear to be exclusive in character. The reading taken up by C. is different from the elaborate version taken up by Premchānd, Damaruvallabha and Kṛṣṇanātha. Thus even adhering to the Bengal recension, C. seems to represent a purer Bengal text. Like a perfect text-critic he omits verses which are not supported by the oldest tradition. But as regards vss. which are known from ancient times or which app-

40. In the possession of Mr. P. Roy. Lecturer, Krishnagar College, West Bengal, India. In Gaṅgānāth Jha Res. Inst. Jl. Feb. 1944 Prof C. Chakravorti has referred to C. as a 17th Cent. Commentator.

41. Cat. Cat. p. 178 notes two Caturbhujamiśrāḥ.

ear to have been attested by less important Mss. he mentions them with reference to their spurious character e.g. 'kaṭhinam api', 'asyās tuṅgam iva' etc. One may not fall in line with his arguments regarding the delectability or otherwise of any verse (nāticāruḥ) and also with regard to his suggestion that a verse is not authentic as it is not seen in old Mss. examined by C. Still the presence of a spirit of textual criticism unbecoming the age of C. is to be appreciated fully. It is not known which authorities C. intended by words like 'guravaḥ', 'anye' and 'kecit'. Probably there were other works on Śākuntalam available to him. As an instance of C's high degree of critical insight it may be said that he has referred to the emendation made by Viśvanātha on vs. 5. Act V.[42]. The testimony of C. is of the greatest importance in determining the number of the recensions. Apart from (i) the reading which C. himself followed, he knew (ii) the commentary of Śaṅkara, (iii) a Tirhut text (tirabhuktīya-pāṭhaḥ), (iv) a South-Indian text (dākṣiṇātyapāṭhaḥ), (v) an Eastern text (prācīnaḥ pāṭhaḥ), (vi) old books of no particular region (purāṇapustaka) (vii) an old foreign book (prācīnavideśīyapustaka). It is not clear which parts of India have been sought to be intended by the terms 'videśaḥ' and 'prācīnaḥ'. 'Videśa' may mean Kashmir, North-Western India or Western India. Similarly the Eastern region may include Bengal and Assam. But no Ms. of the drama is yet available from Assam and as such the implication remains unexplained. C. probably referred to Mahimabhaṭṭa by the term 'prāñcaḥ' in explaining the reading 'viśrabdhaiḥ kriyatāṃ varāhapatibhir ...palvale'. Some of C's references like 'ata eva prācīna-granthe vikramorvaśyām...' are not attested by the available Mss. and printed texts and hence presuppose a very old tradition.

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42. दर्पणकारेण तु नवीकृतपाटान्तरेण पद्यमिदमुदाहृतम् ।

Abhirāma's Diṅmātradarśana[43] commentary is by far the most important of all the South-Indian commentaries on the Śākuntalam. There is no definite information about the date and the personal history of the commentator. From the introductory remarks it appears that he was a devotee of Śiva and suffered stings from jealous critics. He refers to the following works and authorities e.g. Kumārilabhaṭṭa (c. 8th Cent.), Amarakoṣa (9th Cent.), Bhāvaprakāśa (1175-1250 A.D.), Sāhityadarpaṇa (14th Cent.), Mātṛgupta (c. 8th Cent.), Bharataḥ (c. 1st Cent. A.D.), Gadasiṃha, Meghadūta, Dhvanyāloka (11th Cent.), Uttararāmacarita (8th Cent.), Kāvyaprakāśa, Vaijayantī, (C. 12th Cent.) Bhāsa, Anargharāghava, Keśava, Kādambarī, Rājaśekhara, Daṇḍī, Bhāgavata, Daśarūpaka, Vāmana and Mādhavīya (c. 14th Cent.), and Bhoja. Abhirāma quotes without acknowledgement from the Sāhityadarpaṇa, but from his reference to the Mādhavīya Dhātuvṛtti it appears that he appeared later than the 14th Cent. He does not refer to any other commentary by way of refutation or support. Words like "pāṭhāntaraṃ" and "kecit" frequently met with in other commentaries are conspicuously absent in Abhirāma. He is always very brief and scrupulous and seldom indulges in pedantic digressions. The most notable feature of this commentary as contrasted with the others is that in spite of following the retrenched version it retains the greatest number of readings belonging to the Bengal-Kashmir group of Mss. Some of these may be noted :-'nāticirapravṛttaṃ', 'vinītaveśapraveśyāni', 'samillatāṃ' 'darśanāśvāsi', 'mamāpy anyasmin mṛgayāyā anāyāse', 'cakkarakkhībhūdam hi', 'śakyo' ravindasurabhiḥ', 'mithaḥ samavāyād', akāraṇaparityāgānuśayadagdhahṛdayaḥ'...etc. Readings like 'labdhāvakāśo me manovṛttiḥ', 'bhinnartham abhidhīyatām' have been dropped. This commentary like Kv. assigns the name 'praveśakaḥ' to the interlude in Act II which

43. Published from Sri Vani Vilas Press, Srirangam. 1917.

is, however, without any authentic basis. The Devanāgar reading 'muṣṭaṃ pratigrāhayatā' has been changed to 'dṛṣṭaṃ pratigrāhayatā' probably under the influence of the Bengal reading. A number of mixed readings having affiliation to neither Bengal-Kashmir group nor to the Devanāgar ones are found. These are 'kṛtaṃ tvayānupasargaṃ tapovanam iti paśyāmi', 'assūṇī via vaṇaladāo', 'anyāsaṅgād vismṛto bhavān tadā katham adharmabhīrutā', 'manorathā nāma taṭaprapātāḥ'. It is rather queer to note that Abhirāma never referred to the Vasantarājīya treatise on dramaturgy which has been widely utilised by Kaṭayavema. Abhirāma is credited with the authorship of commentaries on the Mudrārākṣasa, Uttararāmacarita, Anargharāghava and the Mahāvīracarita[44]. The literary merit of this commentary is superior to the commentaries of Kv. and Śn. The reading of the drama presented by A. is on the whole correct. His commentary is, to a fair extent, free from the mannerisms and errors found in most of the S.I.Mss. and commentaries. It appears, therefore, that as the upkeeper of the best textual tradition in S. India the value of A's Diṅmātradarśinī is unquestionable.

The Manuscript of a commentary on Śakuntalā by Dakṣiṇāvartanātha, son of Sūrya, is available with the Govt. Oriental Mss.[45]. Library, Madras. This commentary is extremely brief and the 6th act is full of lacunae. The commentator cites only from the Amarakoṣa. Owing to its very terse nature nothing can be inferred about the date of its composition or of its literary merits. There are two commentaries on the Raghuvaṃśam and on the Kumārasambhavam[46] composed by the celebrated commen-

44. Cat. Cat. I. 461 ; II. 106 ; III. 99 ; TC. III. 1823 ; History of C. S. L. (Krishnamacariar) p, 639 ; Cat. Cat. Vol. I. p. 131 addenda.

45. TC. III. R. Number 2775 (b) pp. 3962-83.

46. Ms. in Madras Oriental Mss Library. TC. III. 3863.

tator Dakṣiṇāvartanātha, a Southerner of the 13th Cent. A.D. Since this Ms. also belongs to the South it may be argued that the commentary should have been written by the same Dakṣiṇāvartanātha. The commentary itself, however, does not reveal an iota of the worth associated with the celebrated commentator. Moreover, in the genealogical accounts furnished by Dakṣiṇāvartanātha in the Kumārasambhavam and in the Raghuvaṃśam he has not referred to himself as a son of Sūrya. It is not therefore possible to identify the two as the same person. In the commentary on the Megha-dūtam,[47]. Dakṣiṇāvartanātha has cited from the Śak, in three cases all of which agree with the Retrenched-Devanāgar or S. I. recensions. According to Gaṇapati Sāstri Dakṣiṇāvarta-nātha was a native of the country of the Colas.[48]

The Abhijñānaśakuntalāprākṛtavivṛti as composed by Nārāyaṇabhaṭṭa,[49] son of Dāmodarabhaṭṭa, is a very modern commentary on the drama. As the name signifies, the work is simply an enumeration of the Prākrit passages of the drama. No particular merit can be found in it. The commentater has not, anywhere in the text, quoted from any authority, nor has he referred to the views of others. Only one or two of his readings agree with the S. I. Mss., but generally the commentary follows the Retrenched Devanāgar text. Nothing can be known of the author from the commentary. This Nārāyaṇabhaṭṭa is different from the commentator of the Vṛttaratnākara who was the son of Rāmeśvarabhaṭṭa and who wrote many treatises on the Dharmaśāstras. The namesake commentator must have lived before 1650 A.D., but our present commentator appears to be more recent since a complete and correct Ms. of this work preserved in the S.S. Collection, Bodleian Library, Oxford dates at late 18th Cent.

47. T. S. S. vol, 64.
48. Preface T. S. S. vol. 64.
49. Ms. Material No. 53

The Sāhityaṭīkā commentary of Śrīnivāsa[50]. is another well-known treatise on the drama belonging to South-India. Śrīnivāsa was the son of Kauśika alias Timmaya belonging to the Vaikhānasagotra and a devout worshipper of Lord Veṅkaṭeśa. The first impression that one can have about his work is that it is a voluminous and learned commentary. The Ms. runs into 77 folios of 3500 granthas. The commentator has spoken of his acquaintance with the systems of Nyāya, the grammar of Patañjali and the philosophical systems of Kapila, Kaṇāda and Jaimini in the introductory verses, and in the main body of the commentary he has quoted from Manu, Kāvyaprakāśa, Ānandavardhana, Abhinavagupta, Bhāmaha, Kuntaka, Bhaṭṭanāyaka, Kaiyaṭa, the Vedas, the Mīmāṃsā systems, Vāmana, Śabdārṇava, Śṛṇgāratilaka, Sarasvatīkaṇṭhābharaṇa, Rāmāyaṇa and the Mahābhārata, Raghuvaṃśa, Alaṁkārasarvasva, Meghadūtam, Bharata, Vādarāyaṇa, Sūtrakāra, Yājñavalkya, Śāradātanaya, Māgha, Halāyudha (about 8 times), Vasantarājiya, Vaijayantī, Vijñāneśvara, Sāmudrika, Kātyāyana, Ratirahasya, Varāhamihira, Keśava, etc. In all he quotes about 40 authorities and works. He cannot be placed earlier that the latter half of 17th Cent. Śrínivāsa quotes the following variants only,-'bhāvasthitānīti vā pāṭhaḥ', 'mayaiva kasmādavadhīritā priyeti vā iti pāṭhaḥ'. But he has never referred to any other recension of the drama. Śn. has not gone into the details of discussing the relative superiority of any reading. At places, however, he has dwelt on the dramaturgical peculiarities in the speeches of Kañcukī, Purohita and others. Like Kv. he has also followed the school of Vasantarājīya.

A few readings like 'mṛgaśāvaiḥ saha vardhito janaḥ', 'taponidhiṃ', and 'udagraramaṇīyā pṛthvī' belong exclusively to the Bengal Mss. As noted in some Dev. Mss., he reads the jester as Māṇḍavya and the sage as Kāśyapa. Śn. has

50. Ms. Account no. 43

not been able to display any appreciable sign of critical acumen like C. or Ś. His commentary is not quite immune from the lapses found frequently among the S.I. commentators and Śn. has expressly admitted that he had only summarised the sayings of his predecessors. But for a full appraisal of the textual tradition existing in different parts of India Śn.'s commentary is undoubtedly of immense value.

Nīlakaṇṭhadīkṣita's commentary viz. 'Śakuntalāvyākhyānam is an addition to the common run of commentaries. About the origin and the ancestry of Nīlakaṇṭha nothing is definitely known. A hoast of authors having the same name Nīlakaṇṭha have been found including the illustrious commentator of the Mahābhārata. The present commentator is different from him, but he can be probably identified with Nīlakaṇṭha, son of Bālakṛṣṇabhaṭṭa of Vyomakeśapura who composed his commentary on the Mālavikāgnimitram in 1656 A. D. at Kāśī. The commentary is, on the whole, readable and pleasant. Nk. explains each verse and all the necessary prose text in simple equivalents. He has, generally followed the retrenched version of the drama, but in the first act he seems to have followed the Mixed-Devanāgar recension. Unlike A. who has cited a lot of Bengal readings, Nk. has noted only a few e. g. 'taponidhiṃ', 'udagraramaṇīyā' etc. Only one variant i. e. 'paribādhāpeśalair iti pāthe paribādhāyām api peśalair ity arthaḥ' is available in the commentary,—and Nk. has only referred to the following authorities and works e. g. Halāyudha (5 times), Amaraḥ, Yādava, Śabdārṇava, Ratirahasya and Viśvakoṣaḥ. In two places the texts of Nīlakaṇṭha and Śrīnivāsa are in strange agreement. These are (i) about the use of the name Kāśyapaḥ-"bhagavān kāśyapa ity atra kaṇva iti vaktavye kāśyapa iti vacanaṃ 'viprakṣatriyanāmāni kuryād gotrānusārataḥ' iti vacanāt",'evaṃ kauśikamārīca ity atrāpy anusandheyam' and (ii) about the insertion of the King's speech within vs. 19. act V-'atra rājñaḥ

kopapraśamanāya ślokamadhye vākyapraveśaḥ'. It is difficult to find out who actually borrowed.

Bālagovindavārija's commentary known as 'Govindabraḥmānandīya' is a condensed form of Śrīnivāsa's Sāhityaṭīkā commentary. According to the Triennial Catalogue of Sanskrit Manuscripts Bālagovinda can be placed near about 1855 A. D. He was the resident of a place known as 'Harigīta'. He cites almost all the authorities cited by Śrīnivāsa. Bālagovinda refers to the views of others with words like 'kecid evam api yojayanti', 'kecit' and 'taduktam'. For 'madhulolupa' BG. reads 'kusumalolupa'. He cites one Bengal reading "manorathānām ataṭaprapātāḥ". His observations on dramaturgical niceties are quite novel. He tries to explain 'pīṭhamardaḥ' as 'patākānāyakaḥ yathā rāmāyaṇe lakṣmaṇaḥ". BG. has also tried to explore the suggestive meaning of a few verses e.g. "muhur aṅgulisaṃvṛtādharoṣṭham" (Act III. 38) with reference to the text of Vātsyāyana but the interpretations are very often farfetched. He has only repeated the same variants noted by Śn.

The Śakuntalācarcā commentary of anonymous authorship published in the the Jl. of the Oriental Mss. Library Trivandrum[51] deserves more than a passing notice. The commentary runs upto vs. 19. act VI. The commentator knew the Adhijñānaśākuntalaṭippaṇī, another South-Indian commentary of anonymous authorship, whose views had very often been criticised by him. The first act of this Śc. commentary is very long and is full of discussions on the various aspects of dramaturgy and poetics. He has discussed at length the lexicographical and grammatical peculiarities. A host of authorities and works on various subjeets have been cited which include Bahurūpakamiśra (16th Cent.), Anargharāghava,. Vīracarita and the Mālatīmādhava, Veṇīsaṃhāra, Sāhityasāra, Viṇāvāsavadattā,

51. From January 1951 vol. VII. Nos 1 and 2 upto Vol. X. N. 2.

Bālarāmāyaṇa, Vikramorvaśīyam, Mālavikāgnimitram, Prabodhacandrodaya, Nāgānanda, Daśarūpaka Nāṭakābharaṇa Pūrṇasarasvatī, Murāri, Sītāsvayaṃvara, Manu, Karpūramañjarī, Cārudatta, Bhoja, Trivikrama, (grammarian of the 13th Cent A. D.), Bhagavadajjukīyam, Dūtaghaṭotkacam, Kṛṣṇācārya,[52]. (probably the same person as Kṛṣṇācārya, composer of the anthology Kavindracandrodaya), Kalyāṇasaugandhikā and 15 others. This commentator has gone into details to discuss whether the plot of the drama is invented or borrowed and has noticed in detail the deviations from the source. As opposed to Rāghava who recognises "daivam asyāḥ pratikūlaṃ' as the 'Seed' and Kv. who accepts 'śuddhāntadurlabham idam ···" as the 'Seed', the Śc. notices "asaṃśayaṃ···manaḥ" as the 'Seed'. Śc. has made scholarly discourses on 'vīja', patākā, prakarī' etc., but he is silent as regards the relative merits of the readings or of the existence of the differnt recensions in the different regions of India. Śc. notes about 17 variants, but except 'ṭippaṇakāraḥ'no other critic seems to have been known to the commentator. Of the variants noticed by him, about 5 agree with the Devanāgar readings. Readings. like 'aṅgāmaddaviālo bhavia', 'phalam iva ca (2nd act.),' 'tadapi kamanīyam,' 'na cumbitaṃ tat' (3rd act), 'avīdarāassa via' (5th act), agree with the extant Bengal-Mithilā-Kashmir readings. But Śc.'s

52. Oppert Vol. II. 310 refers to a Kṛṣṇācārya as the author of Hayagrīvagadya, (vide, His. Skt. Lit Krishnamacariar, p. 956) Dr. K. K. Dutta (p. 73. Kundamālā) has assigned the probale date of the 19th Cent. A. D. to the Śc. commentary. But as this commentary quotes बहुरूपमिश्र and पूर्णसरस्वती it cannot be earlier than the 16th cent A. D. Śc. also cites the साहित्यटीका which has been noted as an work of अच्युतराय of the 19th Cent P. V. Kane referred to a साहित्यसार of सर्वेश्वराचार्य and also of मानसिंह (c. 1500-1580 A. D) which are both later works and can in no way be placed earlier than the 15th Cent. A. D. Thus Śc. becomes as late a work as that of the 17th cent. (vide. Pusalkar's Bhāsa—a study, pp 25f. 113. 309n ···· which stands refuted).

justifications like "viśrabdhaṃ kurutāṃ varāhavitatir mustākṣatiṃ palvale iti tu samyak pāṭhaḥ iti sampradāyavidaḥ" have no corroboration in any of the N. Indian recensions. For 'prakīrṇāḥ' this commentary reads 'prayattāḥ', a scribal mistake crystallised in the S. I. tradition. About the verse 'ātāmraharitapāṇḍura·····tvāṃ paśyāmi' the commentator hastily remarks "atra pāṭhāntare nārthaviśeṣaḥ kaścit' without perhaps carefully collating the variants and examining them carefully. Śc. has accepted the reading 'asaṃskṛtaṃ cetaḥ' obviously on the basis of wrong Mss. but has sought to justify it[53]. And the correct reading has been cited as a variant 'asaṃstutam iti vā pāṭhaḥ'. He follows the Mithilā and Kashmir reading in 'viśrāntim iti na, viśrāma iti pāṭhaḥ'. Although otherwise well informed, this commentator has not been successful in presenting the Prākrit forms of the Skt. words correctly. For any discussion regarding the source and the handling of the plot of the drama this commentary is of much help as it notices the deviations from the Mahābhārata in minute details. The commentator is later than the 16th Cent. A. D.

Śrīkaṇṭha's commentary on Abhijñānaśakuntalam is the last noteworthy treatise on the drama made in S. India. There are still a few commentators belonging to late 18th Cent. whose works are not worth mentioning[54]. The date of Śr. has not been mentioned, but the Grantha original from which the present transcript has been made belongs to 1812 A. D[55]. Assuming a minimum difference of 30 yrs. between the codex-archetype and the author, Śr. can be treated as a late 18th Cent. commentator. The commentary is very simple and is written in a lucid style. The commentary takes up the Retrenched Devanāgar recension as known

53. असंस्कृतं शास्त्रसंस्कारविरहान्मन्थरविवेकम् इत्यर्थः ; अनेन लज्जाविनयाधैर्याद्यभावो व्यज्यते ।

54. vide, New Cat. Cat. Rev. vol I. pp. 286-287

55. vide, Ms. Material No. 45 supra.

in S. India. But not a single variant belonging to the Mixed-Devanāgar recension or the Bengal-Kashmir family is recorded. There is nothing except the interpretation of the line 'ā paritoṣād···manye' which can be called 'new' here. It retains the verse 'janma yasya···' etc., of Act I which has been omitted by other South-Indian commentators. The spellings of the name of the hero are Duṣṣantā and Dauṣṣantim. Śr. has quoted Māgha, Amara and Medinī in a few occasions. The sole importance of this commentary is that it records the South-Indian text of the drama faithfully.

Although tradition connects Kālidāsa with Ujjain, no notable Ms. specimen of any of the works of Kālidāsa survives in Ujjain or in its djoining region. A single commentary by Bālhajid Bhaṭṭa along with 3 other Mss. of the text is only available therein. This commentary, as it appears from the colophon, was written in Saṃvat 1752-1696 A. D. at a place known as Uraḥpattanā, the commentator himself being an inhabitant of Naḍapattana. Bālhaji has appropriated without acknowledgement a good portion of the text of the 1st act of the commentary of Rāghavabhaṭṭa. This would be evident from a comparison of the following lines,—

(i) अवान्तररूपाणि वा एतादृश्या नान्द्या अन्ते सूत्रं प्रयोगानुष्ठानं धारयतीति सूत्रधार स्थापकनामा नटः प्रविशत इति शेषः। (ii) नेपथ्यं जवनिका, तदभिमुखमवलोक्येति कविवचनं नटेनावलोकनकर्मैव कृतं तदनुवादोऽयम् एवमग्रेऽपि····· सम्बन्धः। (iii) क्वचित् पुरातनपुस्तके अथ्यउत्त ति पाठः सोऽपि साम्प्रदायिक एव·····एतदनन्तरं नवीने पुस्तके·····पुराणपुस्तकेष्वभावात् प्रयोजनाभावाच्चोपेक्ष्यः। Instances may be multiplied to show that Bālhaji has taken the words of Rāghavabhaṭṭa almost *ad verbatim.* In the 1st act he has quoted Mātṛgupta, Ādibharata, Nāṭyapradīpa, Saṅgītasarvasva, Hemacandra, Ajayapāla, Bharata, Śāśvata, Viśvakoṣaḥ, Dharaṇiḥ, Rasārṇavasudhākara etc. Portions of the commentary containing the 2nd and 3rd acts are very brief and in fact follow the Retrenched-Devanāgar

text fully. Balhāji has also quoted from Mātṛgupta and the Rasārṇavasudhākara without acknowledgement. This commentary is of much significance in determining the date of Rāghavabhaṭṭa. Since Balhāji quotes verbatim from the Arthadyotanikā commentary, Rāghavabhaṭṭa must be earlier than 1696 A. D.

The Abhijñānaśākuntalasañjīvana of Ghanaśyāma is one more remarkable commentary of the drama belonging to Western India. Ghanaśyāma was a Mahārāṣṭrī Brahmin. His surname was Cauṇḍo and he belonged to the Maunabhārgava gotra. His grandfather's name was Bālāji and his parents was called 'Mahādeva' and 'Kāśī respectively. In the introductory verses to his commentary on Uttararāmacarita, Gh. informs us that he was a minister of King Tukkājī Mahārāja of Cola and that he had composed 64 works. According to MM. P. V. Kane[56]. this king may be identified with Tukkājī, King of Tanjore who ruled from 1728-1735 A. D. Gh. was acquainted with the various śāstras and had quoted from about 40 authorities and works. But from his remarks it appears that Gh's critical outlook was not of a very high quality. He pointed out that in the opinion of some critics the verse "na khalu etc". is spurious, but it is actually attested by all the old Mss. belonging to all recensions. In the 1st act the commentary follows mostly the Mixed-Devanāgar recensions as Gh. includes Pischel's vss. 14, 18 and 22. But in the other acts he followed the Retrenched Devanāgar text. He referred to the views of others as 'kecit', 'anye' and as 'bhrāntapratiyoginaḥ' (mistaken competitor)'. He has also referred to the views of some others as 'prāñcaḥ' (eastern) but these cannot be identified with the extant East-Indian commentators. In the 6th act Gh. has referred to a certain Mallinātha. But it is hardly clear from the reference if Gh.

56 vide Introduction to the Uttararāmacaritam. ed. by MM. P V. Kane pp. 42-43

knew any commentary on the Śākuntalam by Mallinātha. Some of the important authorities mentioned by him are Nīlakaṇṭha (poet), Prabhākaramiśra, Bhagavān Bodhāyana (the author of a Rāmāyaṇa composed in various metres and of another Mahānāṭaka), Mūka and Līlādhara (poets), Rūpādarśa (work on dramaturgy), Śrīnātha author of Kāvyalakṣaṇa, Maṭhara (a lexicon dealing with verbs), Amarakoṣa, Dharaṇīdhara, Kedāra (a lexicographer), Jayarudra, Ratnamālā, Agastyaḥ, Hemacandra, Dīkṣita (identity not known), Śāśvataḥ (grammar), Anantakavīḥ, Haradatta, Vallabha, Murāri, Ajayapāla and others. The name of the jester has been noted as Māṇḍavya. Gh.'s novelty of interpretations is very often funny and he behaves like a prate occasionally. He refers to R's explanation of the word 'nepathyavidhānam avasitam' as indecorous and 'navena nāṭakena' as having reference to the works composed by Sāyaṇa and Mādhava. Gh. has discovered taints of vulgarity in the word 'subhagasalila···'. Equally misleading are his remarks on the reading 'menaka nāmāpsarāḥ' where he thinks Kālidāsa to be wrong. The line 'akkhīti kaveḥ pramādaḥ' is a typical example to show that Gh. is not failing in indiscreet remarks as well. Kālidāsā did not surely put a Sanskrit word into the lips of the Vidūṣaka. A similar expression is 'araṇe iti kaveḥ pramādaḥ'. Careful examination of the variants reveals that he had scarcely any dependable Ms. with him. Some of the variants are traceable in the retrenched Devanāgar and in the S. Indian Mss. But the majority of these are defective and appear to be based on Mss. of doubtful value. The remark that the verse 'cīnāṃśukam iva ketoḥ···' is a sign of the artistic deficiency of Kālidāsa proves him to be a pseudo-connoisseur. Although Gh. begins his commentary with a vein of self-eulogy and exaltation, instances may be multiplied to prove that his commentary is not of such importance for a critical restoration of the text as that of the commentaries of his Eastern confreres.

The Arthadyotanikā commentary of Rāghavabhaṭṭa, son of Pṛthvīdhara, occupies an unique position owing to its immense popularity in the history of textual criticism of the Śākuntalam in the 16th and 20th Century. This commentary, in fact, stands to represent what we call the Retrenched-Devanāgar text of the Śakuntalā in 190 verses. Aufrecht notes about 16 persons having the name Rāghavabhaṭṭa[57] or only Rāghava belonging to different times, but the present commentator can be reasonably placed about 50 years earlier than Bālhajid Bhaṭṭa dated 1696 A.D. who quoted verbatim from the Arthadyotanikā commentary. He cannot be identified with his namesake commentator of the Śāradātilaka (c. 1494 A.D.) as he cited from 16th and 17th Cent. authors. Rāghavabhaṭṭā composed his work at the Viśveśvarapattana which is to be identified with Beneras.[58] Rāghava knew old readings, new readings as well as traditional readings. He has quoted about 52 variants. The 'old books he has referred to can be identified with Bengal Mss. and the reference to 'sāmpradāyika pāṭhaḥ' occasionally tallies with the Kashmir and the Mithilā texts. In 9 cases the variants fully agree with the Bengal-Kashmir Mithilā readings and in 6 cases with pure Bengal recensions. However, R. had no clear idea of the various recensions current in India at that time. Some of R's quotations like 'kvacit rūpoccayena ghaṭitā manasā kṛtā nu, kvacit tatrabhagavataḥ kaṇvasya' 'kim iva kusumabāṇān vajrasārān iti vā pāṭhaḥ', 'pūrveṇa iti pāṭhe śarīrārdhenety ārtham etc. are not attested by any good Ms. The emendations he puts forward are equally unacceptable e.g. 'viśrāmam ity apāṇinīyaṃ viśrantim iti paṭhanīyam (whereas Kālidasa has used the word several times), 'kvaci tsaha iti pāṭhaḥ (for sahīo), sa tu vikalpapakṣe jaśo lope jñeyaḥ,' 'arkamarīcitāpasaḥ iti pāṭhe·····uṣṇamarīciḥ iti paṭhanīyam,' 'eso iti pāṭha eṣa

57. Cat Cat. p. 499 —500.

58. Śrīviśveśvarapttane viracitā·····

(VIth act), 'kiṃ me vāmaṃ dakṣiṇaṃ nayanam iti pāṭhe vāmaṃ (Act V), and so on. This is due to R's reliance on defective Mss. It is hardly intelligible as to what R. intended by 'kvacit vaidheya iti pāṭhaḥ, sa śreyān' because 'vaidheya' is the reading found in the large majority of the Mss. R. has noted the reading 'samillatā' which is seen in Kashmir Mss. but there is no evidence to prove that R. knew of the Kashmir recension. He has gone to the length of refuting a reading occurring in Bengal Mss. on the plea that it is unnecessary. R. also refers to the interludes in acts III and IV as 'viṣkambhaka' and the interlude in the 6th act ās 'tṛtīyaḥ praveśakaḥ' which shows that he did not follow any tradition, Bengal or Devanāgar thoroughly. The reading 'tvam iha kusumabāṇān bajrasārān vidhatse, visṛjati sa ca vahniḥ śītagarbhair mayūkhaiḥ iti vā pāṭhaḥ" is not seen in any Ms. belonging to any recension. It is rather disappointing to note that R., being a resident of Beneras where the best intellects of India converge, has failed to furnish the best critical information about the recensions. Mr. Patankar[59] has pointed out a good number of examples from the text to show the uncritical nature of Rāghavabhaṭṭa's commentary. However, it must be said to his credit that some of R's interpretations e.g. on the line 'yauvanam aṅgeṣu sannaddham' are really interesting. He was well-read in the various branches of learning. He had good knowledge of poetics and literature. He avoids overelaboration and his commentary has a lucid flow. R. has quoted as many as 47 works and authorities. These are Viśvakoṣaḥ, Vāmana, Amara, Manu, Medinīṭīkā, Bharata, Bhāmaha, Bhṛgu, Mātṛgupta (about 13 times), Ādibharata, Naṭyapradīpa, (of Sundaramiśra Aujāgari of c. 1620 A.D. ; I.O. Cat. Vol. III. pp 347—48) Nāṭyadarpaṇa, Saṅgītasarvasva, Ajayapāla. Dhanika, Rasārṇavasudhākara (10

59. P. N. Patankar's edn. of the Abhijñānaśakuntalam 1905, Introduction p. 12.

times), Śāśvata, Dharaṇi, Daśarūpaka, Anekārthadhvanimañjarī, Haimaḥ, Purāṇa, Kṣīrasvāmin, Kātyaḥ (?), Vardhamānaḥ, Nāmamālā, Saṅgītaratnākara (of Niḥśaṅka sārṅgadeva dated c. 1220—1250 A. D.), Madanodaya, Pālakāpya, Daṇḍanātha, Kāvyādarśaḥ, Bhoja, Rativilāsa Padmapurāṇa, Ratnākara (of Sobhākara Miśra of about 1563 A. D.) Mahābhāṣya, Sarasvatīkaṇṭhābharaṇa, Śṛṅgāraprakāśa, Yādavaprakāśa, Kaiyaṭa, Bhāvaprakāśa, Halāyudha, Siddhāntaśiromaṇi, Viṣṇupurāṇa, Saṅgītasudhānidhi, (of Govinda dated 1580–1614 A.D.), Ānandavardhana, Sahṛdayahṛdayāloka etc. Rāghava was, however, a product of his age. He accepted and presented the form of the drama which reached him through various stages of retrenchment without any possible alteration. It is not unlikely that he revived and popularised in North-India the retrenched form which had become known in S. India with Kaṭayavema about two centuries earlier.

For understanding the commentary of Narahari one has to resort to the Mithilā text. In Nr.'s own words this is more a gloss than a commentary. The date of this gloss has been fixed at the 2nd half of the 16th Cent. by the editor. Nr. quotes the following authorities and works,— Bharataḥ, Prajāpati, Viśvakoṣaḥ. Amaraḥ, Varāhācārya, Dharaṇiḥ, Kavikaṇṭhahāraḥ, Amaraḥ, Daṇḍī, Medinī, Śrīkaraḥ, Ratnakoṣaḥ, Śāśvataḥ, Nāgarānandaḥ, (ascribed to Bharataḥ), Nāṭyalocanaḥ. Nr. refers to the Matsyapurāṇa as the source of the verse कृष्णशारस्तु चरति···परः which originally occurs in Manu II. 23. He has noticed about 8 variants none of which deserve special notice. Although Nr.'s text represents the Mithilā version, a few of his readings are not in agreement with Śaṅkara. The reading साउणिअलुद्धेहिं (Act II) has been rendered by Ś. as आमिषलुब्धैः but Nr. renders it as शाकुनिकदुष्टकैः; for स्वजनत्वात् (Act V) accepted by Ś. he reads सुजनत्वात्; for Ś.'s reading कृताभिमर्शा Nr. has कृतावमर्षाम् (Act V). The text-reading अज्ज सुदं रट्ठिअमुहादो (Act VI) has been rende-

red as विष्टिक in Ś. while in Nr. it is रिष्टिक both adducing separate glosses in support of the meanings. It is rather curious to note that the commentary of Ś. departs from the printed text of Śak. in the Mithilā publication in minor details and from Nr., and the Maithila commentator himself disagrees with Ś., and departs from the published Mithilā text. The discrepancies are. however, minor and Nr. may be deemed to have followed the Mithilā version. Nr. has followed the Bharatan tradition regarding नान्द्यन्ते सूत्रधार stating that the stage-manager स्थापक enters the stage after the completion of the rituals (Ns. ch V. 160-163) and he has shown ingenuity in offering the derivative meaning of the spelling Duṣṣvanta which only proves that the controversy regarding the spelling of the names had been a long-standing one.

The commentator Ghanaśyāma has referred to a commentary on the Abhjñānaśakuntalam by Mallinātha. One Ms. of this commentary is deposited in the Adyar Library[60]. It is a fragmentary plam-leaf Ms written in Grantha character and consists of 103 folios. But it breaks off in the middle of the 3rd act. Dr. K. Raja had shown on comparison with other available commentaries that the Adyar Library Ms. is not a work of Mallinātha, but is identical with Nīlakaṇṭha's commentary on the drama[61]. Dr. Raja concludes that the Adyar Library version of the alleged commentary has nothing to do with Mallinātha. Examination of a few pages of the commentary kindly sent by the Librarian has equally exposed its dubious character of having very little relation with the Śākuntalam of Kālidāsa.

For understanding the traditional approach to a problem in any branch of study in Sanskrit commentaries are essential. As we analyse the evidence furnished by the

60. Adyar Libary No. 23. k. 15.

61. Adyar Library Bulletin, 1947. Vol. II. p. 107 et. seq.

commentators, the Sandarbhadīpikā emerges as the best up keeper of the textual tradition. No other commentator except C. stands up to the requirement of a real text-critic. These commentaries reveal three broad tendencies. Three East-Indian commentators uphold the elaborate version. Four North and West-Indian commentators uphold the Devanāgar Recension (Mixed and Retrenched), while about nine others represent the South-Indian version. Commentators usually followed the beaten track without going into the details of any problem. Assortment of correct redings from the Mss, acquaintance with the traditions of the different regions and a sound knowledge of Prākrit are the pre-requisites of text-reconstruction which are miserably wanting in almost all the commentators. Some of the commentaries are mere paraphrases of the text, and even the present day well-known commentator Rāghava-bhaṭṭa could not impress with his performance as a text critic. So we would not but be disappointed if we looked to the commentators for the correct text; manuscripts appear to be a better authority in this respect. Commentaries nevertheless help us a lot in having an idea of the distribution of the text of the drama throughout India for about 300 years beginning from the 15th century. And although South-India produces the greatest number of commentators, the tradition bequeathed is not of much critical value in evolving principles for restoring the text from the mass of manuscripts and recensions. It is only in Abhirāma that we witness some potentialities of a true text-critic. In the case of particular readings, some of the commentaries are helpful; but for an over-all reconstruction both the evidence of Mss. and the commentaries are equally to be attended to.

CHAPTER II

We have seen before that the Mss. of the Abhijñāna-sākuntalam can be divided into six paleographic groups on the basis of their provenance. Diversity of the contents of the Mss. also admits similar division. And the following references in Ś. and C. would equally testify to the existence of six or more recensions of this drama in the 16th Cent. and before. The references are (i) pracīnapustaka (Eastern recension), (ii) dākṣiṇātyatīrabhuktīyagrantha, (the Southern and the Tirhut recension), (iii) prācīnavaideśika-pustaka, (old and foreign book), (iv) vaideśikapustakadvaye, (two foreign books) and (v) purāṇapustaka (a very old text). Seven recensions have thus been referred to. Commentators are not explicit in using the terms 'purāṇa' or 'vaideśika'. 'Foreign' may mean any part of India beyond the periphery of Tirhut and 'old book' may be an epithet of any book belonging to any part of India. Whatever might be the implication of the terms, we are posed with the possibility of at least seven recensions of the drama being current in India in the 16th Cent. In fact, the possibility of more than four recensions had been suggested by Prof Keith[1]. The texts taken up by C. and Ś. may be identified with the Bengal and Tirhut recensions, the Southern reading with the extant South-Indian recension and out of the three foreign books one may be identified with one of the four Kashmir Mss. utilised here. The other two foreign books and the 'very old book' cannot be identified with the existing Devanāgar recension but Ms. S. S. II of our critical apparatus representing the Mixed-Devanāgar type agrees with the reading occurring in one of the two foreign books. The reading of the 'old book' agrees with

1. Sanskrit Drama p. 156.

the old Newari Ms. and a few old Bengal Mss. But the 'Eastern reading' does not agree with any Bengal Mss. From the evidence of the commentators the existence of the Bengal Mithilā, Kashmir, South-India, Mixed-Devanāgar and the Devanāgar Recensions of the drama has been satisfactorily established ; but the possibility of additional number of recensions, in whatever form it may be, still remains. Prof. Weber has questioned the reasonability of using the term 'recension' with reference to the regional texts of Śakuntalā[2]. It may be said, however, that neither there is any hard and fast rule determining what makes a recension, nor is there any well-defined characteristics of what a recension ought to be. The growth of recensions is an automatic historical process involving correct and incorrect readings, genuine and spurious portions and mutually different prose and verse portions all of which together ultimately crystallize into regional texts. The immortal drama of Kālidāsa is only second in popularity with the two great national epics the Rāmāyaṇa and the Mahābhārata, and a study of the various Mss. makes it clear that circumstances and forces which led to the distribution of the great epics in different recensions, were to a considerable extent present in the case of the Abhijñānaśakuntalam as well. The text of the drama was handled differently in different parts of India as a result of which it underwent colossal changes. Except the skeleton, the original drama appeared to have been lost. Probable attempts at dramatization had caused either inflation or the diminution of the text through addition or retrenchment. Varied literary taste, changes in histrionic outlook according to the variety of the audience, and the gradual conversion into regional scripts,—all these played no less a part in the huge alterations of the text. As a result of this we are at present confronted with about seven

2. Indische Studien 14. 35 ff, 161 311

types of elaborate, mixed, eclectic, regional or retrenched texts of the same drama in different parts of India. The drama had been popular with all sections of the Indian people from the 5th Cent. and this immense popularity accounts substantially for the changes. The evidence of the commentators as well as of the Mss. almost unmistakably prove that the distribution of the text of the drama into six recensions was complete within the 15th Cent. The following account of the number of verses found in various Mss. and commentaries is expected to make the position clear.

	Bengal	Mithilā	Kashmir	South India	Mixed Deyanāgar	Retrenched Devanāgar	Others
Act I	33	33	30	30	33-35	30	35
Act II	19	19	19	18	19	18	19
Act III	41	40	35	23	29	24	42
Act IV	24	26	26	21	25	21	26
Act V	32	34	32	31	32	31	34
Act VI	37	37	35	32	33	32	38
Aet VII	35	36	37	34	34	34	36
	221	235	214	189	206-208	190	230

Pending the final verdict on the alleged elaborations,[3] the Bengal recension may be said to have retained the text more correctly than any other recension. General homogeneity of the readings and the relative absence of Ms. corruptions characterise the Mss. of the Bengal recension. The main features which distinguish this recension from the Devanāgar and South-Indian ones are – (i) the nomenclatures at the end of the acts, e.g., ākheṭako nāma prathamo'ṅkaḥ, ākhyānaguptir nāma dvitīyoṅkaḥ, śṛṅgārabhogo nāma tṛtīyoṅkaḥ, śakuntalā-pratyākhyānaṃ nama pañcamoṅkaḥ, śakuntalāviraho nāma ṣaṣṭhoṅkaḥ, śakuntalāsamāgamo nāma saptamoṅkaḥ (ii the spelling of the names of the

3. Vide p. 2 and ch. VI infra

dramatis-personae as referred to before, (p. 4. supra) (iii) the attribution of the name 'praveśaka' to the interludes in acts III, IV and VI (iv) the nature of the Prākrit used[4]. Up till now this recension is represented by Prof. R. Pischel's edition containing 221 verses to which, however, the best Bengal Mss. add 3 more. Pischel based his work on C. who happened to be the best commentator on the Bengal recension. Two more commentators, Rāmabhadra Mahāmahopādhyāya and a son of Nyāyācarya are known, of whom Rāmābhadra's commentary is not available[5].

As contrasted with Pischel's edition on Bengal recension, the Mithilā recension has been brought out from the Mithilā Research Institute with the commentaries of Śaṅkara and Narahari containing 225 verses. This recension, like the Bengal, reads the nomenclatures at the end of the acts and attributes the name 'praveśaka' to the interludes in acts III, IV and VI and retains the alleged elaborations *in toto* ; but it differs in the use of Prākrit and in reading the name of the king as 'Duṣmanta'. Differences also exist as regards orthography of the Mss. Only 4 Mss. on this recension have so far been traced. Paṇḍit R. Jha has pointed out in detail the differences between Pischel's text and this recension[6]. Dr. V. Raghavan has expressed doubt[7] about the editor's claim that this recension represented the Maithila version of the drama on the ground that "it is not justified by facts". It may be stated against this that C. has admitted the existence of a Tirhut version of the drama

4. vide (h. V. infra,

5. R L. Mitra Notices. Vol. VIII No. 2823 includes a commentary on Śakuntalā by Rāmabhadra Mahāmahopādhyāya. But the General Secy. Asiatic Society, Calcutta informed me on 18,8/70 that it is untraceable anywhere in the Society.

6, Śakutalā ed by R Jha, Mithilā Institute pp. XX-XI

7. Abhijñānaśakuntalam by Dr. S. K. Belvalkar, Sāhitya Academi 1965. Introduction p, iii,

as early as 1600 A.D. Ś.'s commentary which is essentially different from that of C.'s represents the Maithila version of the text as known to him in the 15th Cent. The wide consanguinity of the readings of Ś. with the Newari Ms. of the 12th Cent. strongly suggests that the genesis of the Maithila recension may go back to as early an age as the 12th Cent. And these evidences apart. the S.S. Ms. No. D. 387 notices in folio 1 obverse and in folio 48 in the same handwriting the lines 'ārye rasabhāvaviśeṣadīkṣāguroḥ śrīvikramādityasya ....pariṣadiyam iti' maithilapustakapāṭhaḥ" and 'mūrkha nirākṛtanimeṣābhir···' kvacid asti pāṭho maithilapustake" which show that more than one book of the Maithila recension was known to a scribe of Nepal in the 17th Cent. Examples of strange agreement between the Mithilā and the Kashmir recensions have been found, and these would be discussed later on.

The Kashmir recension comes up to us through 4 Mss. written in Śāradā calligraphy. It is in overall agreement with the Bengal and Mithilā recensions as regards the so called elaborate portions but it does not contain the nomenclatures at the end of the acts. The peculiarities in the names of the dramatis-personae and in their number have been fully discussed beforc. The Kashmir Mss. omit and alter quite a number of verses and prose portions in the lst, 3rd, 4th, 5th, and the 6th acts. The interludes to acts III, IV and VI have been named 'praveśaka' and the total number of verses is 214. Readings of the Kashmir recension occur in the citations of the Kashmir poeticists. No commentator seem to have followed this recension. The peculiarities in the use of Prākrit in the Kashmir recension have been dealt with in a separate chapter.

We have already noticed (pp 10—14 supra) that the Mss. in Devanagār script may be divided into two categories entitling them to separate recensions i.e. Mixed-Devanāgar

and Retrenched Devanāgar respectively. Specimens of the readings which mark out the Mixed Devanāgar recension from the other recensions have been noticed (supra,pp 10—13). While mixture of the readings of the Bengal-Mithila-Kashmir family distinguishes the Mixed-Devanāgar recension, sheer retrenchment characterises the Retrenched Devanāgar recension. The Retrenched Devanāgar recension accepts the spelling 'Duṣyanta,' but the Mixed Dev. recension hovers round four forms of spelling[8] e. g. Duḥṣanta, Duḥṣvanta, Duḥṣṣanta, and Duṣyanta. In some Mss. of the Mixed-Dev. recension the interludes have been named 'praveśaka'. The nomenclatures at the end of the acts have been uniformly omitted in both. The Mixed-Devanāgar recension contains about 206 to 208 verses, and the Retrenched Devanāgar contains 190 verses. Neither of the two recensions uniformly presents the perfect form of Prākrit. The earliest citations of the readings of the Mixed Devānāgar recension occur in the SRK and in the SKV.[9] The commentator, Ghanaśyāma, followed the Mixed-Dev. recension only in part, but Rāghavabhaṭṭa and Bālhājidbhaṭṭa followed the Retrenched Devanāgar recension fully. Most of the printed editions supposed to be based on the Devanāgar recension are in fact based on the Mixed Devanāgar recension.

The South-Indian recension of the text of the *Śā*kuntalam is represented by the scholiasts Kaṭayavema, Abhirāma, Śrīnivāsācārya, Govindabrahmānanda, Nīlakaṇṭha, Śrīkaṇṭha and a few others. Of these commentators, Kaṭayavema is the oldest one appearing sometime about 1400-1450 A. D. Abhirāma, the next notable of the commentators, belonged

8. The various forms of the spelling of the names of the dramatis personae have been noticed in Ms. material Nos. BIII, BIV, BVI, BVII, As S. I, S. C. I. and S. C. II.

9. vide Appendix. I. Bk. IV.

probably to the 17th Cent. and Śrīnivāsa sometime to the late 18th Cent. Mss. of the Śak. which represent the South-Indian recension are of comparatively modern date and these on the whole, take up the retrenched version of the drama. Apart from omitting the elaborate portions of the Ist, IIIrd, Vth and VIth acts, this recension also alters the arrangement of verses at the outset of the 5th and 6th acts and drops quite a good number of verses and corresponding prose-texts belonging to the Bengal-Mithilā-Kashmir recensions. It is rather curious to note that not a single one of the South-Indian commentators ever refers to any other recension or variant occurring therein. The best reference that they can furnish is 'pāṭhāntaram' or 'kecit' on 'anye'. The variants, with the exception of a few, found in the Śakuntalācarcā, commentary do not usually agree with the readings of the Bengal-Mithilā-Kashmir recensions. One or two of these variants also agree with the Mss. of the Mixed Devanāgar recension. Kaṭayavema cites about 14 works and authorities. Śrīnivāsa cites about 27 authorities and works, and Abhirāma about 12 works and authorities. Even the anonymous Śc. commentary refers to 37 works and authorities. But none of them betrays the least sense of a text-critic befitting a good commentator. Some of the commentators have ventured to suggest dramaturgical innovations ; but these are not suppor. ted by the authorities on dramaturgy e. g. Kaṭayavema and Śrīnivāsa on 'bīja'. Accepted readings very often retain scribal errors. Grammatically erroneous and metrically defective readings have been retained. The Prākrit in S. India as it would be shown in a subsequent chapter, is a free mixture of various dialects. A few readings characteristic of the South-Indian recension are mentioned below.

Act I

अवतु नः—F., अज्जअ (अंअ—Śr.) इअं म्हि—Kv. Śc. Śr. A. G. S., पडिभावइस्सदि—S., परिहीयते—Kv., परिभावइष्यते—Kv. NK., एव्वं

एदम्—NK. Śr. Śn ; भिया—Śr. F., भियात्—Śn., उत्स्वातिनि—Kv. Śr. NK. A आत्मोत्थितैरपि—Kv. S. F. NK, पत्रराशां—F., अदअपिणद्ध —NK. Kv., आयत—A. Śr. Śn, दुष्यन्त—Nk., दुःसन्द—Kv. दुष्षन्त— Śr. Kv. S., चलापाङ्गं दृष्टः—Kv., Nk. Śn., दुष्टम्···Śr., कामं···मदानन-सम्मुखीना—Śr. Nk. Śn. Kv. S. F., असंस्कृतम्—Nk. F. Kv. S., असत्कृतम्—Nk.

Act II

गण्डस्योपरि पिटकाः—Kv. Śn. Śr. Nk. इह लक्ष्यते—F., उपलक्ष्यते हि—S., विश्रब्धम्—S. F. Śr. Kv. Śn., ततिभिः—S. F. Kv., Śn., विततिः—Nk., विश्रान्तिं—F. Kv., पतितम्—S. F. Nk. Śr. चित्रे—Kv. Śn. Nk., विधिना मनसा—Kv. Śn S., वृत्तिरितस्तया—S. F. तत्फलम्— F. Nk. Śn. धर्माङ्कुरेण—Kv., सक्तवैरा—Nk. Śr. Śn. A., अद्याक्रान्ता— S. F., णिउत्तपारणो मे—Kv. Śr. Nk., स्रोतोवहम्—S. F. Kv. Nk., स्रौतोवहम्—Śn.

Act III

हुङ्कारेणेव—S, शक्यम्—Kv. Śn, वल्लिं—S., उपकण्ठम्—F. युक्तम्— S., शिथिलितमृणालैक—S. F., पाण्डरा—F., विसर्पिभिः—Nk., प्रसर्पिभिः—S. F. Kv. Śr. Śn, अनतिलुलित—S. F. Kv. Nk. Śr. Śn, ज्याघाताङ्कान्—F. Kv., ईप्सितो जनः—F. S., मअणो रत्तिं वि···जुत्त···तवेइ वलिअ' तुह जुत्त··· Śn. Śr. F., वलवत् त्वयि युक्त···Nk. Kv. Śr. Śn, कामो—Nk. Kv, वृत्तम् —Śn. आशुक्रान्तविसभङ्गसुरभीणि···Śr. Kv. F. Nk. Śn., दलकल्पितम्···S. F., रक्ख विणअम्···Kv. Nk., क्लान्ते मन्मथलेख···Śn. S. F. Nk. Śr. प्रवृत्ताः—Śn. Kv. Nk., प्रशस्ताः—Śr.

Act IV

णं उड्असंणिहिदा -Kv. Śc. A. Śn. Śr. Nk., तपोनिधिं—S. F. Nk. Śr., तह सविअ चढ़ुलदुव्वाराए गइए—Kv., चडुलोत्फुल्ल—Śr., सन्निवृत्तः —Śr., पटाक्षेपेण—Kv. Nk. Śn., प्रवासप्रतिनिवृत्तस्य—Kv., Nk. Śn., दुष्षन्त

…Śr. Kv. Śn. S., दुष्यन्त Śn. Nk., कण्ठः स्तम्भितवाष्पवृत्तिकलुषः S. Kv. Nk. Śn. केसरमालिका…Kv. Nk., माला—Śr. Śn. स्वस्तिवाचनिकाभिः —Kv. Nk. Śn., प्रतोष्टनीवारहस्ताभिः—A., नीवारस्वस्तिवाचनिकाभिः—Śn., वह्नयः पालयन्तु…S. Śr. F. Kv. Nk., उद्गलित…Kv. Nk. Śn., वृक्षः… Nk., ०लतः—Śn., वनलताः—Kv. Śr., चूतेन सङ्गतवती - S. F. Nk. Kv. Śn., तैलं न्यसिञ्च्यत…F., निषिञ्च्यत…Nk., निषिच्यते…Śn., निवेश्य—Kv. Nk. Śr., प्रसूय…S., शममेष्यति मे - F. Śr. Nk. Śn.

ACT V

वण्णपरिअअं – Kv., परिचअं—Śr. Nk. Śn., वृत्तिरेवं—S. F. Śr., कमलवसदि F. S., विह्मरिदो—S. F., पय्युत्सुको—S. F. Kv. Śn. A. पय्युत्सुखी…Śr., मनुः for भानुः—F. S., अवसाधयति…Kv. F. Śr., फलोद्गमैः —S. F. Nk., का स्विद् –Nk. Śn. Śr., अवकुण्ठनवती – S. F. Śn. Śr. Kv. Nk., ०सरोऽसि नः स्मृतः…F. प्राग्रसरः—Kv. Nk. Śn. Śr., इव सत्क्रिया—S. F. Śn. Śr. Nk, चिराय—S., णापेकिखओ—F., णावेकिखदो - S., पुच्छिआ—S. F., एकैकमात्र चरिते—Śn., Nk. एकैकस्य…Śr. Kv., एक्कक्कम् एव्व—S. F., चरिदे—F., ०द्वेषः—S. Śn. F. Nk. Śr. ०द्वेषम्…Kv., कृतावज्ञा…S. F., अव्यवस्यन्…Nk. Śn. S. F. Kv., अभिमर्शाम्—F. Kv. Nk. Śn., तटरुहम्— S. Nk. Śn., अतिसन्धानम्—S. F. Kv. Śn. Nk., उत्कुलया Kv. Śr. Śn. Nk., उत्पथया—F., आक्षिप्यैनां ज्योतिरेकं तिरोऽभूत् S F. Śn. Śr., मे हृदयम्—S. F. Kv. Nk. Śr. Śn.

Act VI

सहजे –F., सहए—S., विणिन्दिए - S. F., विवज्जणीए—S. F., चूदङ्कुर —S., कण्ठेऽपि—F., यथापुरम्—S. F. अतीतमेव—S. Kv., अतीतमेतत्—F. एते…Nk. Śr., अतटाः प्रवाहाः—S. F. Kv. Śn., पार्थायन…Kv. (I. O. Ms. reads वातायन), कथं प्रियायाः मम कोमलाङ्गुलम्—F., लक्ष्यसे—S. F. रेखोपान्तेषु…S., श्रुतिसम्भृतानि…S. Śr. Śn. Nk., रक्षिष्यति… F., शरण्याः— F. Śr. Śn. Nk. खलु…F., प्रायः कोपात्—F. S. Śr. N. Kv. Śn.

Act VII

अपदानविस्मितो—S. F. Nk., अपदान Śr. अपादान—Kv., संचिन्त्य…Kv. Nk. Śr. विचिन्त्य गीति…S. F, प्रविभक्त—Kv. Sn. Śr.

अविभक्त—Nk., तनुभाव···व्यक्तिम्—Nk. Kv. Śr. Śn., शैल्यव्यक्तिम्···F., मर्त्य···S. F., निरुन्धत—F. Śn. Śr. S., निरुद्धतः Nk., एवोऽपेक्षः Śn. एधापेक्षः—S. F. Śr., वर्त्तिना—S. Śr., Kv., अनुत्खाता···S. F. Kv. Śr. Nk., स्वर्गिनम्···Kv. Śr. Nk. परिवृत्तान्य···S. F., परिवर्त्तिन्···Kv. Nk.

We have referred to Bengal Mss. of a different type containing 230 verses presenting the maximum limit of elaboration. That the commentary of C. considerably differs from the Bengal Mss., and that its reference to an Eastern reading has not been corroborated by Mss.,—has already been referred to. But this does not establish the existence of another 'elaborate Bengal recension' as contrasted to a 'pure Bengal recension.' The difference here is only in the number of verses and in specifying the interlude between Acts V and VI as 'aṅkāvatāraḥ', which is attested by Viśvanātha.[10] In all other aspects both the groups are similar. It appears probable that in the process of the dissemination of the Mss. of the orginal text of the drama for centuries accretions from other recensions took place, which, in course of time, gave the elaborate version its present form. If in this context we stretch the meaning of the term "vaideśika-pustakadvaye" far, the possibility of a West-Indian recension comes to the fore. But at the same time the propriety of a Nepalese recension of the drama becomes all the more prominent as we analyse the 12th Cent. Newari Ms. This Ms., owing to its provenance, justifies it's claim for representing a Nepalese text of the drama. Examination of the contents of this Ms. (supra Ms. Material No. 8) shows that it comes very close to the Mithilā text. The evidence of Ś. and C. reveals that they were aware of about 6 recensions. The Nepalese text can not possibly be referred to as "foreign" by a Maithila and a Bengali commentator of the 15th or of the 17th Century when Tirhut and Nepal were both contagious states. Apart from their close vicinity both Nepal and

10. Sāhitydarpaṇa VI. 138. Bib. Ind. edn.

old Tirhut (i. e. Mithilā) underwent spells of domination by one or more Nepalese Kings[11]. Cultural contact between Nepal and North-East India dates back from very early times and it is only reasonable that the same type of text or recension should have been known to both Tirhut and Nepal. Śaṅkara's reference to two "vaideśika" books possibly refer to the Kashmir and other Central or West-Indian regions, and in any case, not to Nepal. The Shum Sher Collection at the Bodleian[12]. Library, Oxford contains about 14 Mss. of Śak. procured from Nepal all of which are in Devanāgarī script. About 9 of these represent the Mixed-Devanāgar recension. Shum Sher Ms. No. D. 385 belonging to this recension contains in 12 folios (137-147) the Kaithī type of writing as known in Mithilā (cf. Ms material No. 29). But except the Newari Ms. no other Ms. which is solely representative of the Nepalese recension has yet been traced. The Nepala Academy edition of Śakuntalā 1958, is a simple Nepali translation of the text as represented by Rāghavabhaṭṭa. A manuscript of the anthology[13]. 'Prasannasāhityaratnākara' found from Nepal contains all the verses belonging to the alleged Śṛṅgāric elaboration in Act III. So what we find in Napal is not a proper Nepalese recension but all strata of Mss. containing the oldest and modern specimens of the elaborate (Bengal and Mithilā), mixed and retrenched recensions of the drama embodying the changes and alterations of the centuries.

Some points of difference between the recensions :-

(i) *stage direction*

The number of recensions once being known, the question of priority among the recensions comes up

11. Catalogue of Sanskrit Mss. in Nepal by MM H. P. Sāstrī. Introductory remarks by Bendall. pp 1-31.

12. Our Ms. material contains only seven Mss. of this Collection.

13. Prasannasāhityaratnākara—appended to the S.R.K. H. O. S. pp 327-342.

immediately. But before determining the priority of the recensions it is necessary to understand the relation amongst the recensions. Only the broad outlines of difference between the recensions have been narrated. There are other differences too. The tendency of insertion, omission and alteration is noticeable in various degrees in all the recensions. The stage-directions in the recensions also vary considerably and *cacoethes scribendi* has caused deplorable changes in the text. Comparison of the stage-directions in various recensions would help a text-critic to find out which one of the recensions retains the correct text. The stage-directions are important technical devices not only suggesting the modes of histrionic enactments, but also revealing the aptitude of the dramatist for certain mood, action or expression. To a text-critic this is an important guide. Profuse changes in stage—directions in any regional text or recension show that the drama was repeatedly enacted there. On the other hand, repeated histrionic performances expose the text to the risk of alterations and interpolations. The following table of the stage directions found in the six recensions of the drama would show the

Recensions	Acts							Total
	I	II	III	IV	V	VI	VII	
Bengal	98	49	97	76	70	101	83	574
Mithilā	98	51	9[illegible]	86	68	106	86	592
Kashmir	105	53	100	90	75	110	90	623
Devanāgar	88	45	54	80	60	92	72	491
Retrenched Devanāgar (Mixed)	92	49	57	82	61	95	75	511
South-India	88	45	54	80	60	93	73	493

extent of change brought in the text of the drama.

Comparison of the total number of stage-directions in each recension reveals a tendency for gradual increase from the Bengal to Mithilā and from Mithilā to Kashmir. In the

Retrenched Devanāgar and in the South Indian recension the tendency is towards decrease, but in the Mixed Devanāgar there is a slight increase in the number. Further comparison with the Bengal recension puts the number of stage-directions inserted in Mithilā at 34, the number of omitted ones at 40 and those otherwise changed at 37. Similarly the Kashmir recension as compared to Bengal puts the number of stage directions inserted at 56, those omitted at 32 and those changed at 46. This statistical estimate of the stage-directions only strengthens our suggestion expressed elsewhere (supra. pp. 46-47 & infra ch. 4) that the Bengal recension retains the basic form of the text more than any other. The following examples may be cited in this context.

Act I. The Bengal st. dr. and reading 'Priyaṃvadā (sasmitaṁ vilokya) puṇo vi vattukāmo via ajjo' has been changed in Mithilā, Kashmir and in the two Devanāgar recensions as 'Priyaṃvadā (sasmitaṁ śakuntalāṁ vilokya nāyakābhimukhī bhūtvā) puṇo···ajjo'. Here the insertion of the word 'nāyakābhimukhī is rather strange. In no other drama of Kālidāsa the king has been referred to as 'nāyaka'. (hero) Not a single one of the 13 dramas of Bhāsa ever uses the word 'nāyaka'. It is only in the Nāgānanda of Śrī Harṣa wherein we find Jīmutavāhana being for the first time referred to as 'nāyaka'. The Karpūramañjarī is the next one to mention the hero as 'nāyaka'. It is, however, easy to understand that the master-poet did not intend to mention the king as hero (nāyaka), but had left it to the imagination of the connoisseur to ascertain the hero and the heroine. It is also doubtful if Harṣa himself has referred to the Vidyādhara king as 'hero', because in the other two dramas the king has nowhere been referred to as 'nāyaka'. In all probability this appears to be a copyist's insertion of old.

Act III. While the Bengal Mss. read 'Rājā-vimarśacchehedi vacanam', the Mithilā recension changes it into 'Rājā (sabhayānandam) aho···etadavasthāpi māṃ sukhayati'. All

other recensions drop the st. dr. (sabhayānandam) because there is no scope of the mixed feelings of joy and fear over Śakuntalā's foregoing statement that she is unable to live without the favour of the king. Again, in place of the Bengal reading 'Śakuntalā (smitaṃ kṛtvā)-jadhā de roadi, the Mithilā text reads 'Śakuntalā (vihasya)- jadhā de roadi' where the substitution of 'vihasya (loud laughter)' which is prescribed for the middle-class (madhya)[14] of dramatic characters for 'smita' (smile) which is prescribed by the authorities on dramaturgy for superior dramatic characters. including the heroes and the heroines, is an unhappy one. The brevity of the Bengal reading has been extended to an unfortunate length in Kashmir by changing it to 'Śak.- (vihasya) kālakṣepakuśala jādhā de roadi', Similarly the Bengal text 'Rājā (svagatam)- nāham evaṃ ramaṅīyaṃ sevāvakāśam ātmanaḥ śithilayiṣye (...śakuntalā pratiṣedhaṃ rūpayantī viramati)' has been changed in Mt. and 3ks. to 'Rājā-nāham···(śakuntalā akāmapratiṣedhaṃ rūpayantī viramatī' where the word 'akāmapratiṣedhaṃ' does not carry a very good sense. If the idea of feigned resistance had been desired here, words like 'kṛtaka...' would have been considered suitable. On the Bengal text of 'Rājā-sundari, kim anyat, idam apy yadāghrātam, na tu gandhamātreṇa. Śak.- asaṁtoṣe uṇa kiṁ karedi' both Mt. and K. insert (sasmitam) na tu kamalasya .." and Mt. alone inserts '(vihasya) asaṁtoṣe uṇa kiṁ karedi'. These appear to be later additions intended to bring about good effects on the stage, but 'vihasya' again does not suit the heroine according to the conventions of poetics.

Act IV – One of the most glaring examples of faulty insertions of stage directions is seen in the Mt. and K. readings 'tataḥ praviśati snānāvātīrṇaḥ Kaṇvaḥ' and 'tataḥ praviśati suptotthitaḥ Kāśyapaḥ (K.I.II)' respectively when the

14. Nāṭyaśāstra. vol 1. ch VI. vss 54-57.

Bengal Mss. read 'tataḥ praviśati snānottīrṇaḥ Kaṇvaḥ'. The speech of the hermit-boy[15] in all the recensions clearly indicates that the time is already morning and that Kaṇva had gone for a dip to the river Mālinī. It would be quite in the fitness of things to demonstrate on the stage that Kaṇva had completed the ablution. In fact, the departure of the hermit- boys and the decoration of Śak. offer Kaṇva the opportunity of completing his bath. Hence, to depict Kaṇva as having taken a dip over the stage, involves apart from technical difficulties, a wrong reading of the situation. Moreover, to present the sage as having just arisen from sleep is a blunder beyond description.

Act V.- In this act we come across at least three instances of the omission of stage-directions in the Mt. recension as compared with the Bengal text. While the Bengal and Kashmir Mss. read as follows :

राजा—(सादरम्) अवहितोऽस्मि ।

शिष्यौ—(हस्तमुद्यम्य) भो राजन् विजयता भवान् ।

राजा—(सप्रणामम्) सर्वानभिवादये वः···

शिष्यौ—कुतो धर्म...भविष्यति ॥ १५ ॥

राजा—(जनान्तिकम्) सर्वथार्थवान् खलु मे राजशब्दः । (प्रकाशम्) अथ भगवन् कुशली कण्वः ?·····

राजा (साशङ्कमाकुलमाकर्ण्य) अयि किमिदमुपन्यस्तम् । the Mt. recension and some Devanāgar Mss. read a little different, e. g.

राजा—अवहितोऽस्मि ।

शिष्यौ—(हस्तमुद्यम्य) भो राजन्· ··

राजा—सर्वानभिवादये वः·····

शिष्यौ—कुतो ···भविष्यति ॥ १५

राज—सर्वथार्थवान् खलु मे राजशब्दः· ···

राजा—अयि किमिदमुपन्यस्तम् ।

15. Infra text BK. II. Act IV. f n. 65 &164

The omission of the stage-directions 'sādaram' and 'sapraṇāmam' deprives the King of the normal gestures of courtesy usually extended by a Kṣattriya King to the Brāhmaṇas. Similarly without the st. dr. 'janāntikam,, the King's words smack of some amount of megalomania not befitting the occasion. Propriety of the situation requires that the words 'sarvathā arthavān khalu me rājaśabdaḥ' should be spoken aside and the modest query about Kaṇvaḥ should be made in public. Again, the omission of the st. dr. 'sāśaṅkam ākulam ākarṇya' takes away much of the emotional fervour associated with the King's reaction to Gautamī's remark. The change of the whole line ' Rajā-idaṁ tat pratyutpannamatitvaṃ strīṇāṃ'' occurring in Bengal to "Rājā-(sasmitam) idaṃ tat, aho pratyutpannamatitvaṃ strīṇām" in Mt. brings home the fact that changes were made owing to histrionic requirements.

Act VI—The reading of the Bengal recension '(praviśya kañcukī sakrodham) mā tāvad anātmajñe, devenaivaṃ niṣiddhe'pi madhūtsave·····' has been changed in Mt. to '(praviśya kañcukī ruṣitaḥ sakrodham) mātāvad···mārabhase ·····' where the st. dr 'ruṣitaḥ sakrodham' is an unhappy repetition. A most interesting example of the uncritical insertion of st. dr. is visible in the following lines of Mt. e. g. "Miśrakeśi (svagatam)-ūsavappiā rāāṇo honti tā guruṇā kāraṇeṇa ettha hodavvam." The st. dr. (svagatam) which is absent in Bengal has been added here. In the reading 'Miśrakeśī (svagatam)-piaṃ' me piaṃ" seen in Mt. the st. dr. (svagatam) has equally been added. According to an earlier statement of Miśrakeśī (tirakkhariṇīe pacchaṇṇā) she is concealed from the other dramatis-personae by means of the magic art of vanishing. 'Svagatam' (acting aside) is intended for concealing one's own feelings from his fellow-actors. When the purpose is served by magic-art the insertion of the st. dr. becomes redundant. It is clearly at variance with the original composition of the dramatist. The evidence of insertion in the Mt. text is further noticeable in

the st. dr. "(nepathye bhūyaḥ sa eva śabdaḥ) Rājā-paramārthabhīta iva bhinnasvaro brāhmaṇaḥ kaḥ ko' tra bhoḥ" as compared with the Bengal and Kashmir reading "(nepathye) abbamhaṇṇaṃ. abbamhaṇṇaml Rājā-paramārthato bhīti bhinnasvarḥ" brāḥmaṇaḥ". Surely the most uncommon st. dr. "nepathye bhūyaḥ sa eva śabhaḥ' for a whole line cannot be fathered to the great playwright. This sort of stage direction can be found nowhere else in Sanskrit dramas. This, in all probability, appears to be a scribal insertion in Mithilā. Instances may be multiplied to show that the Mt. recension displays ample signs of changes of various description as compared with the extant Bengal recension.

The Kashmir recension shows an increase in the number of st. drs. over the Bengal and Mithilā recensions. There are additions, omissions and alterations too. While a few changes are quite novel, most of the others are not so. In the 1st act the Kashmir text inserts he st. dr. 'nepathyābhimukham avalokya' between the two lines 'tavāsmi gītarāgeṇa hāriṇā prasabhaṃ hṛtaḥ' and 'eśa rājeva duṣṣvantaḥ sāraṅgeṇātiraṃhasā'. In a Śravya Kāvya this does not add much to the meaning, but in open performances on the stage it has an enlivening effect.

The st. dr. '(sasmitam ' of Priyaṃvadā's speech 'aṇusue. ···pekkhaditti' (infra text. Act I) seen in Bengal has been omitted in Mṭ. and K. The retention of this st. dr. adds to the charm of the conversation from which the omission deprives us. The K. Mss. insert after vs. 22 (infra text.) the st. dr. "Śakuntalā-bhramarasampātaṃ nāṭayati" before Śakuntalā's speech "Śakuntalā (sasaṃbhramam) ammo····· ahilasadi (iti bhramarabādhāṃ rūpayati)" which is not seen in the Bengal or Mithilā recensions. This is obviously a useless repetition. The 2nd act opens in Bengal and Mt. texts with the st. drs. 'tataḥ praviśati vidūṣakaḥ. Vidūṣakaḥ (niḥśvasya) ; but in the Kashmir Mss. this is changed to 'tataḥ praviśati pariśrānto vidūṣakaḥ. Vidūṣakaḥ (śramaṃ

nāṭayan niḥśvasya)' where 'pariśrānto' and 'śramaṃ nāṭayan' are mere repetitions. In the 3rd Act the omission of the st. dr. (sasmitam) from the conversation of the two friends 'Sakhyau (sasmitam) jeṇa taṃ accao (infra text between vss. 23-24," in the Kashmir text is unpleasant as it mars the subtle flavour of genial humour diversified through the lines. The Bengal and Mt. retain the st. dr. Again, the Kashmir text omits the st. dr. 'vārayati' (Bengal reads 'dhārayati) seen in Mt. after vs 26 (infra text Bk. II.) without which the following word of Śakuntalā-'muñca ṇa kkhu attaṇo pahavāmi' sound strange. In the 4th act all the Kashmir Mss. omit the line 'Śārṅgaravaḥ (kokilaravaṃ sūcayītvā) bhagavan' which is retained in As. S (I), in all Bengal Mss. and in Mt. This omission is confusing as it makes Kaṇva the speaker of both of the verses 12 and 13 and the use of the word 'parabhṛtakalam' in vs. 12 meaningless In the 5th act, the omission of the vital st. dr. 'asmṛtinimittam unmanaskatvaṃ rūpayati' in K. is unexplainable. The addition of the st. dr. 'vihasan' in K to the Bengal and Mt. reading 'Rājā-ābhistābhir ātmakāryanivartinībhiḥ···' is also unhappy because according to the conventions of Poetics 'loud laughter' is unbecoming of a superior character like the king[16]. The Kashmir text again alters the Bengal and Mt. text 'Rāja-Vetravati, paryākula ivāsmi, śayanīyagṛhamādeśaya' to 'Rājā-(sasmitam) Vasumati, paryutsuko'smi śayanabhūmimādeśaya'. Here the st. dr. 'sasmitam' spoils the whole effect. The situation is one of deep pathos which admits of no scope for a smile. In the 6th Act the Kashmir Mss. omit the st. dr. appended to the jester's speech—'Vidūṣakaḥ-ciṭṭha dāva.....nāsaissaṃ (daṇḍakāṣṭham udyamya cūtāṅkuraṃ pātayitum icchati') in the other recensions. The st. dr. is in keeping with the jester's demeanour and the omission causes loss of dramatic effect. Again the following lines

16. Vide footnote[14] supra, p 57

occurring in Bengal and Mithilā texts have been changed in the 3ks.

(प्रविश्य चतुरिका) भट्टा वत्तिआकरण्डअं गेण्हिअ इदो अहं पत्थिदम्हि ।

राजा—किं ततः ?

चेटी—सो मे पिङ्गलिआदुदिआए देवीए वसुमदीए अहं जेव अज्जउत्तस्स उवणइस्सम् ति भणिअ सवलक्कारं गहिदो ।

विदूषकः—तुमं कधं विमुक्का ....

In 3ks this appears in a different from :—लिपिकरी-भट्टा इदाणी दाव चित्तपड़िकिदं पिङ्गलिआमिस्सीओ अवहरिदु यदन्ति ।

विदूषकः—भिन्ना दाणिं मे आसा ।

राजा—(स्तनान्तरे हस्तं निक्षिपति) हुं । (नेपथ्ये) जअदु जअदु भट्टिणी ।

The alteration in K. is impudent as it mars the logical sequence of the narration. It is difficult to find out the exact significance of the three lines. The insertion of the stage-direction 'stanāntare hastaṃ' etc. is too indecorous to be supported on any ground. The purpose of this insertion is not clear. As compared to Bengal and Mt. the cry of the jester from behind the curtain has been noticed 3 times in the Kashmir Mss. as 'nepathye', 'punar nepathye' and 'punar nepathye tathaiva', This re-arrangement does not improve the situation, In the 7th Act a queer st. dr. has been inserted in K, and Mt. The Bengal recension notices the st. dr. "iti pādayoḥ patati" after vs. 24 which has been changed to 'praṇipatya' in Mt. and K. and is placed prior to vs. 24. What appears reasonable is that the king should first express his penitent feelings and then throw himself at the feet of his beloved. It appears rather embarrassing for the actor to salute and utter a verse simultaneously during the performance of a drama because the king cannot rise up until the heroine says "utthedu ajjautto". There is a subtle difference in the meaning between falling at one's feet (pādayoḥ patati) and bowing down in reverence (praṇipatya). According to the Hindu custom a husband is not expected to salute his wife

which has led the commentator of the Uttararāmacarita offer strained explanation for the st. dr after vs. 49. Act I.

To justify this subtle anomaly Ś. and Nr. have cited from Bharata which allows a shrewd lover to salute the feet of her lady-love as a part of amorous jestures (cf. com. p 284)

(ii) Alterations and misplacement in the Mithilā recension.

Some more points of difference between the Bengal, Mithilā and Kashmir recensions deserve critical examination. *Cacoethes scribendi* is one of the main factors for change in Mss. This may be illustrated with reference to the following passage of the Bengal recension. e.g.

राजा—पार्वतायन न खलु किञ्चिदत्याहितम्।

कञ्चुकी—एवम्।

राजा -तत् कुतोऽयं वेपथुः ? तथाहि,

प्रागेव जरसा कम्पः सविशेषेण सम्प्रति।
आविष्करोति सर्वाङ्गमश्वत्थमिव मारुतः॥

कञ्चुकी—परित्रायतां सुहृदं महाराजः।

राजा—कस्मात् परित्रातव्यः ?

In the Mithilā and Kashmir recension this passage runs in a different way. e. g.

राजा—पार्वतायन, न खलु किञ्चिदत्याहितम्।

कञ्चुकी—एवम्।

राजा—तत् कुतोऽयं कम्पः ?

कञ्चुकी—किं तु प्रागेव जरसा कम्पः सविशेषेण सम्प्रति।
आविष्करोति सर्वाङ्गमश्वत्थमिव मारुतः॥

तत् परित्रायतां प्रियसुहृदं महाराजः।

It is apparent that the verse "प्राग्एव..." is the description of the trembling body of someone under excitement. The context shows that the chamberlain was trembling with fear and the king had been narrating it in the verse. To put the verse to the lips of the chamberlain with an insignificant

connecting word like 'किंतु' is a mess of the whole episode. This is a corruption of old being crystallized in the Mithilā and Kashmir recensions. The 4th act in the Bengal recension shows Śakuntalā paying obeisance to Kaṇva silently (i. e. without any words). But in Mt. the situation is different e. g.

शकुन्तला—(सव्रीड़ा) तात वन्दामि ।

कण्वः—वत्से, वीरप्रसविनी भव...

पुत्र' त्वमपि सम्राजं सेव पूरुमवाप्नुहि ॥

The conversion of the st. dr. into a direct narration does not add much to the extension of courtesy ; but, on the other hand, the benediction 'vīraprasavinī···bhava" assigned to Kaṇva becomes a repetition as it had been spoken earlier by the lady-ascetics. The Mithilā text omits the following portion which forms an essential part of the Bengal text. It comes up after vs. 10 of Act III and runs as follows—Priyaṃ vadā (janāntikam) aṇusūe, tassa rāesiṇo paḍhamadaṃsaṇādo ārambhia pajjussuamaṇā sauntalā. Anusūyā-mamāvi...··· aṅgasaṃtāvo. Rājā—vaktavyam eva. śaśi···mṛṇālanirmāṇa-valayāni. Śakuntalā (pūrvārdhena śayanād utthāya) halā bhaṇa jaṃ vattukāmāsi (vide text, infra Bk. II). The Kashmir Mss. also omit this. The omission is not however, justifiable, because in K. and Mt. texts Śakuntalā expresses herself only through the words '(śūnyābhinayam) kiṃ maṃ bīaanti piasahīo', after which the King who is hiding himself, describes her condition in the verse 'stananyasto... (infra Act III. Vs 10). Here the audience has been abruptly informed of the serious love-lorn condition of Śakuntalā through a rather long speech of Anasūyā. It appears as if Anasūya had come with previous information of Śakuntalā's mental condition. In the Bengal text, on the other hand the reader comes across a hint of Śakuntalā's malady firstly through the canversation of the friends which is subsequently endorsed by the King from behind, and then from her morose reply and the dejected gesticulations.

Literary propriety demands that these phases are to be retained. Moreover, the omission of the verse 'śaśikara···' (vs. II) written in correct āryā metre finds little support from the metrical point of view, As an instance of wrong transposition of genuine text in the Mt. recension the following lines of the Bengal recension may be cited e. g. Priyaṃvadā (janāntikam) aṇusūe, pekkha pekkha mehavādāhadaṃ via gīmhe moriṃ khaṇe khaṇe paccāadajīvidaṃ piasahiṃ." These have been taken out of their normal context (cf. infra text, Act III) and have been inserted 21 lines earlier connecting them with the speech of Anasūyā, with the following alterations, e. g. Anusūyā (janāntikam) piaṃvade, kāleṇa kiṃ ṇa pekkhasi mehavādāhadaṃ via gimhamoriṃ ṇimisantareṇa paccāgadajīviaṃ piasahiṃ (Śakuntalā salajjā tiṣṭhati)." This total alteration hasbeen retained in the Kashmir Mss. also. The exhilaration of Śak. as expressed in these lines in the Mithilā text results from the sight of the King. Śak. was pining from separation and her delight at the appearance of the King had been likened to the jubilation of the peacock at the advent of the clouds. In the Bengal reading, the friends notice the gradual expression of the feelings of joy in Śak. after the King came out with the assurance that Śak. would be his chief queen. And this declaration was made by the King only after being put to incisive questioning by the two friends, which Śak. watched with rapt interest. Assurance of being herself the queen is a greater source of joy than the mere sight of the king. And that this manifestation of jubilation is not a sudden one has been shown by the term 'khaṇe khaṇe'. A true connoisseur would be inclined to accept the Bengal reading as the genuine one.

(iii) Alteration in the Kashmir recension and its relation with the other recensions.

While the Mithilā text displays more than one variety of *cacoethes scribendi*, wrong insertion, scribal alterations

and so forth,—these are found in no less a manner in the Kashmir Mss. The alterations in K. include omissions of considerable portions of the text, wrong transposition of verses, scribal changes of words or parts of sentences in some cases, and in other simple insertion, or retrenchment due to histrionic requirements. The following examples, in addition to the few referred to before, would clarify the exact nature of the alterations.

Act I—The 3 Ks. change Bengal and Mt. reading 'katham atītya hariṇaṃ harayo vartante' to 'satyam atīya hariharīrapi harayo vartante'. They also omit vs. 10 and alter the entire text from verse 16-17 (infra text) in the following manner e. g., Rājā-aho vismayaḥ śuddhānta..... vanalatābhiḥ. bhavatu.....paśyāmi (tathā karoti). Śak.- eso ···māgacchati. Rājā (nirvarṇya) aho asādhudarśī...niyuṅkte idaṃ kilā.....vyavasyati" (vide. footnote on vs. 17 *infra*). In the case of vs. 10 it is a clear omission. For 'madhuramāsāṃ darśanam' 3 Ks. read "aho mādhuryakāntaṃ khalu darśanam āsām". The rearrangement of the order of vss. 17 and 18 of this text (loc. cit above,) by omitting the portion 'halā sauntale, iaṃ tādakaṇṇeṇa...āsaṇṇap ṅiggahaṇā ···' and by inserting verse 16 and lines *et seqq* in the Kashmir recension, may be regarded as motivated by a desire to bring the heroine nearer to the hero. While the dramatist was slowly unfolding the various shades of the subtle interplay of emotion in the mind of the King, the local stage probably wanted to see the hero's reactions quickly. This probably acccunts for the shortening and the replacement. The K. text drops the first of the two descriptive verses 'idam upahita (vs. 18)' and 'sarasijam (vs. 19)' a fact which goes down in the retrenched Devanāgar texts. The whole dialogue coming between vss. 20-22 (infra text pp.204-205) has been shortened in the 3Ks. followed by the majority of the Devanāgar (Mixed and Retrenched) Mss. presumably due to histrionic requirements. It has been observed

elsewhere infra Book III. p. 393-394. note XXIII and also Book I. pp. 143-146) that this retention has strong basis of justification. The 3Ks. read 'Kāśyapaḥ' for 'Kaṇvaḥ' and insert the line 'na khalu durlabhaiṣā prārthanā' prior to vs. 28. both of which have gone down into the Mixed and Retrenched Devanāgar texts. The entire prose-portion beginning with the lines "Rājā (svagatam) aho dhik, katham mad anveṣiṇaḥ...···etc." coming after vs. 31 (infra text pp. 315-316, lines 338 367) ,and extending up to the end of the act in the 3Ks, clearly shows that it is a jumbled mass where readings belonging to the latter portion havebeen brought up in former position leaving no uniformity in the speech.

Act II. In all the 3Ks. verse 8 has been re-arranged in a different manner. i. e.

राजा—अविशेषज्ञ, चिरं गतनिमेषाभिर्नेत्रपङ्क्तिभिरुन्मुखः ।

नवामिन्दुकलां लोकः केन भावेन पश्यति ॥ ८ ॥

न च सा मादृशां नाम प्रार्थनीया समासतः

सरिन्मध्यगता कालागुरुखण्डवत् ॥

Here the verse 'na ca sā···' is in the defective metre and yields no consistent meaning. This unwanted insertion cannot be seen in the other recensions. Similarly K. alone changes 'kidaṃ bhavadā ṇimmakkhiam (p. 225. Bk. II infra)' to 'kidaṃ bhavadā nirdhūṣakadaṃsaapadiāro' for reasons unknown to us.

Act III. The Kashmirian change 'kāmayānāvastho' from the Bengal and Mithilā reading 'samadanāvastho is inexplicable.[16] The 3Ks. omit vss. 5. 6 and 7. The line 'Rājā—aho vimarśacchedi vacanam, etāvat kāmaphalaṃ yatnaphalam anyat' as seen in K. is an alteration from the Mt. text and is an interpolation over the Bengal reading. It is rather surprising to notice that the following well-known verse which is common to the Bengal, Mithilā and the Mixed and Retrenched Devanāgar recensions, has been

16. Vide note III., p 235. Book III.

curiously changed ; e.g. samudraraśanā corvī sakhī ca yuvayor iyam" changed to 'dharmeṇollikhitā corvī sakhī ca yuvayor iyam' in 3ks.

That the process of alteration in the Kashmir Mss. reached an indecorous proportion can be understood easily if we go through the following lines : –

राजा (स्वगतम्) कथमात्मनः प्रियं न करिष्ये (उत्थायोपसृत्य पटान्तमवलम्वते)

शकुन्तला—पौरव मुञ्च मम् ।

राजा—भवति मोक्ष्यामि ।

शकुन्तला—कदा ?

राजा—यदा सुरतरसज्ञो भविष्यामि ।

शकुन्तला–मअणावत्तवो वि ण अत्तणो···अणुमाणइस्सम्·····"

A vulgar expression like 'suratarasajño bhaviṣyāmi' cannot be attributed to Kālidāsa on any score. A comparison of the 3Ks. with the extant Bengal and Mithilā texts reveals that the following two passages of the 3rd act are pure Kashmir accretions. These are :—

(i) प्रियंवदा (जनान्तिकम्)···जस्सि वद्धभावा एसा सो ललामभूदो पौरवाणाम् । ता जुत्तं से अहिलासो अहिणन्दिदुम् । अनसूया – तह जह भणसि ।

(ii) प्रियंवदा (प्रकाशम्) सहि, दिट्ठिआ अणुरूवो दे अहिणिवेसो, साअरं उज्झिअ कहिं वा महाणई ओदरइ, को दाणिं सहआरं अन्तरेण अदिमुत्तलदं पल्लविदं सहेदि ? राजा—किमत्र चित्रं यदि विशाखे शशाङ्कलेखामनुवर्त्तते ।

The reading of (ii) is different from the reading of the text noted infra (p. 241, lines 96-97). Both the Mixed and Retrenched Devanāgar varieties incorporate these two passages fully. The Kashmir emendation 'kiṃ·····śītalaiḥ··· tālavṛntaiḥ' (infra text p. 249) on the Bengal and Mithilā line 'kiṁ śīkaraiḥ···vātaṃ···vṛntaṃ' has gone down in Devanāgar recensions.

Act IV. In the Kashmir Mss. the Bengal reading 'Anusūyā-ṇaṁ pahādā raaṇī tā lahuṃ paḍibuddham hi' has been left out followed by the Mixed and the Retrenched

Devanāgar recensions. Again, by omitting the query 'Anasūyā-tado tado' the Kashmir text combine the earlier speech of Priyaṃvadā "Aṇusūe tuvara tuvara" with her later speech 'suṇahi, idāṇiṃ jeva··· gadamhi'. It is almost a characteristic with the Kashmir Mss. that short-replies and queries are being regularly avoided. Hear we come across the reading 'upāyanahastāvṛsikumārakau' for the Bengal reading 'abharaṇahasto munikumārakaḥ', and two hermit-boys (prathamaḥ and Dvitīyaḥ) for the single hermit-boy Hārītaḥ in Bengal. This is found in Mithilā and in the two Devanāgar recensions as well. We notice also that instead of the Bengal and Mithilā reading 'varassa aṇurūvassa kaṇṇaā.....' the 3Ks. read 'guṇavade kaṇṇaā paḍivādaidavvatti...sakkappo' which has been taken up in both the varieties of the Devanāgar recensions. The Kashmirian replacement of the line 'Anusūe, Priyaṃvade, alaṃ ruditena'by 'Anasūye, alaṃ, ruditvā' has gone down in the two varieties of the Devanāgar recensions. The Kashmir Mss. reveal a tendency towards using one of the names 'Anasūya' and 'Priyaṃvadā' in dialogues as contrasted to the Bengal Mss. where both the names are used together. The Kashmirian change of the Bengal reading 'apayāsyati me śokaḥ...tvayāvacitapuṣpam... vilokayataḥ' to 'śamam eṣyati mama vatse...racitapūrvam' has been taken up in all Devanāgar texts. The Kashmir text again wrongly ascribes Gautamī s speech "imāe abbhuvavattīe sūidā...rāalacchī' to Priyāṃvadā and connects the same with her speech "koḍarasambhavā vi mahuarī pokkharama huṃ jeva ahilasadi". The exquisitely charming Bengal and Mithilā reading of Sak.'s speech 'kadhaṃ dāṇiṃ tādassa...dhāraissaṃ' has been changed to an unattractive one like 'kadhaṃ daṅiṃ tādeṇa virahidā karisatthapribbhaṭṭā kareṇuā via pāṇāiṃ dhāraisse".

Act V—Although the 3Ks. follow the order of the Bengal and Mithilā recensions at the outset, certain ālterations have been made. These alterations are peculiar to

the Kashmir recension alone. The song of Haṃsapadikā comes after the verse 'bhānuḥ prajāḥ svāḥ' which has been altered to 'manuḥ prajāḥ svāḥ' due to scribal error. The reading 'Purodhāḥ-ata eva bhavad-vidhāḥ' mahāntaḥ' has curiously been omitted in K. as well as in Dev. Mss. A notable defect of the Kashmir Mss. is that they insert two speeches e.g. 'Pratihārī-deva kudūhaladāe vimhidamhi, ṇa me takko pasīdadi' and 'Parijanaḥ-bhaṭṭā daṃsaṇīā khu se āidī lakkhīai', but omit the king's speech 'bhavatu ānirvarnanīyaṃ kahlu Parakalatram'. Assigning of the two speeches to the attendants has not in any way enhanced the drāmatic effect and the omission of the King's speech makes Śak.'s immediate reaction uncalled for. Moreover, the speech of the King 'bhavatu' etc. is important in unravelling the salient traits of the King's character. The omission of the word 'aṇajja' from Śak.'s remonstrance 'aṇajja attaṇo hiaāṇumāṇeṇa kila savvaṃ edaṃ pekkhasi' which takes away much of the force of the trenchant reply is also unappreciable. The introduction of the role of one more pupil 'Bhāguriḥ' seems apocryphal. The Bengal and the Mithilā texts put a reasonable query to the lips of the king 'Rājā-kuta idam' with reference to the speech of the priest. But in K. this query has been changed to an indirect narration 'kuta idam ucyate iti cet.' and has been incorporated into the speech of the Priest.

Act VI—The 3 Ks. include the verse 'upahitasmṛtir aṅguli···samupasthitam' (vs. 9), but the earlier verse "muni-sutāpranaya' etc. has been omitted by both K. and the retrenched Devanāgar Mss. The Bengal and Mithilā reading of Miśrakeśī's speech (in Devanāgar it is Sānumatī) 'ladāe antaridā pekkhissaṃ dāva piasahipaḍikidiṃ...tado ṇivedaissaṃ' has been changed to 1st. dr. in K. Miśrakeśī's speech 'ado jjeva ..virahidavvā' as seen in Bengal has been omitted in K. and Dev, The Bengal reading of Miśrakeśī's speech 'ammahe, imassa īdisī akajjaparadā...santāvedi' has been changed in Mt. to 'ammahe idisī kajjassa paravasadā imassa

jaṇassa saṃdāveṇādhiadaraṃ ahaṃ ramāmi,' and in K. it has been changed only to 'imassa santāveṇa ahaṃ rame'. The Kashmir reading has been taken up in the two Devanāgar recensions. The 3 Ks. omit the entire prose text beginning with the jester's speech 'jujjadi (*infra* line 233 after vs 13 Act VI) up to (praviśya citraphalakahastā) Ceṭī-bhaṭṭā··· bhaṭṭinī' and inserts the verse 'kathaṃ nu komala'···etc. after the King's remark 'bhavatu upālapsye tāvad evaṃ'. With minor alterations this has been retained in the Devanāgar Mss. The Kashmir Mss. omit the two verses 'dīrghāpāṅgavisāri···' and 'yad yad sādhu (nos. 15&16 text *infra*,) which occur in Bengal and Mithilā (vs. 16. occurs in Mixed Devanāgar), but the Kashmir reading 'Akṣamālā-mohadakkho tavassī, avassaṃ ṇa me paccakkhā sahī' cannot be found in any recension. In the 3Ks. the arrangement of the entire text from vss. 17 to 24 (vide,infra text and footnotes 280-282 for the Kashmir change) is altogether different. As compared with the Bengal and the Mithilā texts the speech of the Lipikarī has been condensed here. The speech of the King 'vayasya upasthitā rakṣatu' (infra text. p. 324 lines 345-47) 'has been attributed to Akṣamālā with the alteration 'bahumaṇṇā se.....aggahadi'. The Kashmir Mss. exhibit unnecessary alteration, faulty substitution and the admixture of the speeches of the various dramatis personae here.

Act VII. Apart from the entr'acte which is the *sine qua non* of Kāshmir recension, this act also exhibits a number of examples of the departure from the Bengal-Mithilā family. For the Bengal-Mithilā reading 'ayam aga vivarebhyaḥ' the 3Ks. read 'ayam ara viviarebhyaḥ' and 'ayam ari vivarebhyaḥ' of which the earlier one has gone down into Dev. recensions. The Bengal-Mithilā reading 'asyām āśokacchāyāyāṃ tāvad āyusmāṃstiṣṭhatu yāvat tvām aham indragurave nivedayāmi' has been changed in. K. to 'asminn aśokapādave tāvad āyuṣmān āstāṃ yāvad tvāṃ prajāpataye āvedayāmi' which has been taken up in the Dev. recensions.

The Bengal reading 'Dvitīyā-imassa morassa ramaṇīattaṇaṃ pekkhatti bhaṇido si' has been altered to 'Dvitīyā-vaccha saundalā bhaṇādi, imassa kittimamaurassa ramaṇīadaṃ pekkhatti' in K. where the implication of the words 'saundalā bhaṇādi' is unclear as Śak. is not present on the stage. The reading 'dhṛtaikaveṇiḥ' has been changed to 'kṛtaikaveṇiḥ' in K. as a result of possible scribal error. The Kashmir insertion of the word 'me' into Bengal reading 'Śakuntalā-vaccha, bhāadheāiṃ (me-K.) puccha' appears redundant. The interchange of the 3rd and the 4th lines of the Bengal reading of vs. 14 (infra text p. 340 line 100) in the 3Ks. does not result in anything worthy. As compared with the Bengal-Mithilā reading, the 3Ks. insert the line 'ciram avidhavā bhava' between Mārīca's words 'vatse, ākhaṇḍ-ala···bhava', The Mithilā insertion of the line 'Rājā (svagatam) hanta na mamātikruddho guruḥ' after Mārīca's words "tapaḥ...kaṇvasya" over the Bengal reading, has been retained in the 3Ks., but this appears to be a repetition in view of the King's earlier statement '(socchvāsam) eṣa vacanīyānmukto' smi.' Both of the Devanāgar varieties retain this.

A comparative study of the text belonging to Bengal-Mithilā and Kashmir recensions shows that the maximum alteration of the text was made in Kashmir. In the process of retrenchment no uniform principle seems to have been followed. Side by side with the insertion, omissions and alterations of stage-direetions, the text was profusely changed. It is, however, seen that among several descriptive passages all except one are dropped. Among the passages echoing the same sense, only the essential lines have been retained. It appears quite plausible that the Kashmir tradition was not originally based on very faithful Mss. because histrionic requirements alone to not justfy so huge amount of alteration. The wide extent of change shows that the text was frequently handled, but no fixed tradition probably emerged

out of the process. At places the Kashmir text bears striking similarity with the Mithilā text, and at others with the Bengal texts.

(iv) *Relation of the Devanāgar recension with the other recensions* –

A comparison of the extant Devanāgar text with the Kashmir brings to light some interesting features. Some of the readings of the Kashmir text have been incorporated into the retrenched and the mixed Devanāgar recensions. Contrarily, the Devanāgar Mss. insert a number of verse and prose passages which are not seen in any recension. The following may be listed here in addition to what has been narrated before.

In the lst act Kashmir reading 'ātmanā tṛtīyastapasvī' has been taken up in the Devanāgr texts. The verse "janma yasya puror vaṃśe...etc". (infra text, Bk II. footnote 79-80) is seen only in the Dev. Mss., but it is conspicuous by its absence in other recensions. The Kashmir Mss. for the first time read "Kāśyapaḥ" for 'Kaṇvaḥ" which has gone down in the Devanāgar Mss. The Kashmirian omission of the verse 'śaśikaraviśadā" etc. has been taken up in the Dev. Mss. The Dev. recension,(both Mixed and the Reterenched)as it has been stated earlier, is a mixture of the readings of the Kashmir, Bengal and the Mithtlā texts. The following lines of the Bengal Mithilā-Kashmir family of the 4th act would demonstrate the reasonableness of this observation, e. g. Ubhe-śrutvā viṣaṇṇe. Priyaṃvadā (om. in 3Ks.) - haddhī haddhī taṃ (om. in 3Ks.) jeva saṃvuttaṃ kassiṃ pi pūārihe avaraddhā suṇṇahiaā piasahī. Anusūyā (vilokya) sahi (om. in 3Ks.) ṇa... paḍiṇiutto (hudāso via turidapāduddhārāe gadie gacchiduṃ pautto-3Ks). Priyaṃvadā-ko aṇṇo·····uvakappemi. Anusūe, gaccha·····ṇaṃ (infra text Bk. II, lines 36-37). In the Dev. recensions all these lines have been condensed into the following two speeches—'Priyaṃvadā-haddhi···pahavissadi. Anasūyā-gaccha·····uvakappemi". In the long speech of

Anusuyā after her entry without tossing the curtain, we find the Devanāgar recension assimilating the Bengal lines "adhavā dukkhasīle tavassiaṇe ko abbhatthīadu', but the Kashmir text has been left out here. It is important to note that the st. dr. "iti ṛkchandasā āśāste" occurs only in the Dev. Mss. The Kashmir Mss. do not contain it. The half-verse 'cūtena saṃśritavatī...vītacintaḥ' is surely a Devanāgar addition as it is not attested by by Bengal, Mithilā and the Kashmir Mss. The Devanāgar reading "bhartrā tadarpita-kuṭumbabhareṇa sārdham" is quite different from the reading "tasmin niveśitadhureṇa sahaiva bhartrā" seen in K. and the reading "tatsanniveśitadhureṇa sahaiva bhartrā" in Bengal. The well-known line "jāto mamāyaṃ viśadaḥ prakāmaṃ" (infra text Bk. II footnote 335-336) is only a Devanāgar addition as it is not attested by any Ms. of the Bengal-Mithilā-Kashmir family. The Devanāgar reading of Śak's speech 'Śak. (bhūyaḥ pitaram āśliṣya) tavaccaraṇa··· ukkaṇṭha' is totally different from the Bengal-Mithila-Kashmir reading 'tavovāvāreṇa···saṃvuttā'. In the 5th act the Dev. texts change the Bengal-Mithilā-Kashmir reading 'tad eṣā bhavataḥ patnī' to 'kāntā' which is not appreciable. In the 6th act the Dev. recensions omit the Bengal-Mithilā lines "Nāgarakaḥ sigdhaṃ edaṃ. Dhīvaraḥ – hā hadommi" and also the line "amhasāmiṇā jeva me kadhidaṃ". The vs. 'sākṣāt priyām' etc. has been taken out of its original context in the Bengal-Mithilā recensions and has been placed after the King's speech 'Rājā-aham evainam avalambe' in the Dev. recensions. The assimilation of the readings of the Kashmir-Mithilā-Bengal family into the Dev. recensions and independent accretions, are both seen in the 7th act as well. The Bengal-Mithilā reading 'ubhayatrāpy asantoṣam avagaccha' has been changed in K. to 'ubhayam apy aparitoṣam...' The Dev. recensions have singled out the word 'samarthaye' from the previous speech – 'Mātale-anuṣṭhitanideśopi...samarthaye' which is common to both Bengal and Mithilā and have made

the Dev. reading 'āyuṣman (taken from Bengal) ubhayam apy aparitoṣam samarthaye" compplete. The Dev. recensions conspicuously depart from the Kashmir-Bengal-Mithilā recensions when they read "tasya dvitīya...mārgam". Again the Kashmir reading 'atha bhavatībhyāṃ...vikriya' has been taken up in the Dev. recensions, which, however, omit the Kashmir reading—"Prathamā-evaṃ karemha" (infra text Bk. II p. 345 f.n 189-190)". The Dev. reading of the line "ahavā patto mae sa hi sābo virahasuṇṇahiaāe ṇa vidido" cannot be found verbatim in the Bengal-Mithilā-Kashmir recensions. The Bengal reading "paulomīmaṅgalā bhava" has been changed to 'paulomīpratimā and 'paulamīsadṛśī (in K. IV)' in Kashmir. The Dev. recensions have taken up the reading 'paulomyā sadṛśī bhava'.

(v) *Relation of the South-Indian rccension with the other recensions.*

That the process of alteration, insertion and retrenchment was not merely confined to the Mixed and the Retrenched texts could be understood from a critical analysis of the South-Indian Mss. The factors which led to the colossal changes in the other recensions of the drama are noticeable here also. In the South-Indian Recension we notice the reading of the Bengal, Mithilā and the Kashmir recensions incorporated in the same manner. Not only the readings of the other recensions, but readings which are faulty readings based on scribal errors and on unusual combinations, and some other peculiar ones which are grammatically unjustifiable have all gone down into the South-Indian recension. In the Ist act we find the readings "nāticirapravṛttam, yad ardhe vicchinnam, puṣparāśā, sārapuṅkhāḥ, duḥsanda, karaṃ vyādhunvatyāḥ etc., which originally belonged to the Bengal-Mithilā recensions ; and the readings 'aṇantarakaraṇijjam, madirekṣaṇā, sammukhīnā, asaṃstutam cetaḥ" are predominantly found in the Dev. recensions. The readings 'gaṇḍasyopari piṭakāḥ, mamāpy anyasmin,

viśrāntim, tat phalam, gahido khaṇo" etc. seen in the 2nd act are based on the Bengal recension. Again, 'viṣrāntim', 'tatibhiḥ' and 'saktavairā' are seen in the Kashmir recension. The readings 'darśānāyāsi, viśrabdhaṃ, vidhinā manasā, bhavantam antareṇa etc., are found to be corroborated by the Dev. recensions. The following readings of the S. I. recension belonging to the 3rd act are faulty, e. g. 'uddhvasitam, huṃkāreṇaiva, vahniṃ, śithilitamṛṇālaikavalayam, īpsito janaḥ, etc. 'Klānte manmathalekha eṣa' is an unusual combination. In about eight instances the readings of the 3rd Act agree with the Dev. recensions and in six others with the readings of the Bengal-Mithilā family. In the 4th act the S. I. recension contains the following readings of the Bengal recension e. g. 'taponidhim', uḍaasaṃṇihidā, 'taha savia caḍuladuvvārāe gaie', 'vahṇayaḥ pālayantu, prasūya' etc. The Dev. readings 'kaṇṭhaḥ stambhitabāṣpavṛttikaluṣaḥ,' 'duṣkaraṃ khalu ahaṃ, 'kesaramālikā etc. have also been retained. While Bengal readings like 'śāntamanā,' 'avaśādayati' and 'paryutsuko' are found in the 5th Act in the S. I. recension side by side with Kashmir and Devanāgar readings 'vaṇṇaparicaaṃ', 'bhāvasthitāni', 'ekkakkameva', 'dūradhirohiṇī āsā' ete. some peculiar readings like 'cirāya vācyam' 'prāgrasaro' si naḥ' smṛtaḥ', 'pitur utpathayā' etc. are also seen. In the 6th Act some queer readings like 'yathāpuram' 'ataṭāḥ pravāhāḥ, 'pārthāyana', 'pradiṣṭam', 'kathaṃ priyāyāḥ mama komalāṅgulaṃ'. etc. are seen. The Kashmir readings like 'tad atitam etat' 'nakhamanoharāsu', 'śaravyāḥ', 'lakṣyam idam' etc. have also been retained. But the majority of the readings of this act is in agreement with the readings of the Devanāgar reccension. The 7th Act in the S. I. recension is also in close agreement with the readings of the Devanāgar texts. A few readings like 'tanubhāva' 'udagraramaṇīyā pṛthvi' etc. which exclusively belong to the Bengal-Mithilā texts have also been found in this act.

It is a peculiarity with the South-Indian recension that

readings. which are shown to have contained palpable scribal errors or which are themselves in some way faulty have been admitted as genuine readings. Only a few examples like 'utkhātini,' 'abhiṣavaḥ,' 'ātmotthitair api' 'turagakhurahatotthito,' avakuṇṭhanavatī' etc. are sufficient to establish this. Instances may be multiplied to show that the S. I. tradition of the text of the drama was not probably based on genuine Mss. even at the time of Kaṭayavema. It is only an uncritical mixture of the readings of the Bengal. Mithilā and the Kashmir Mss. with a greater leaning towards the retrenched Devanāgar Mss.

CHAPTER III

It is evident from the analysis of the mutual relation among the several recensions in the previous chapter that owing to the interaction of various forces the Mithilā, Kashmir and the two Devañagar recensions underwent almost colossal changes at different times and that the Bengal recension appears to have been comparatively immune from these alterations. But this alone cannot substantiate the claim of Bengal as being the oldest recension or of embodying the basic text. The other means of finding out the correct text and the oldest recension include the examination of the references in the works on poetics, anthology, dramaturgy and in literature. It is only when the combined tesimony of these factors goes in favour of a particular version or recension that the same can be accepted as the upholder of the genuine tradition.

The earliest reference to the Śak. in the works on poetics occurs in the Kāvyādarśa of Daṇḍin (c. 7th cent.)[1]. The next important reference occurs in Vāmana in the 9th cent. who cites the verse 'gāhantāṃ···' etc. on the basis of the Kashmir reading. Vāmana also uses the word 'kāmayāna' which is seen in the 3ks. and in the Dev. Mss. only.[2] As we have seen earlier, the 3ks represent almost without exception an identical text as known to Kashmir. The readings noted by all the Kashmir poeticists agree with the 3ks. The Dhvanyāloka[3] of Ānandavardhana (840-890 A. D.) cites the Kashmir text in three cases. Of the two verses cited by Rājaśekhara (c. 880-920 A. D.)[4], one embodies readings of the

1. Appendix A. No. 20
2. Appendix A. Nos 43, 55
3. Do. Nos 15 (i), 25 (ix), 73 (ii),
4. Do. Nos 25 (ii), 121. (i)

Kashmir Mss. and the other the readings of the Bengal-Mithilā family. In the Abhinavabhāratī[5] commentary (c. 11th cent.) references to Kālidāsa and his works and quotations from the Śak are traceable in 25 cases. Of these instances eleven agree *verbatim* with the readings of the Kashmir recension. The Vkj[6]. of Kuntaka (c. 950 A. D) cites *inter alia* two verses from the Śak. and both of them agree with the readings of the elaborated text known in Kashmir. Out of the three examples cited by Mahimabhaṭṭa (c. 1020-1100 A. D),[7] two are common to all recensions but one agrees with the readings of the 3ks. The solitary citation from the Śak. in Kṣemendra (c. 1062-1098 A. D) also agrees with the readings of the 3ks. In the Kāvya-prakāśa[8] of Mammaṭa (1050-1100 A.D) two verses from the Śak. have been cited recording the reading of the enlarged text as known in Kashmir. It is interesting to note in this connection that all the eight poeticists hailing from Kashmir have invariably cited the peculiar Kashmirian readings of the enlarged text. The occurrence of these readings in the works of the Kashmir poeticists during 9th-12th Century is an important landmark in the evolution of the recensions. This unmistakably proves that the so called enlarged version of the Śak. was known in Kashmir with certain alterations for several hundred years since the appearance of Vāmana.

We have new revelations regarding the distribution of the text of the Śak. into various recensions as we come across the evidence furnished by the poeticists, grammarians, the authors and the treatises on dramaturgy known in Northern and North-Western India from the 12th

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5. Do. Nos 2, 7, 11 (ii), 12, 15 (i), 20, 22, 24, 40 (i), 42 (iii), 43, (ii) 46, 58 (ii), 60, 66. 73 i), 79, 90 (i), 126, 129, 135, 136. etc.
6. Do. Nos 7 (i). 20.
7. Do. Nos 20, 43 (ii), 58 (ii)
8. Do. Nos 7 (i), 43 (ii)

Century. The greatest number of readings belonging to the alleged enlarged text ever cited by any poeticist of North India is to be found[9] in the Sarasvatīkaṇṭhābharaṇa of Bhoja (c. 1004-1054 A. D), wherein as many as 32 examples have been cited from the Śak. Of these examples about 18 cases are in agreement with the readings of the alleged inflated text of the Bengal-Mithilā-Kashmir family, fiive or six insitances are peculiar to Bhoja and the rest numbering about eight or nine are in agreement with the Dev. Mss. of the mixed variety. It appears, thus, that Bhoja was aware of the original text of Śak. as preserved in the Bcngal-Mithilā Kashmir family in the 11th Century. Hemacandra in his Kāvyanuśāsanam (c. 1088-1140 A.D) also quotes from the inflated version in five[10] intances out of a total of etght citations from the drama. The other three instances are common to all the recensions. The Gaṇaratnamahodadhi[11], a work on grammar dated (1197-1140) A. D., cites from the Śak. in four instances of which one (No. 2. 70) forms an integral part of the so-called enlarged text of the 3rd act of this drama The Bhāvaprakāśa[12] of Śāradātanaya (1175-1250 A.D) cites one example from the Śak. which retains the Kashmir reading. The Nāṭyadarpaṇa of Rāmacandraguṇacandra (1100-1175 A.D)[13] cites three prose and verse passages from the Śak. based on the Mss. of the Bengal-Mithilā-Kashmir family. In the 13th Century (c. 226 A.D) the Jaina poeticist, Narendra-

9. It is to be regretted that H. Sastri in Kālidāsa et l' Art Poetique de l' Inde' (pp. 227-230) trid to show that the Daśarūpaka and the SKb. followed the Devanāgar recension. But, as we have shown in the appendix the fact is otherwise.
10. App nos. 7 (i), 15 (ii), 24 (i), 25 (iii), 43 (ii), 58 (ii), 83 (ii) 9 90 (ii)
11. Do Nos. 3, 7 (i), 42 (iv), 70. The GM. also quoted from the entire latter half of the Raghuvaṃśa including cantos 10, 12. 13, 14, 19 and from Kumāra, Canto 11.
12 Do. No. 92
13. Do. Nos. 6 (i), 40 (i), 97

prabhasūri,[14] who composed the Alaṁkāramahodadhi at the request of the minister Vāstupāla in Gujrāt, cites from the Śak. in fourteen instances of which ten agree *verbatim* with the readings of the enlarged text as known in Kashmir and Eastern India. The Nāṭakalakṣaṇaratnakośa[15] of Sāgaranandin, a fourteenth Century work on dramaturgy, cites from the Śak. eight instances of which four go with the readings of the enlarged version of the drama. The nomenclature 'anutāpāṅka' assigned to Act VI in this work is a striking one as it agrees with the traditional system of ascribing names to each act which goes back to as early an age as the 12th Century A. D.[16] Vāgbhaṭa, another Jaina poeticist of the 14th Century and the author of the Kāvyānuśāsana quotes one verse which preserves readings of the elaborate text. The greatest number of citations from the alleged inflated text can be found in the Sāhityadarpaṇa of Viśvanātha in the 14th Century A.D. He quotes as many as thirty five prose and verse passages from the Śak. all of which agree with the readings of the Mss. of the Bengal-Mithilā-Kashmir family. Special reference may be made of the two[17] verses 'cāruṇā sphuritenā···(Act III, p 301)' and 'idam apy...(Act III. line 308)' which shows that the entire 3rd act with all its niceties was known to Viśvanātha. Mention may be made in this context of the Alaṃkāraśekhara of Kesavasvāmin belonging to the latter half of the 16th century who cites from the Śak. two instances, and both of them retain the readings of the Bengal-Mithilā-Kashmir texts.

The evidence of the anthological works too vouch for the fact that the basic text of Śak. as preserved in the Bengal-Mithilā-Kashmir family of Mss. was known in the 12th and the 13th centuries throughout North and North-

14. Do. Nos. 7 (v), 24 (i), 25 (iii), 43 (i), 47 (ii), 48 (ii) 81, 83 (ii), 99, 118, 122 (ii)
15. Do. Nos. 16 (ii), 102, 108, 110 (i), 116
16. The oldest Ms. retains this practice.
17. App A. Nos. 71. 72.

East India. The Subhāṣitaratnakośa, an anthology of Sanskrit poetry by Vidyākara written in 1110-1130 A. D. at the Jagaddhara monastery of Malda (Bengal) cites from the Śak. twelve instances of which two[18] are important for textual reconstruction. Example No. 1523 embodies a verse of the 5th act which testifies to the order of the verses and the arrangement of the prose text at the beginning of the 5th act as seen in the alleged inflated text. Another verse No. 493 belongs to the 6th act of the enlarged text as known through the Bengal Mss. Apart from these two, verses Nos. 205, 491, 515 and 1149 include a few words in each case which go with the readings of the Bengal and Mithilā recensions. The Saduktikarṇāmṛta of Śrīdharadāsa,[19] composed in Bengal in 1206 A.D. quotes from the Śak, five instances of which four preserve the readings belonging to the Benga-Mithilā-Kashmir family of Mss. All the four citations from the Śak. occurring in the Subhāṣitāvalī of Vallabhadeva,[20] a Kashmirian of the 12th ceatury, preserve readings belonging mainly to the Kashmir recension of the drama. The Sūktimuktāvalī of Jalhaṇa (c. 1247-1258 A. D.) is a work on anthology next only in importance to the SRK. Jalhaṇa[21] cites from this drama in about 23 cases. His citations incbude readings of all the recensions but the most noticeable feature is that apart from citing from the text as known in Eastren India he cites 12 instances, rdadings of which are predominatly noticeable in the Kashmir recension. Thus, for example, Jalhaṇa reads 'kathodayam' and 'bādhita' in SM 43/8, 'prakoṣṭhe ślatham' in 42/5, 'pratipadyate hi jantuḥ' in 110/25. and the whole line 'haimasa-

18. Do. Nos. 86, 112

19. Do. Nos. 84 (iii), 91, 120, 121 (i)

21. Do Nos. 7 (v), 9, 10, 15 (ii), 25 (ii), 26, 27, 38, 41 (ii), 42 (iii), 49 ii, 82, 84, 103 ii), 106 (ii) 119, 121 (iii).

hasrapatrasubhage naktandivaṃ sadvratam' in 109/234. all of which occur only in the Kashmir recension of the Śak. Jalhaṇa further notices two more[22] verses (Nos. 65/13 & 14), one of which is attested by the oldest Ms. of the Eastern region, but the other verse is not attested by any old Ms. except the Bik. Yet the inclusion of this verse in Jal's work indicates its existence before the 13th Century A.D.

The Śārṅgadharapaddhati, a 14th Century work, cites only two verses from the Śak. which agree with the readings of the Bengal-Mithilā-Kashmir family[23]. The next anthology deserving mention in this context is the Prasannasāhitya-ratnākara[24] of Nandana of the late 15th century who has quoted eight verses from the Śak., all of which retain readings of the alleged inflated text as known in the Eastern part of India. Verse No. 13/870 noted by Nandana occurs in the SDR, and verse No. 22/874 occurring in Nandaṇa can be found in Jalhaṇa as well[25]. These two references seem to authenticate the existence of two verses belonging to the enlarged text in two regions of India in the 13th and 15th centuries. The evidence of the anthological works is one of the best means of determining the phases of addition to and retrenchment of the main text of the drama in the course of several centuries[26].

The historical data that we arrive at after examining the works on poetics, anthology etc., is that out of twenty seven authors on poetics and six authors on anthology, 18 poeticists and 6 anthologists appearing between the 9th and the 15th centuries in different parts of India have quoted

22. Do. Nos. 26, 27.

23. This is included in the critical apparatus of the H O. S. edn. of the SRK. (1957), vol 42, pp 327-342.

24. 48 (i), 80 (i).

25. App. A. No. 26.

26. vide, the discussion on the evolution of the recension pp (infra.), 118-126.

verses, parts of verses, words, dialogues, prose-portions, stage-directions and the names of the dramatis-personae (as in the SDR) belonging to the original text of the drama Abhijñāna-śakuntalam dubbed so far as the 'inflated' or larger version', and that the Kashmirian poeticists appearing between the 9th-12th Centuries have displayed unique consanguinity of approach in citing faithfully the readings of the Kashmir recension of the immortal drama, which appears to be a metamorphosis of the original text. The foregoing data would now satisfactorily dispel the doubt expressed by eminent[27] scholars that "apart from these three verses none of the verses and passages of this longer version is known to writers on poetics and dramaturgy" and will have the way for the restoration of the basic text. Out of about 160 citations from the text of the Sak. occurring in the various works and noticed in the appendix, about 110 quotations agree with the readings of the Bengal-Mithilā-Kashmir family and about 50 citations only agree with the readings of the Devanāgar Mss. of the Mixed and the Retrenched variety.

The testimony of the works on anthology and poetics being thus in favour of the antiquity and the genuineness of the elaborate version as preserved in the Bengal Mithilā-Kashmir family, we have to see if other evidences conform to this conclusion or reveal to the contrary. Metre in Sanskrit Literature is an important means of determining the authenticity or otherwise of a text. The oft-quoted adage 'api māsaṃ masaṃ kuryācchandobhaṅge tyajed giram' advises to retain the sanctity of metre even at the expense of grammar. So the recension or recensions which retain the correct metrical form should be treated as having retained the text in a better manner. As we analyse the even metres and the uneven metres of the Śak. we do not come across any irregularity, but in the case of the Prākrit āryās the

27. Preface to the Sāhitya Academi edn. of the Śakuntalā, 1965 by the V. Raghavan. Page V, line 25.

readings differ widely necessitating careful examination in each case. Composition in āryā metre was highly appreciated in ancient Indian literary circles and the reference in Bāṇa[28] proves that in the 7th century the employment of āryā with correct mātrā, yati and gaṇa as laid down in the treatise of Piṅgala, was the normal custom. Analysis of the following verses belonging to the various recensions from the metrical standpoint may help us to find out the genuine text.

Example 1. Verse 4, Act. I

Bengal Reading

खणचु | म्विअाइँ | भमरे | हिं उअ | सुउमा | रकेस | रसिहा इं = $7\frac{1}{2}$
अवअ | सअन्ति[29] | सदअ | सिरीस | कुसुमा | इँ | पमआ | ओ ॥ = $7\frac{1}{2}$

Mithilā Reading

×
खणचु | म्विअाइ | भमरे | हिँ उअह | सुउमा | रकेस | रसिहा इ = $7\frac{1}{2}$
अवअ | सअन्ति | सदअ | सिरीस | कुसुमा | इँ | पमआ | ओ ॥ = $7\frac{1}{2}$

Kashmir Reading

×
खणचु | म्विअाइ | भमरे | हि सुहअ | सुउमा | रकेस | रसिहा | इं
अवदं | सअन्ति | पमदा | दअमा | णाओ | सिरीष | कुसुमा | इम् ॥

Devnagar Reading

× ।
ईसी | सि चुम्वि | आइ भ | मरेहिं | सुउमा | रकेस | रसिहा | इ ।
ओदं | सअन्ति | दअमा | णापम | दाओ | सिरीस | कुसुमा | इम् ॥

South Indian Reading

×
(i) इसोसि | चुम्विआ | इं भम | रेहिं | सुउमा | रकेस | रसिहा | इम् ।
ओदं | सअन्ति | दअमा | णा पम | दाओ | सिरीस | कुसुमा | इम् ॥

---

28. आर्यामिव समुपात्तयतिगणोचितमात्राम्—description of Mahāśvetā in Kādambarī.

29. Some Bengal Mss. read 'odaṃ/saanti" but even with this reading it is a correct pathyā āryā. Pischel reads भमरेहिं with nasalisation which is not seen in the majority of the Bengal Mss. Correctness of prākṛt forms require that the form should be 'bhamarehiṃ".

(ii) इसिचु | म्विआइ | भमरे | हिं सुउ | मारके | स | र सिहा | इ

The correct reading of the verse has been preserved in the Bengal recension making it a correct pathyā āryā. The Mithilā reading is faulty as it retains the incorrect Prākrit 'uaha'. So C. remarks "ua paśyatetyarthaḥ uaa ; (uaha') iti śaṅkarapramādaḥ". With the defective Prākrit reading 'uaha' the metre is correct but even if the correct form is substituted, the short nasalised from of 'hi' makes 3 mātrās in the 4th gaṇa which goes against the basic requirement of an āryā. The Kashmir reading shows that the 4th gaṇa in the first half is faulty making it an unit of 5 morās. The Devanāgar reading also shows the 4th gaṇa in the first half faulty. In the S.I. reading, the 2nd gaṇa in the first half of (i) and the 5th gaṇa in (ii) are both faulty. Now, the essential constituents of an āryā metre according to Piṅgala, are the following[30]. Both the halves should have 7 and $\frac{1}{2}$ gaṇas. Each gaṇa would be made of four mātrās and the last gaṇa would be made of one long letter 'ga'. The odd gaṇas i. e. the first, third, fifth and the seventh should not have a 'ja' gaṇa. i. e. the 2nd letter long. The second half of an āryā resembles the first half with the exception that the 6th gaṇa should be made of one single short syllable 'la'. Piṅgala's work is a śāstra on which the whole science of metrics is based and the evidence of the Śrutabodha which is an incomplete handbook fathered[31] to a pseudo-Kālidāsa should not be adduced to in this context. Hence, according to the standards of Piṅgala the Bengal Mss. retain the correct āryā form of verse 4, act I. We are taking up one āryā verse each from the 3rd, 4th, 5th and the 6th acts belonging to the various recensions to examine their correctness after Piṅgala.

30. svarā ardhaṃ cāryārdham (4. 14) ; atrāyuṅ naj (4. 15) ; ṣaṣṭhoj (4. 16) ; nlau vā (4. 17) ; ṣaṣṭhaścal (4. 21).

31. On the authorship of the Śsutabodha vide Baroda Oriental Research Institute Jl. 1967, vol XVII. pp. 88-92

Example 2. Verse No. 1, Act III

Bengal Reading

तुज्झ ण | आणे | हिअअं | ममउण | मअणो | दिवा अ | रत्ति | च – 7½
णिक्किव | दावइ | वलिअं | तुह हु | त्त मणो | रहाइ | अङ्गाँ | इम् ॥ – 7½

Mithilā Reading

तुज्झ ण आणे | हिअअं | मम उण | मअणो दिवाअ | रत्तिं | च
णिक्किव दावइ | वलिअं | तुअ हु | त्त मणो | रहाइं | अङ्गा | इं ॥

Kashmir Reading

(i) तुज्झ ण | आणे | हिअअं | मह उण | कामो | दिवा अ | रत्तिं | अ
णिक्किव | दावइ | वलअं | तुह हु | त्त मणो | रधाइं | अङ्गा | इं ॥

(ii) णिक्किभो | तवेइं | वलीअं | तुह हु | त्तमणो | रहाणि | अङ्गा | इं

(iii) णिक्किव तवेइ वलअं | तुह हु | त्त मणो | रहाइं.....

Devanāgar and South Indian readings

तुज्झ ण | आणे | हिअअं | मम उण कामो | दिवा वि | रत्ति ,मपि – 7½

(i) णिग्घिण | तवइ व | लीअं | तुह वु | त्त मणो | रहाइ | अङ्गा इ – 7½

(ii) णिग्घिण तवइ व | लीअं | तुह वु | त्त मणो | रहाइं | अङ्गाइम् ।

The Bengal reading, according to Piṅgala, presents a correct gīti type of āryā. In the Mithilā reading the 6th gaṇa of the 2nd half does not make a gaṇa of four mātrās (it has 5 mātrās) and as such the Mithilā reading does not satisfy the fundamental requirements of an āryā. The reading of this verse in the various Mixed and Retrenched Dev. Mss. and in the S. I. Mss. widely differ ; but the reading noted above is to be found in the majority of the Mss. With the reading of the second half as noted in (i) of the Dev. and S. I. group above, the verse is an example of correct gīti type of aryā ; but with the reading noted in (ii) of the same group the metre turns defective (in the 6th gaṇa). The question of the correctness of the Prākrit forms in the recensions other than Bengal would be dealt with separately. The Kashmir recension presents more than one variant for the 2nd half of this verse.

In the second half of (i) of the Kashmir reading the 6th gaṇa is defetive. In variant (ii) the first second, and third gaṇas are dhfective, and in (iii) of the same group the sixte gaṇa is defective leaving the remaining portion incomplete.

Example No. 3. Verse 14. Act IV

Bengal Reading

उल्लल | इदव्भ | कवलं | मई प | रि च्च | त्तणच्च | णा मो | रा = $7\frac{1}{2}$
ओसरि | अपण्डु | वत्ता | मुअन्ति | अङ्गा | इ | व लआ | ओ ॥ = $7\frac{1}{2}$

Mithilā Reading

उग्गि | ण्णदव्भ | कवला | मईप | रिच्च | त्त ण त्त | णा मो | री
ओसरि | अपण्डु | वत्ता | मुअन्ति | अङ्गा | इं वण | लदाओ
(…इं | वणलदा | ओ)।

Kashmir Reading

(i) उल्ललि | अ दव्भ | कवला | मई प | रिस्स | न्त ण च्च | णा मो | री = $7\frac{1}{2}$
ओसरि | अपण्डु | वत्ता | धुवन्ति | अङ्गा | इ | व लआ | ओ ॥ = $7\frac{1}{2}$

(ii) उल्लल | दि दव्भ | कवलो | मोइ प | डिसन्त | णच्चणा | मोरा | ओ[32]
अपसरि | दपण्डु | वत्ता | णि वह | न्ति अङ्गा | इं विअ | लआ | ओ ॥

Devanāgar Reading

उग्गलि | अ दव्भ | कवला | मिआ प | रिच्च | त्तणच्च | णा मो | रा = $7\frac{1}{2}$
ओसरि | अपण्डु | पत्ता | मुअन्ति | अस्सू | वि | अलदा | ओ ॥ = $7\frac{1}{2}$

South-Indian Reading

उग्गलि | अदव्भ कवला | मिईओ | परिच्च | त्तणच्च | णा मो | रा
ओसरि | अपण्डु | वत्ता | मुअन्ति | अस्सू | व | णलदा | ओ ॥

Of the various readings of the verse noticed above the Bengal reading presents a correct āryā metre of the 'pathyā' variety. In the Mithilā reading the 7th gaṇa of the 2nd half is faulty involving breach of metre (i. e. the 2nd letter 'दा' is

32. The 4th and 5th gaṇas are restored by us from f. n. 214-215. p. 274. Bk. II.

long and this does not make a gaṇa of 4 mātrās). Of the two readings of the Kashmir recension the first one (=K. III. p, 274) presents a correct 'pathyā' variety of the 'āryā' like the Bengal reading, but the correctness of the Prākrit readings is a matter of careful scrutiny (cf. Ch. VI. infra). The reading of Ms. K.I. (Bk. II p, 274. f. n. 218-219) is also defective in the 4th and 5th gaṇas of both the first and the second half.

The second one (=K. II. Bk. II. p 274) involves in the first half a breach of metre in the 6th gaṇa and in the second half in the 5th and the 7th gaṇas apart form the irregularities of Prākrit used.

The Devanāgar reading, however, presents a correct 'pathyā āryā' like the Bengal one, but the fairness of the Dev. reading 'muanti assū via' has been discussed elsewhere. In the South-Indian reading the 4th and the 5th gaṇas of the first half of the metre are defective.

Example No. 4. Verse 18. Act IV.

Bengal Reading

पुड़इणि | वत्त | न्तरिअं | वाहरि | ओ णा | णु वाह | रेइ पि | अं = 7½

मुह उ | व्वूड़मु | णालो | तइ दि | ट्ठि दे | इ | चक्का | ओ ॥ = 7½

Mithilā Reading

पुड़इणि | वत्त | न्तरिअं | वाहरि | ओं × वि णा | णु वाह | रेइ पि | अं

तह उ | व्वूढ़मु | णालो | तइ दि | ट्ठि दे | इ | चक्का | ओ ॥

Kashmir Reading

× × × ×

पदमिणो | पत्त | न्तरिअं | वाहरि | अं णा | णुवाह | रदि जअं

(i) जहा सु | हो त व्वोड मि | णालो | तइं × दि | ट्ठि × दोइं | चक्का | ओ (दि | ट्ठिं देह)

(ii) मुहउ | × ववुड़मुणा | लो तइ | दिट्ठिं × | देह च | क्काओ ॥

The Bengal text as shown above presents a correct variety of the pathyā āryā, but the Mithilā text is again defective involving a breach of metre in the 5th gaṇa of the first half. The Kashmir text, apart from its very defective Prākrit

original, is faulty in the first and the seventh gaṇas of the first half and in the fifth and the sixth gaṇas of the second half of (i). In (ii) the 2nd, 5th and the rest are defective. The same thing is noticeable in the case of the following verses occurring in the fifth act. Example No. 5. Verse 26 (Mithilā text)[33].

Bengal Reading

तुम्हे | ज्जेव प | माणं | जाणध | धम्म | त्थिदिं च | लभ्र स्स = 7½

× ×

लज्जा | विणिज्जि | दाओ | जाण | न्ति ण किं | पि | महिला | ओ ॥ = 7½

Mithilā Reading

तुम्हे | ज्जेव प | माणं | जाणध | धम्म | त्थिदिं च | लोभ्र | स्स

× ×

लज्जा | विणिज्जि | दाओ | जाण | न्ति ण हु किं | पि | महिला | ओ ॥

Kashmir Reading

× ×

(i) तुम्हे | ज्जेव प | माणं | जाणी | ध (जाणध) धम्म त्थि दिं वि | लोभ्र | स्स

× × ×

लज्जा | विणिज्जि | दाओ | जाण | न्ति किण्णु | महिला | ओ···

× ×

(ii) लज्जा | विणिज्जि | दाओ | जाण | न्ति क्खु किं | ण | महिला | ओ ॥

The Bengal reading here presents a correct 'pathyā' variety of āryā. One Kashmir Ms. containing the reading 'jāṇadha' presents a correct metrical structure in the first half, because the fifth gaṇa in the other Mss. in the first half is defective ; but the seventh gaṇa in the second half in K. (i) and the 5th gaṇa in K (ii) are equally defective and the Kashmir reading cannot but be rejected. The Mithilā text shows a breach in the fifth gaṇa of the second half in 'nti ṇa hu kiṁ'. The insertion of the particle 'hu' in the Mithilā text which obviously mars the metre by making the unit a gaṇa of 5 mātrās, is as old as the 12th century, because the oldest Ms. too contains this reading. The Newari and the Mithilā tradition[34] both retain the faulty character.

33. Pischel omits this verse.

34. The Mt. text notices only one Ms. variant which omits 'hu'. It is strange that the editor has retained the faulty reading. It is possible that the majority of the Mss. contain this particle But Ś. and Nr. do not include 'hu'.

Example 6. Verse No. I. Act. IV.

Bengal Reading

शहये किल | ये वि णि | न्दि | दे, ण हु शे कम्म वि | वण्ण्यणी | अ | के
पशुमालिँ क | लेदि दा | लु | णं, | अणुकम्पामिदु | ले वि शो | णि | के ॥

Mithilā Reading

शहजे किल | जे विणि | न्दि | दे, ण हु शे कम्म वि | वज्जणी | अ | के
पशुमालि क | लेइ का | ल | णा, | च्छक्कम्मा विदु | वे वि सो | त्ति | के ॥

Kashmir Reading

सहजं किल | जं वि णि | न्दि | दं, ण हि दे (तं) कम्म वि | ×वज्जी अ ए
(×विवज्जणी अअ')
पशुमालं | ×कलेइ | ×दालुरं, अणुकम्पापल | ए | वि | सु | ण्ण | ए(एव शो | त्ति | ए)।

Devanāgar Reading

सहजे किल | जे विणि | न्दि | ए, ण हु दे कम्म वि | वज्जणी | अ | ए।
पशुमालण | कम्मदा | लु | णे, अणुकम्पामिदु | एव्व शो | ×स्ती | ए ॥

South Indian Reading

सहजे किल | जे विणि | न्दि | ए, ण हि तक्कम्मवि | वज्जणि | ज्ज | ए (अ | के) ।
पशुमारण | कम्मदा | रु | णे, अणुकम्पामिदु | एव्व सो | त्ति | ए ॥

This is the first of the three Prākrit verses noticed in the sixth act. Here, of course, both the Bengal and the Mithilā texts uniformly present a correct Vaitālīya metre having six mātrās plus 'ra', 'la', and 'ga' gaṇas at every even feet. The South Indian reading also presents a correct vaitālīya metre. The Devanāgar reading of the majority of the Mss. collated here read 'sottie' at the end of the fourth foot making the number of gaṇas 'ra', 'ga', 'ga instead of 'ra', 'la', 'ga' as required by the metre. With the reading "sottie" (short 'i') the reading is correct. The Kashmir reading as shown above does not conform to the requirements of a Vaitālīya metre in the second and the third foot which are defective. Other

āspects of the readings of the non-Bengal recensions have been dealt with separately.

Example 7. Verse No 2. Act VI.

Bengal Reading

आअ | म्वहरिअ | वेण्टम् | ऊससि | अं विअ | वसन्त | मास | स्स। $-7\frac{1}{2}$

दिठ्टं | चूअ | ङ्कुरअं | छणम | ङ्गलअं | णि | अच्छा | मि ॥ $-7\frac{1}{2}$

Mithilā Reading

आअ | म्वहरिअ | वेण्टं | ऊससि | अं विअ | वसन्त | मास | स्स

× ×

दिठ्टं | चूअ | ङ्कुरअं | रइए | छण म | ङ्गं | लअं णि | अच्छामि ॥

(i) आअ | म्व हरिअ | वेण्टअ | जो ऊ | ससिओ | सि सुरहि | मास | स्स।

×

दिठ्ठो | अ चूअ | च्छारअ | छणम | ङ्गलअं | व | पेक्खा | मि ॥

× ×

(ii) आदा | म्म हरिद | विद्धअं | जं णोस | विद सुसु | हिमाह | सस्स।

× ×

दिठ्ठो | चूअ | ङ्कुरं र | क्खणम | ङ्गलअ | क्खु | पेक्खा | मि ॥

× × × ×

(iii) आदा | म्म हरिदं | विणअ जं | तु समिदं | सुरहिमा | सस्स।

दिट्ठं | चू अ | च्छारअ | खणमं | गलं क् खु | पेक् खा | मि ॥

Devanāgar Reading

आअ | म्महरिअ | पण्डुर | जोविद | सव्वं | वसन्त | मास | स्स।

×

दिट्ठो | सि चू द | कोरअ | उदुमं | गलं तुमं | प | साए | मि ॥

South-Indian Reading

(i) आत | म्महरिअ | पाण्डुर | जोविद | सव्वं | वसन्त | मास | स्स।

× ×

दिट्ठो | सि चू द | ङ्कुर उदु | मङ्गल | तुमं खु | पेक् खा | मि··· ॥

(ii) चू दह | रिदपी | दं जी | विदसरि | सं वस | न्तमास | स्स।

×

सञ्चल | ण चलण | भङ्गि उ | दुमङ्ग | लं विअ | पेक्खा | मि ॥

Here the Bengal text retains a correct pathyā variety of the āryā metre. The insertion of the word 'raie'[35] in the Mithilā text causes a breach of the metre in the seventh gaṇa of the second half. Of the three variants of the

35. The oldest Ms. is missing on this point.

Kashmir group the first one is defective in the second gaṇa of the second half, the second one is defective in the 3rd and 4th gaṇa of the first half and in the third gaṇa of the second half, and the third variant is defective in the second, third, fourth and fifth gaṇas of the first half alone. The Devanāgar reading is defective in the fifth gaṇa of the second half. Of the two variants of the S. I. reading of this verse the first one contains two defective units in the second and the seventh gaṇa of the second half, (the sixth and the seventh do not make either gīti or upagīti) and the other variant has the fifth gaṇa of the first half and the sixth and the seventh (which donot make 7½ mātrās) of the second half defective. Even the sixth gaṇa of the first half of this reading (S. I.) (ii) cannot be scanned as 'nta/māsa/ssa' to make it 'upagīti' because of the faulty sixth gaṇa of the other half.

Example 8.Verse No. 3. Act VI.

Bengal Reading

अरिहसि | मे चू | अङ्कु र | दिण्णो | काम | स्स गहिअ | चाव | स्स = 7½

सच्चवि | अजुअइ | लक्खो | पञ्च | ब्भहिओ | स | रो हो | उम् ॥ = 7½

Mithilā Reading

अरिहसि | मए चू | अङ्कु र | दिण्णो | काम | स्स गहिद | चाव | स्स

सण्ठवि | अ जुअइ | लक्खो | पञ्च | ब्भहिओ | स | रो हो | दुम् ॥

Kashmir Reading

(i) अरिहसि | ते चू | अङ्कु र | दिण्णो | काम | स्स गहिअ | धनुअ | स्स = 7½

सण्ठवि | अ जुवइ | लक्खो | पश्चा | क्खलिओ | स | रो हो | उ' ॥ = 7½

(ii) अरिहसि | मए चो | दाङ्कु र | दिण्णो | काम | स्स गिहि | अधन | स्स

सण्ठवि | अ जुवइ | लक् ख | स्स पञ्च | ग्गधिदो | श | रो हो | दुम् ॥

Devanāgar Reading

तं सि म | ए चू | दङ्कु र | दिण्णो | काम | स्स गहिद | घनुअ | स्स = 7½

पहिअज | ण जुवइ | लक्खो | पश्चा | ब्भहिओ | स | रो हो | हि ॥ 7½

SouthIndian Reading

तुं सि म | ए (मे kv) चू | दङ्कु र | दिण्णो | काम | स्स गहिदं | घनुअ | स्स = 7½

पहिअज | ण युवइ | (जुवइ-kv) लक्खो | पञ्च | ब्भहिओ | सं | रो हो | हि ॥=7½

In this example the Bengal text, the Devanāgar text and one Kashmir Ms. retain a correct pathyā variety of āryā in each case. The Mithilā reading is defective in the second gaṇa of the first half and the secondKashmir reading involves breaches of metre in the second and sixth gaṇa of the first half and in the fourth gaṇa of the second half respectively The South-Indian reading also presents a correct pathyā āryā, but Kaṭayavema's reading 'me for 'mae' causes a breach of metre in the second gaṇa of the first half. The justice or otherwise of the Kashmir readings "saṇṭhavia···paścākhalio" and the Dev. reading "pahiajaṇa-juvailakkho" has been discussed elsewhere.[35]

In all the eight examples mentioned here the Bengal recension uniformly presents the correct metre in each case without any irregularity in the Prākrīt readings. The Mithilā, Kashmir, Devanāgar and the South-Indian recensions occasionlly present the correct metrical form, but the Prākrit used is not always correct and a considerable number of readidgs of these recensions is not based on good Mss. The consideration of metrical correctness is the main point at issue here. But if the justification of a metre or metres has been sought by introducsng substitutes or faulty Prākrit formations (e.g. uaha) then two criterions of judgement, i.e. consideration of metre as well as of Prākrit have to be brought in simultaneously. This metrical analysis further strengthens our contention that the basic text of the drama has been retained more faithfully in the Bengal recension than in any other recensions.

The following verse of the entra' cte in Act VII desrves more than a passing notice from the viewpoint of metrics for ascertaining its authenticity. The verse as seen in 3ks goes as follows :

36. vide Notes pp. 307 infra. No VII

अविसअ । गमनं क' चन ' अण्णं । अ सरा । अमालि । महुसम । ओ ।
× × ×
अण्णं कुणइ वि सण्णं । पाड़ि । इमाणं । भूमि ए ॥

Metrical scanning shows that the fourth, fifth and the sixth gaṇas of the second half are defective. The fifth gaṇa does not make a unit of four mātrās and the sixth gaṇa is not a single short one as required for making a pathyā āryā. The second half does not also satisfy the requirements of having 7½ gaṇas for an āryā. Moreover, the meaning of the verse is hardly intelligible. It would not be proper to father such a defective verse to the master-poet.

An examination of the orthography of names of the dramatis personae, of the nomenclatures at the end of the acts, and of the use of the terms 'praveśaka' and 'viṣkambhaka' to designate the interludes as seen in some or in all of the recensions,—is a further guide for sorting out the basic text. As we have observed earlier (*p* 2) all the recensions differ widely on these points. If, however, the tradition preserved in any recension on these aspects is found to have greater support from the Vedic, Epic, Purāṇic and other literary sources, that recension should *ipsofacto* be regarded as the upholder of the genuine literary tradition. It has to be seen now which one among the several recensions preserves the correct orthography of the names of the dramatis-personae.

The Bengal Mss. in the majority of cases read 'Duḥṣanta' with the variants 'Duśśanta, Duṣvanta, Duḥṣvanta and Duṣmanta'. The 3ks. almost uniformly read Duṣṣvanta' the Mithilā text also reads Duṣmanta and the Mixed Devanāgar, Retrenched Devanāgar and the South Indsan Mss. use all the forms "Duśśanta, Duṣvanta, Duḥṣvanta, Duṣṣvanta, Duḥśanta and Duṣyanta". The form 'Duḥṣyanta' is also found in some Mixed Dev. Mss. The oldest reference to the Śakuntalā episode occurs in the Śatapatha[37] Brāhmaṇa (c. 800 B. C.)

37. Śtapatha Brāhmaṇa XIII 5. 4. 9. Weber's edn. of the Mādhyandina Br. Berlin 1855. About the Kāṇva recension Caland remarks. The two

where Bharata has been referred to as 'Dauṣyanti,' born to Śak. at a place known as 'Naḍapit' explained by Harisvāmin as the hermitage of Kaṇva. Here the spelling 'Duḥṣanta' has been found. The Aitareya Brāhmaṇa[38] which is of the same date as that of the Śatapatha Br. uses the form 'Duṣyanta'. The Gautamadharmasūtra (c.500 B.c) refers to a caste by the name of 'Dauṣyantas' where the spelling 'Duṣyanta' seems to have been followed. The Kaṭṭahārī Jātak[39] which very much resembles the story of Śak. and Duḥṣanta and the Macchodanta Jātaka[40] which refers to the receipt of jewels from the belly of the fish, do not refer to the hero and heroine by names. So nothing can be ascertained about the spelling from these Jātaka references. The B O. R. I. edition of the Mahābhārata appears to have collated about 59 Mss. (vide Prolegomena)[41] of which the majority read 'Duḥṣanta'. The spelling differs greatly in each of the Vāyu, Matsya, Brahma, Viṣṇu and the Bhāgabhata Purāṇas. While the Matsya spells the word as 'Duṣmanta',

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37. Cont.
recenosions of the Śatapatha Br :-that of the Mādhyandinas which has been edited by Weber and translated by Eggeling, and that of the Kāṇvas which now ts represented for the first time to Sanskritists differ only wholly in the first five books of the Mādhyandina recension, which in the main run parallel to the first seven books of the Kāṇvas. Therefor only these seven books have been published'. Preface. Vol III. p. II. completed by Dr. Raghuvira)? It may be surmised that the spelling of the word Duḥṣanta world be that same as found in the Mādhyandina recension.

38. Translated by A. B. Keith. H O. S. Vol XXV.

39. Jātaka story No. 7-465

40. Jātaka story No. 288

41. The B. O. R. I. collection stood at 235 of which 70 Mss. were collated and 59 werc actually ussed. It may be mentioned in passing that the Javanese Śakuntalā episode also reads 'ducwant' (vide. Mahābhārata ed. by H. H Juynboll 1906). Marta Hartajnas translation in Dutch kaown as 'Sapenti Sakoentala' notices the spelling 'doeṣ-ṣanta'.

the Brahmā as 'Duṣyanta' and the Bhāgavata mostly spelling as 'Duṣṣvanta'. In one place[42], however, the spelling 'Duṣyanta' is noticed in the Bhāgavata. The Harivaṃśa notices the spelling 'Duṣyanta'. In the Classical Sanskrit literature, the form Duṣyanta' seems to have survived. So we find in the Kathāsaritsāgara[43] and in the Mahāvīracaritam[44] the form 'Duṣyanta' being used. In the Saundarananda-kāvya[45] the form 'Duṣmanta' has been found. It appears that the original form Duḥṣanta (or the form 'Duḥṣyanta) was difficult for pronunciation and from the tendency towards a softer form the alternatives Duḥśanta, Duśśanta, Duśsanta, Duṣmanta and Duṣyanta came into existence.

Indeed the riddle of the spelling of the name of the hero engaged even the notice of the commentators of whom Narahari[46] made strained efforts to justify the form 'Duṣṣvanta' which was handed down to him. It is rather difficult to ascertain which one of the recensions retains the correct spelling. While the Bengal spelling can claim the support of the Śatapatha Br. and of the Mahābhārāta, the Mixed Dev. reading can have the authority of the Ait. Br., and the Mithilā reading of more than one Purāṇa[47]. The word "santa" means "saṃhatala" according to the Śabdaratnāvalī. "Saṃhatala" means 'folded palms'. So the word Duḥṣanta (as found in the Eastern texts) may yield the derivative meaning 'one whose palms may be folded with difficulty' (i.e. who does not approach with folded palms) indicating thereby his supreme prowess. This derivative process also goes to authenticate the spelling of the ŚTP. Br. The Amara-

42. Bg. IX. 20
43. Ch. VI., 32. 108 ; VIII, 33. 203 204 ; VIII, 34. 34.
44. Mahāvīracaritam ed. by Todarmall. O U. P.
45. Bib. Ind. No 182. by Mm. H. P. Sastri.
46. Mithilā edn. of the Śakuntalā. p. 304.
47. The story of the Padmapurāṇa has not been included as it appears to be of late origin. The spelling 'Duṣvanta' is, however, seen in this Purāṇa.

koṣa says" द्वौ संहतौ संहतलौ (मनुष्यवर्ग, २४५) A piece of literary evidence can, however, be adduced in this context in favour of the Bengal reading in addition. The Bengal spelling contains four letters duḥ, ṣa, na, and ta. In the second act the Queen sent a message through Karabhaka to the King asking him to be present in the Capital on the fourth day in connection with the ritual. The messenger started after hearing the order from the Queen, and the King was expected on the fourth day or before. It is, therefore, clear that a journey from Hastināpura to the hermitage of Kaṇva and back would be covered within four days. In the sixth act the King advises (vs. 13) Śak. to count the letters of his name inscribed on the signet ring, one each a day, from the time of his departure, and no sooner than the counting is finished the courier from the Capital would arrive to receive her. Here the time required for counting the letters measures the distance covered by a journey from the hermitage to Hastināpura and back. The spelling of the Bengal recension covers the four days' time required in the journey from and back to the Capital. In all the other forms of spelling seen in the Mithilā, Kashmir and the Devanāgar recensions the number of letters are five and six. This seems to suggest that the correct spelling 'Duḥṣanta' with four letters has been preserved in the Bengal recension.

The oldest Ms. records the spelling of the name of one of the friends of Śak. as Anusūyā. All the Bengal Mss., the Mithilā text and the S.C.I. record this from of spelling. The 3ks and the S. Indian and Dev. Mss. have the spelling 'Anasūā'. Both the forms of spelling 'anasūyā' and 'anusūyā' have been noticed in the Purāṇas where she has been spoken of as the wife of 'atri' and as a daughter of 'Kardama' and also as the mother of 'datta', 'durvāsā' and 'soma'. The Bhāgavata Purāṇa notices both of the forms of spelling 'anasūyā' and 'anusūyā'. The Raghuvaṃśa normally records the spelling 'anasūyā' in at least three places,[48] but in quite

48. Raghuvaṃśa 12. 27, 13. 51, and 14. 14.

a good number of Mss. noticed by Nandargikar and in the variants of Kālidāsa lexicon[49] the form 'anusūyā' can also be found. The Baroda publication of the Rāmāyaṇa, (Vol. II, the Ayodhyākāṇḍa) accepts the form of spelling 'anasūyā' in the text in about nine instances, but in each of these cases the variant 'anusuyā' can also be found. In the Mahāvīracaritam (Act VII. 36) too, the spelling 'anasūyā' is noticed. Etymologically the name 'anusūyā' may be explained as 'one having no malice'. Most of the names of the dramatis-personae in Kālidāsa have some derivative meaning, and the form 'anusūyā' is also explicable. From the root "षुङ् प्राणिगर्भविमोचने (अदादि १०३१)" meaning 'to give birth' the passive form सूयते is available. And the explanation अनु (पश्चात्) सूयते may result in the form अनुसूया indicating that she was junior to the other maid. Since the evidence of the oldest Ms. is in favour of the form 'anusūyā', the form 'anusūyā' has been retained here.

As regards the name of the foster-father of Śak, we notice the majority of the Devanāgar (Mixed and Retrenched) Mss., the 3ks. and the South Indian Mss. reading Kāśyapa for Kaṇva which is noticed in all the Bengal and Mithilā Mss. In the Vedic literature Kaṇva has been referred to as an ancient ṛṣi. He the founder of a school, i.e. Kāṇva recension. The Rgveda quotes him about 20 times[50] and the Vājasaneyisaṃhitā and the Pañcaviṃśabrāhmaṇa refer to him as 'Kāṇvāḥ' in about 30 instances. The Taittirīya Saṃhitā (V. 4. 7. 5), Kāṭhakasaṃhitā, and the Maitrāyaṇīsaṃhitā too refer to him. Kāśyapa at the same time is the name of a sage who has been mentioned only once in the Rgveda (IX. 114. 2) but is a common figure in the later Saṃhitās[51]. The old stories of the ŚTP. Br. and the Ait. Br.

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49. A Scharpe vol. II.
50. Rv. 1. 36. 8, 10, 11 ; viii 5. 23, etc.
51. vide Vedic Index. p. 125.

regarding the birth of Śak.[52] connect her with Kaṇva's guidance. In Ch. 70 of the Ādiparvan of the Mbh. the sage has been referred to as Kāśyapa, but in Chs. 71-73 the epic says 'kaṇva uvāca' on several occasions. The majority of the references of the Mbh. refer to the sage as Kaṇva. The Āśvalāyanaśrautasūtra (12/101) too, speaks of Kaṇva as the founder of a gotra.[53] The confusion between Kaṇva and Kāśyapa can be avoided if we take into account the following genealogical table :

1. Brahmā
2. Marīci
3. Mārīcaḥ (son of Marīci)—Kaśyapa
   12 sons —Kāśyapa

Kāśyapa thus turns to be a generic name for all the sons and descendants of Mārīca Kaśyapa. The sage Kaṇva himself might have been a descendant of the hallowed sage Kaśyapa, and the Bengal reading 'yusmad gotrasya' as contrasted with the Mt. reading 'sagotrasya' clearly refers to Kaṇva's descent from Mārīcaḥ. There is no harm if Kaṇva is referred to as Kāśyapa which is his gotra-name, but any descendant of Kaśyapa may be addressed as Kāśyapa and the chance of confusing his identity remains. The reference to the sage by his own name thus appears more convincing and practicable. Viewed from this standpoint, the Bengal-Mithilā reading of the name seems to be the oldest and genuine one.

To find out the exact name of the celestial nymph at the outset of Act VI appears to be the crux of the problem concerning the names of the dramatis-personae. The oldest Ms, the Bengal Mss, the Mithilā text, a few Mss. of the Mixed—Devanāgar type and six Mss. of T. Foulkes' Collection refer to the nymph as Miśrakeśī, but the majority of the

52. nāḍapiti kaṇvāśrame

53. vide, the Gotrapravaramāñjarī ed. by Prof. J. Brough. Cambridge 1953.

Mixed and Retrenched Dev. Mss. refers to her as Sānumatī and the 3ks. as Akṣamālā. The S. I. commentators and Mss. uniformly refer to her as 'Sānumatī.' The Rāmāyaṇa[54] is the earliest authority to mention Miśrakeśi in at least two places. The Mbh. is the next oldest authority to refer to Miśrakeśī along with 16[55] other nymphs viz. Ghṛtācī, Menakā, Rambhā, Pūrvacitti, Svayamprabhā, Urvaśī, Dantagaurī, Varūthinī, Gopālī, Sahajanyā, Kumbhayoni, Prajāgarā, Citrasenā, Citralekhā, Alambuṣā, Puṇḍarikā, Mālinī. She has been referred to twice in the Sabhāparvan and at least thrice in the Vanaparvan. The Harivaṃśa[56] refers to Miśrakeśī twice and the Bhāgavata[57] and the Brahmapurāṇa[58] at least once in each case. Nowhere in the great epics and Purāṇas do we come across any reference to Sānumatī as one of the celestial nymphs. Pūrṇasarasvatī is the only authority to refer to Sānumatī in his commentary on the Mālatīmādhavam.[59] The Purāṇa Index too, does not refer to Sānumatī. Pūrṇasarasvatī's reference proves that the name Sānumatī was known in the 15th century, but the references in the Rāmāyaṇa and the Mbh. show that Miśrakeśī was known to Indian mythological tradition from the 4th Cent. B. C. The occurrence of the name 'akṣamālā' in the Kashmir tradition as a substitute for Miśrakeśī is almost inexplicable. The name 'akṣamālā' as denotative of a nymph is conspicuous by its absence in the Rāmāyaṇa, Mahābhārata and in the Purāṇas. The single reference to 'akṣamālā' in the Mbh.[60] describes her as a cāṇḍāla lady

54. 11, 91, 17, 45.

55. Vanaparvan 9. 25-26, 42, 28-30, 73. 68-108-Sabhāparvan.

56. III, 89-90. Bombay edn.

57. IX. 24. 43.

58. Br. III. 7. 6

59. Mālatīmādhavam (T. S. S. No 170. Ed. by K. S. M. Sāstri Trivundrum 1953), page 134.

60. Mbh. I. 2. 565 Sorensen's Index.

with whom the sage Vaśiṣṭha fell in love. And the Saundaranandakāvya[61] contains probably the solitary literary reference to 'akṣamālā' as Viśiṣṭha's concubine. The reference of Hemacandra to 'akṣamālā' in the Anekārthasaṃgraha[62] also goes in the same strain. We are thus on a firm footing to suggest that the name 'Miśrakeśī' occurring in the Bengal and Mithilā recensions represents the true textual tradition and the two names 'sānumatī' and 'akṣamālā' found in the Devanāgar, Kashmir and South Indian recensions are distinct interpolations of later ages.

The orthography of the name of the Vidūṣaka in the Abh. Śak. also differs in the recensions. In the Bengal, Mithilā and Kashmir recensions the name occurs as Mādhavya (Pkt. form Mādhavva), and in the Mixed and Retrenched Dev. and S. I. recensions as Māḍhavya, Mādhavya and Māṇḍavya respectively. The two commentators Ghanaśyāma and Śrīnivāsa have noticed the name of the jester as 'Māṇḍavya'. The word 'Maṇḍu' occurs among the gotra-names listed in the Gotrapravaramañjarī and it is expected that the gotra name 'Māṇḍavya' should be representative of the best textual tradition regarding the name of the Vidūṣaka. But 'madhu' as a gotra has been mentioned by Pāṇini in 4/1/106 and it is clear that 'Mādhavya' is equally authoritative as a gotra name. It is to be noted, however, that most of the Vidūṣakas of Sanskrit literature e. g. Kaumudagandha, Māṇavaka, Gautama, Vasantaka, Santuṣṭa, Maitreya, Ātreya, Cārāyaṇa, Vaikhānasa, Cakora, Kapiñjala, do not always have gotra names, and in the naming of the jesters Sanskrit dramatists seem to have not insisted on this. The later poetic convention[63] as regards the names of the jesters after seasons or flowers appears to

61. Saundarananda VII. 28

62. Anekārthasaṃgraha. 4. 283. Medinī (1. 147) also refers to 'akṣamālā' as Vaśiṣṭha's concubine.

63. Kusumavasantādy abhidhaḥ—SDR. 3. 79.

favour the name 'mādhavya' as it is derived from the word 'madhu' meaning 'spring'.

The name of the Superintendent of Police as seen in the various recensions needs careful examination. He is introduced in the Bengal recension as 'nāgarakaḥ' in the Mithilā as 'nāgarakaśyālakaḥ' and in the Kashmir, Devanāgar and South Indian recensions as 'śyālaḥ' only. It is obvious that in referring to the identity of the Police chief, the great poet would depend on the authoritative treatises concerned. The Arthaśāstrā of Kauṭilya refers to the Superintendent of the City entrusted with public order as 'nāgarakaḥ'. Pāṇini 4.2.128 shows that the word 'nāgaraka' was known to him. The Arthaśāstra does nowhere indicate any relation of the Superintendent with the King. The relationship of the Superintendent with the King as 'brother-in-law' appears to be forged on the model of the Mṛcchakaṭika where the King's brother-in-law (wife's brother) Śakāra happened to be an influential person. The insertion of the relation is noticed in the Mithilā Mss. which also retains the actual identity of the Police chief, but the omission of the actual identity in the 3ks, the Dev. Mss. (Mixed and Retrenched) and in the S. Indian Mss. points out the faulty nature of the textual tradition preserved in these recensions.

The other changes in the names of the dramatis-personae are to be found in Caturikā and Lipikarī Medhāvinī, Taralikā and Piṅgalikā, Dhanavṛddhi and Dhanamitra, Pārvatāyana and Vātāyana, and Mārkaṇḍeya and Saṃkocana.

The Bengal Mss. notice the name of the maid in the sixth act as Caturikā which has been retained in the Devanāgar and in the S. Indian Mss., but the Mt. and the 3ks. change the name to Lipikarī Medhāvinī. Both the words 'lipikarī' and 'medhāvinī' are adjectives and are not proper names. The name 'Caturikā' has been accepted by Harṣa in the Nāgānanda, and it is also seen in the Kathā-

saritsāgara (6/53). The Bengal, Mithilā and the 3Ks., however, unanimously refer to the maid as 'medhāvinī' in the Vidūṣaka's speech 'bho ahidhāvantī……upatthidā' (infra text p, 109). It appears probable that the name of the maid was, as seen in the Bengal recension, 'caturikā', but it is in the Mithilā and in the 3Ks that the name was changed to 'lipikarī'. The name of the maid of Queen Vasumatī appears in the Bengal, Mithilā and Kashmir recensions as Piṅgalikā. In the stories of the Kathāsaritsāgara the name Piṅgalikā is of frequent occurrence. In the Devanāgar and S. I. recensions the change of this name to Taralikā may be ascribed to scribal change. The name of the deceased merchant appears in the Bengal-Mithilā-Kashmir recensions as Dhanavṛddhi, and in the Devanāgar and the S. I. recensions as Dhanamitra. Dhanamitra as the name of a King appears in the Daśakumāracaritam (Ch. VII). According to Manu (II. 31-32) the name of a Vaiśya should indicate enhancement (puṣṭi). The word 'vṛddhi' also means enhancement and Dhanavṛddhi as the name of a merchant who hails from the Vaiśya community appears quite justified. The spelling of the name of the chamberlain has also undergone considerable amount of change in the various recensions, while the Bengal, Mithilā and the Kashmir recensions read the name as 'pārvatāyana', the two Devanāgar and the South-Indian recensions read 'vātāyana'. A few South-Indian Mss. also read 'pārthāyana'. It is, however, very clear that the scribal omission of the letters 'pār' and 'va' may easily give rise to the forms 'Vātāyana' and 'Pārthāyana' respectively. Scribal and paleographic changes may likewise account for the transformation of the name 'Maṅkaṇaa' seen in Bengal and Kashmir recensions to 'Sāaṅkāaṇa' in the Mithilā, and to 'Makkaṇḍeaa' in the two Devanāgar and South Indian recensions (but A. reads Maṅkaṇaa like the Bengal).

As we analyse the nomenclatures at the end of the acts

we find almost all the Bengal and Mithilā Mss. retaining the names. As observed in the Ms. account before Mss. B. III and B. IV, however, omit the names of a few acts. The 3Ks. and Bl 1. 2. do not contain the names, but Mss. S. C. I. and II. retain these names. These names of the acts could have been treated as later accretions but for the oldest Ms. which avers to their existence as integral part of the text of the drama in the 12th Century. As we examine the other dramas we fail to come across any uniform tradition in this respect. The Vikramorvaśīyam and the Mālavikāgnimitram of Kālidāsa do not contain the names of the acts. Stenzler's edition of the Mṛcchakaṭikam contains nomenclatures at the end of the acts. Pṛthvidhara, the 18th Century commentator of the Mṛcchakaṭika, also accepted all the names of the acts as genuine ones. Godabole and H. M. Sastri's editions also contain the names of the acts. The Uttararāmacaritam as edited by Dr. Belvalkar contains the names of all the 7 acts. The Mālatīmādhavam ed. by Dr. Bhandarkar includes the names of the acts as integral part of the drama. Todarmall's edition of the Mahāvīracaritam does not include the names of the acts in the main body of the text[64]. He has cited these among the variants. Of the three dramas of Harṣa viz. the Ratnāvalī, the Priyadarśikā and the Nāgānanda, the Ratnāvalī includes the names of the acts[65]. In the two epics of Kālidāsa, i. e. the Raghuvaṃśa and the Kumārasambhava Mallinātha, the celebrated commentator has noted the names of each canto. Most of the printed editions of these two poems include the names of each canto. But as we go through the 13 dramas of Bhāsa, nomenclatures cannot be found in any one of them. References to the present drama

64. Todarmall has consulted 18 Mss. of which 5 or 6 contain the names.

65. These are 'madanamahotsavo (1st act), Kadalīgṛho (2nd act), 'saṃketaka (3rd act) and 'indrajālika (5th act) respectively.

occurring in works on poetics etc. never include the names of the acts. The usual practice is to refer as 'yathā śākuntale, yathā vikramorvaśyām' and so on. In the case of some dramas the majority of the Mss. contains these names, while in others the majority of the Mss. do not. This discrepancy seems to point to the doubtful character of these nomenclatures. In the case of other dramas the names appearing at the end of each act of the text of the drama and of the commentary differ. For example, the text of the drama ed. by K. H. Dhruva of the Mudrārākṣasa records the names of the acts as 'bhūṣaṇavikrayo nāma dvitīyo'ṅkaḥ, pralobhanaṃ nāma caturtho'ṅkaḥ···etc., but the text of the drama ed. by S. V. Sinha contains no name for the acts, and the commentary on the drama refers to the acts as 'rākṣasavicārākhyo dvitīyo'ṅkaḥ, rākṣasodyogo nāma caturtho'ṅkaḥ' etc. It is not ordinarily expected of a dramatist that he would insert riders having names of the acts in a drama which is meant for the stage. Such an addition is possible in the case of poems. It is the scribe or the commentator who may be held responsible for these insertions. But even in the teeth of these arguments, it must be said that there is no convincing proof to establish that these are absolutely later insertions. The 10th century Ms. of the Raghuvaṃśa[66] goes to suggest that the practice of assigning names to the cantos of a poem may be traced to a still earlier period. A reference to the sixth Act of the Abh. Śak. as 'anutāpāṅka' in Sāgaranandin's Nāṭakalakṣaṇaratnakośa suggests that the practice was known in some form in the 14th century. The absence of this feature in the dramas of Bhāsa and in two other dramas of Kālidāsa indicates that it did not possibly come into existence at that time. The testimony of the majority of the texts of

66. We come across the name 'digvijayo nāma caturthaḥ sargaḥ'. Fr. 4A. (M. IV 81-88) p. 91. Fragments of Raghuvaṃśa appended to Udbhaṭa's commentary. Roma 1962.

the Ratnāvalī, Mṛcchakaṭika, and the Uttararāmacaritam, shows that the practice was not unknown in the 7th or 8th Century vestige of which has survived in the oldest Ms. of the Abh. Sak. now available to us.

Like the nomenclatures at the end of the acts, the character of the preludes to Acts III, IV and VI, deserve careful consideration. While the Bengal Mss. the 3ks. and the Mithilā text designate the preludes to acts III and IV as 'Praveśaka', the two Devanāgar and the S. Indian recensions read them as 'Viṣkambhakas'. All the recensions are, however, unanimous in reading the prelude to the VIth act as 'Praveśaka'. The S. Indian Mss. and commentaries moreover, introduce novelty in including the monologue of the Vidūṣaka in Act II within a 'Praveśaka', which is not to be found in any other recension. In finding out an answer to the problem of the preludes to Acts III and IV, we have to examine, firstly, the tradition which was known to Kālidāsa. In the present state of our knowledge the Nāṭyaśāstra of Bharata appears to be the only authority on dramaturgy appearing before Kālidāsa. According to Bharata[67] the Praveśakas are not to be introduced by superior and medium characters and are not to be uttered in 'udātta' form of speech. It would be couched in Prākrit language. The Viṣkambhakas, according to Bharata,[68] should be introduced by a medium character and should be laid down in Sanskrit. When a Viṣkambha is introduced by the characters of medium status it would be called Śuddha (pure) Viṣkambha and when introduced by character of both medium and low status, it would be termed saṃkīrṇa (mixed). The prelude to Act IV is introduced by two hermit girls speaking Prākrit. In Bengal, Mithilā and 3ks. this is described as Praveśaka, but in Bl 1-2, B III and in Dev. and S. I. Mss, this is mentioned as Viṣkambhaka. In Ch. XXIV

67. Nāṭyaśāstra. Vol. II. ch XVIII. 31-55
68. N. S. Vol II. ch XVIII. 55-58

(vol III) Bharata has described female characters under terms like 'uttamaprakṛti', 'madhyamaprakṛti' and 'adhamaprakṛti', but there is no such reference anywhere, on the basis of which the hermit girls may be called 'nīcapātra', i.e. inferior characters. They can at best be called "medium-characters" and the prelude is expected to come under the category of the Viṣkambhakas. Similarly the interlude in Act III being introduced by a disciple of the sacrificer who speaks Sanskrit, should be termed Śuddha Viṣkambha after Bharata. In fact the editions of M. Williams, Damaruvallabha Panta, K. N. Nyāyapañcānana, and Mss. Bl 1-2, B. III refer to it as Śuddha Viṣkambhaka. In support of this, Prof. M. Williams has, however, cited the SDR. which is clearly a later authority. Since the oldest Ms. and almost all the Mss. of the Bengal-Mithila-Kashmir family refer to these two preludes as 'Praveśaka', it is necessary to examine the dramas of other dramatists of Sanskrit literature, before arriving at any conclusion. This is presented in the following tabular form :—

Drama	Acts	Dramatis personae	Language	Technical name
1. Svapnavāsavadattā	4th	Ceṭī & Vidūṣaka	Prākrit	Praveśaka
,,	5th	Vidūṣaka, Madhukarikā & Nandinikā	Prākrit	,,
,,	6th	Kañcukī & Pratihārī	Skt & Pkt	Miśra Viṣkamba.
2. Pratijñāyaugandharāyaṇam.	2nd	Kañcukī	Sanskrit	Viṣkambhaka
,,	4th	Bhaṭa & Gātrasevaka	Prākrit	Praveśaka
3. Avimāraka	2nd	Vidūṣaka & Ceṭī	Prākrit	Praveśaka
,,	4th	Māgadhikā, Vilāsinī & Nalinikā	,,	Praveśaka
,,	6th	Dhātri, Vasumitra, Nalinikā	,,	,,
4. Pratimānāṭakam	2nd	Kañcukī, Pratihārī	Skt & Pkt	Miśra Viṣkambha

Drama	Acts	Dramatis personae	Language	Technical name
4. Pratimānāṭakam	3rd	Bhaṭa, Sudhākāra	Prākrit	Praveśaka
,,	4th	Vijayā, Nandinikā	,,	,,
5. Abhiṣeka	2nd	Kakubha (monkey) & Vilamukha (messenger)	Skt & Pkt.	Viṣkambhaka
,,	4th	Monkey & Kañcukī	Sanskrit	,,
,,	5th	Rākṣasa & Kañcukī	Sanskrit (both)	Viṣkambhaka
,,	6th	3 Vidyādharas	Sanskrit(all)	,,
6. Pañcarātra	1st.	3 Brahmins	,,	,,
,,	2nd	Vṛddha Gopālaka & Gomitra	Prākrit (both)	Praveśaka
7. Bālacaritam	3rd	Dāmaka & Vṛddha-gopālakaḥ	Prākrit (both)	,,
8. Ratnāvalī	1st	Yaugandharāyaṇa	Sanskrit	Viṣkambha
,,	2nd	Susaṁgatā & Nipuṇikā	Prākrit (both)	Praveśaka
,,	3rd	Madanikā & Kāñcanamālā	,,	,,
,,	4th	Susaṁgatā & Vidūṣaka	,,	,,
9. Priyadarśikā	1st	Kañcukī	Sanskrit	Viṣkambhaka
,,	3rd	Manoramā	Prākrit	Praveśaka
,,	4th	Manoramā & Kāñcanamālā	,, (both)	,,
10. Mālatīmādhavam	2nd	2 Maids	,,	,,
,,	3rd	Buddharakṣitā & Avalokitā	,, ,,	,, ,,
,,	5th	Kapālakuṇḍalā	Sanskrit	Viṣkambhaka
11. Uttaracaritam	3rd	Muralā & Tamasā	Prākrit & Sanskrit	Śuddha Viṣkambhaka
,,	4th	2 Tāpasas	Sanskrit & Prākrit	Miśra Viṣ-kambha.
,,	6th	Vidyādhara & Vidyādharī	,,	,,

It appears, therefore, that the primary consideration with the dramatists for assigning the name 'Praveśaka' was

that it should be spoken in Prākrit irrespective of the status of the speakers. In the case of the prelude to Act IV of the Abh. Sak, it is termed 'Praveśaka', because both the female speakers speak in Prākrit. But in the case of Act III it is rather puzzling. The pupil of the sacrificer speaks Sanskrit which alone is sufficient to designate it as 'Viṣkambha'. Bharata has clearly stated that the boys should use Prākrit[69]. In fact Bhāsa has put Sanskrit even to the lips of a monkey and a rākṣasa in the preludes to the 4th and the 5th acts of the Abhiṣeka drama (ex. 5 above) making them Viṣkambhakas. The expression 'udāttavacana' occurring in the Nāṭyaśāstra is not clear. Abhinavagupta's explanation 'udāttaṃ saṃskṛtaṃ vacanaṃ, tasya niṣedhaḥ' which is corroborated by Bhāsa in 'ऊर्जितं कर्म संस्कृतमभिधीयताम्' (Pñc. II.) does not hold good in this case as the pupil uses Sanskrit. There is nothing which can prove that the pupil belongs to the inferior type of characters —a fact which can entitle the prelude as 'Praveśaka'. Bharata has elsewhere admitted the comparative inferiority in intellect and understanding of the boys and of women as an explanation of their fondness for jest. The only plausible explanation for the designation 'Praveśaka' to the prelude in Act III may be that the pupil of the sacrificer was a boy who in spite of using Sanskrit could not deliver his speech in an exalted manner.

The prelude to Act VI has been designated 'aṅkāvatāra' in some Bengal Mss. The SDR, too, reads it as 'aṅkāvatāra' (VI. 311). But the best Bengal Mss, the 3ks, the oldest Ms., and all the Dev. and S.I. Mss., read it as Praveśaka. No other authority refers to it. It is possible that the author of the SDR had before him some Mss. which contained this designation from which he had assimilated it into his work. Although the Rāṣṭriya here speaks Sanskrit the other three characters who are inferior use Prākrit and the use of the majority may justify the designation Praveśaka[70]. The defi-

69. N. S. Vol. II. ch XVII. 67

70. N. S. ch XVIII. 46-47

nition of 'aṅkāvatāra' as found in the NS[71] has not been strictly followed by the later writters on dramaturgy. The definition of 'aṅkāvatāra' seen in Rasārṇavasudhākara[72], Pratāparudrayaśobhūsaṇa,[73] Daśarūpaka and Śāradātanaya[74] echoes the definition of the 'aṅkamukha' of Bharata. Dr. K. K. Dutta seems to be inclined to accept this interlude as an example of 'aṅkāvatāra'[75]. But Abhinava has elsewhere explained 'aṅkāvatāra' as a variety of Praveśaka and 'avatārāṅka' as 'prathama cūlikāṅka'. Abhinava's reference to the 2nd act of the Ratnāvalī as 'aṅkāvatāra' is not attested by the majority of the Mss. Dramas in Sanskrit do not mention any 'aṅkāvatāra' and Abhinava has in fact cleared the element of doubt in clear terms in these lines on NS. XVIII. 26 e.g. अदृष्टमप्यर्थं हृदि प्रवेशयन्तीति प्रवेशकाः। चूलिकाङ्कावतारा ङ्कमुखप्रवेशकविष्कम्भका इहाभिप्रेताः। तथाच कोहलोहर्थोपक्षेपक पञ्चङ्कमुक्तवान् (p. 421). And on NS. (XVIII 14) Abhinava remarks—तेन प्रथम चूलिकाङ्कः यत्र त्वङ्के सर्वेषामर्थानां योहर्थोवीजलक्षणस्तस्य संहार मिलितत्वेन प्राप्तिर्भवति सोहवताराङ्कः (p. 417). Also the line प्रवेशकशब्दश्च महासामान्यवचनः पञ्चषुवृत्त, इह तु मध्यमसामान्ये प्रवेशकविष्कम्भद्वये वर्त्तते (p. 422) Praveśaka thus appears to be the general name for interludes in Bharata's Nāṭyaśāstra and the Bengal-Mithilā family of Mss. retain this tradition. Bharata's text explicitly refers to Praveśakas as admitting of various interpretations (N.S. XVIII. 36-38) and the frequent use of the word in plural indicates that in the tradition of Bharata 'praveśaka' had been a general designation of wide significance including cūlikā, aṅkāvatāra, viṣkambhakā, aṅkamukha 'and 'praveśaka. The use of 'aṇkāvatāra' seems to have developed out of a later mon-Bharatan tradition and the Mss. of the Bengal-

71. Rs. p 122
72. —PR. p. 162
73. D. R. VI. 12
74. B. P—p. 140
75. Dr. Dutta in Vikram. No 40.

Kashmir family including the oldest one seem to have imbibed the Bharatan tradition of referring the interlude as Praveśaka.

The basic authenticity of the Śak, as known through the Bengal, Mithilā and Kashmir recensions has been to a great extent astablished in our foregoing discussions and the literary evidence left in the dramas of Harṣa and Rājaśekhara and in the Daśakumāracarita of Daṇḍin is now to be examined to find out which one of these recensions was known to them. Kālidāsa was the most celebrated of all the dramatists of India and it is only natural that his works would be the model for all later dramatists. Śrī Harṣa was the dramatist who had been chronologically nearest to Kālidāsa, and as such he was not immune from the superior spell of Kālidāsa's works. So in the two dramas, the Ratnāvalī and the Priyadarśikā of Harṣa, we notice some words and expressions occurring in the vocabulary of the Abh. Śak. being accepted almost verbatim and some literary devices of Kālidāsa being pressed into use. The following citations from the dramas of Harṣa with reference to their parallels in the Abh. Śak. would illustrate the point.

1. Act I of Ratnāvalī and Priyadarśikā—सूत्रधार—अलमतिविस्तरेण (=Śak. p I. line 6 infra)·····आवर्जितानि च मया सकलसामाजिकानां मनांसीति मे निश्चयः=Śak. p. 2 line 28 infra अहो रागवद्धचित्तवृत्तिरालिखित इव·····

2. Ratnāvalī and Nāgānanda—'आर्ये इतस्तावद् (प्रविश्य) नटी—अज्जउत्त इअस्हि, (अज्ज इअम्मि मन्दभाआ in Nāg.) आणवेदु अज्जो को णिओओ अणुचिट्ठीअदुत्ति=the same line in Śak. p I. line 9. The 3ks note "इतस्तावद्"

3. Ratnāvalī—राजा (निर्वर्ण्य) अहो मधुरोयमासां निर्भरः क्रीड़ारसः, स्रष्टुः भङ्गानपेक्षम्=अहो मधुरमासां दर्शनम्, शुद्धान्त.....वनलताभिः (Śak. p. 7 line 125 infra).

4. Priya uses the word 'सोत्थिवाअणणिमित्तम्' (Act II) which

Rat. uses thrice in 'वम्हणवालअस्स मे सोत्थिवाअणं तुमं पि सोत्थिवाअणाइं (speech of Kāñcanamālā)' and in Vāsavadattā (विलेपन-कुसुमाभरणदानपूर्वकम्) अज्ज सोत्थिवाअणं पड़िच्छ (Act I) = Śak. (Act IV). used in connection with 'पड़िच्छिदणीवारवाअणाहिं

5. Rat. reads.—वासवदत्ता···अलङ्करेदु इमं देसं आसणपड़िग्गहेण (Act I). The Nāg. reads चेटी—अलङ्करेदु इमं पदेसं आसणपड़िग्गहेण (Act I) = Bengal and Mithilā texts of the Śak. read अनुसूया—इदो सिलातलेक्कदेसं अणुगेण्हदु (अलंकरेदु—K. I.) पिअवअस्सो (Act III).

6. अहवा ण कमलाकरं उज्झिअ रांअहंसी अण्णहिं अहिरमदि (Rat. II) = अहवा साअरं वज्जिअ कहिं वा महाणदीए पविसिदव्वम् ? (Śak. III).

7. मदनावस्थां नाटयन्ती सागरिका = मदनावस्थो राजा (Śak. III)

8. सागरिका···पिअसहि, महदी खु मे लज्जा ता तहा करेसु जहा ण कोवि अवरो एदं वुत्तन्तं जाणादित्ति। सुसङ्गता—ईदिसस्स कण्णआरअणस्स अवस्सं एव्व ईदिसे वरे अहिलासेण होदव्वं (Rat. II) = वलिओ मे आआसो ण सहसा सक्कणोमि विणिवेदिदुं...कस्स वा अण्णस्स कधितव्वम् ? उभे—दिट्टिआ दाणि दे अणुरूअवरा-हिलासो···(Śak. III)

9. सागरिका—आलिहिदो मए एसो, किं पुण अणवरदणिवड़न्तवप्-फसलिलेण मे दिट्टि पेकिखदुं ण प्पहवदि (Rat. II) = वाष्पस्तु न ददात्येनां द्रष्टुं चित्रगतामपि (Śak. VI)

10. सुसङ्गता—सहि···इमाए दिगिघआए णलिणीपत्ताइं मुणालिआइं अ गेण्हिअ लहुं आअच्छामि (निष्क्रम्य पुनः प्रविश्य च नाट्येन नलिनीपत्रैः शयनीयं मृणालवलयानि च रचयित्वा परिशिष्टानि नलिनीपत्राणि सागरिकाया हृदये निक्षिपति) —Rat II. The preparing of the bed by lotus-petalls and the use of bracelet of stalks has been referred to in Śak. III.—कस्येदमुशीरानुलेपणं मृणालवन्ति च नलिनीदलानि नीयन्ते...and स्तनन्यस्तोशीरं प्रशिथिलमृणालैकवलयं (vs. 10) etc.

11. Concept of two creepers, e. g. एसा अवरा णोमालिआ लदा, जाए अआलकुसुमसमुग्गमसद्धालुणा भट्टिणा अणुदिणं आआसीअदि अप्पा (Rat. Act I)' and the blossoming of the use of the recipe. cf. 'जेण

दिण्णमेत्तेण ज्जेव तेण दोहअएण ईदिसी णोमालिआ संवुत्ता जेण णिरन्तरुब्भिण्ण कुसुमगुच्छावच्छादिअविड़वा उवहसन्ती विअ लक्खीअदी देवोपरिगहीदा माहवीलदा (Rat. Act II) = The two creepers in Śak. Act I. e.g. 'इअं सअंवरवहु सहआरस्स तए किदणामहेआ वणदोसिणित्ति णोमालिआ' and इअं तादकण्णेण तुमं विअ सहत्थसंवढ्डिदा माहवीलदा (Act I).

12. तदवलोकनेन चक्षुषः फलमनुभवामः (Rat. II. after vs. 5) = अनवाप्तचक्षुःफलोऽसि येन त्वया दर्शनीयं न दृष्टम् (Śak. II).

13. वसन्तक—इध दाव मन्दमारुदुव्वेलन्तवालकदलीदलसीअले सिलादले उवविसिअ मुहुत्तअं वीसम्ह (Rat. II) = विदूषकः—एस मणिसिलापट्टसणाहो माहवीलदामण्डवो···ता पविसिअ एत्थ उवविस (Śak. VI).

14. Placing of a wreath made of lotus-stalk on the breast. e.g. राजा—(गृहीत्वोरसि विन्यस्य सोपालम्भम्) अयि जड़प्रकृते परिच्युत··· तत्रावकाशो भवतः किमु स्यात् (vs. 14. Act II. Rat.) = राजा (मृणालवलयमुरसि निक्षिप्य) अहो स्पर्शः, अनेन लीलाभरणेन ते प्रिये···नतु त्वया (vs. 31. Act III. Śak).

15. Use of same words. e. g. जीवितनिरपेक्षया (Rat. II), अरण्णरुदिअं ((Rat. II) = निरपेक्षैव गतासि (Act III)' and 'अरण्णे क्खु मए रुदिअं (Act II)' of Śak. Also cf. वासवदत्ता···मुहुत्तअं दाव ओवारिद-सरीरो होहि जेण पेक्खामि से भावाणुवन्धम् (Rat. Act III) = पज्जन्तकुरुवएहिं ओवारिदसरीरा पेक्खिस्सं दाव से भावानुबन्धम्' (Śak. Act III)

16. सागरिका···मुञ्चदु भट्टा, परिहीणो क्खु अअं जणो···देवोए मा अप्पाणं अवराहिणं करेसि (Rat. Act III) = ण माणणीएसुं अत्ताणअं अवराहइस्सम्··· मुञ्च मुञ्च ण क्खु अत्तणो पहवामि (Śak. Act III).

17. Similar prognostications e.g, राजा (दक्षिणवाहुस्पन्दं निरूप्य) एतदवस्थस्य मम कुत एतत् फलम् (Rat. Act IV. fire episode) = राजा (निमित्तं सूचयित्वा) मनोरथाय नाशंसे किं वाहो स्पन्दसे मुधा (Śak. Act VII. vs. 13)' and (प्रविष्टकेन निमित्तं सूचयित्वा)···शान्तं···कुत फलमिहास्य (Śak. Act I. vs. 15)

18. Similar benedictions e.g. वसुभूति—आयुष्मति, वत्सराज

सदृशं पुत्रमाप्नुहि (Rat. Act IV)=सर्वथोभयचक्रवर्त्तिनं पुत्रमाप्नुहि (Act I. Śak).

Priyadarśikā

19. राजा—संलाप इव वर्त्तते, तदवहितः शृणुमः (Act I)=राजा, अये दक्षिणेन वृक्षवाटिकामालाप इव श्रूयते (Śak. Act I).

20. राजा (सहर्षम्) इयं सा विन्ध्यकेतोर्दुहिता.....विश्रब्धमिदानीं पश्यामः (Act I)=राजा (आत्मगतम्) कथम् इयं सा कण्वदुहिता शकुन्तला..... भवतु पादपान्तरितो विश्वस्तां तावदेनां पश्यामि (Śak. Act I)

21. Similarity in bee-episode e.g. आरण्यका (भ्रमरसंबांधां नाटयन्ती) हद्धी हद्धी, एदे क्खु अवरे परिच्चइअ कमलिणिं णिलुप्पलवणाइं समापड़न्ता णिउणदरं वाधन्ता आआसअन्ती मं दुद्दमहुअरा हला इन्दीवरिए, परित्ताएहि मं (Act II)=Śak. (ससम्भ्रमम्) अम्मो णोमालिअं उज्झिअ वअणं मे महुअरो अहिलसदि (इति भ्रमरबाधां रूपयति).....हला परित्ताअध मं इमिणा दुट्ठमहुअरेण अहिभूअमाणं (Śak. Act I).

22. विदूषकः—सअलपुड़वीपरित्ताणसमत्थेण वच्छराएण.....=उभे—तुमं दाव असहाइणी जाए पुड़वीणाधो समीवे वट्टदि (Śak. Act III)

23. चेटी—ता एहि, गच्छम्ह, णरिणदो दिअहो (Act II)=गौतमी परिणदो दिअसो, ता एहि, उड़अं जेव गच्छम्ह (Śak. III)

24. The benumbing of the thighs. e.g. आरण्यका (कदली-गृहाभिमुखमवलोक्य) हञ्जे इन्दीवरिए, अदिसिसिरदाए सलिलस्स उरुत्थम्भो विअ समुप्पन्नो, ता सणिअं सणिअं गच्छम्ह (Act II)=शकुन्तला (गतिसंरोधं रूपयित्वा) हद्धी हद्धी उरुत्थम्भविअलम्हि संवुत्ता। राजा—स्वैरं स्वैरं गच्छन्तु भवत्यः (Śak. Act I)

25. राजा (निःश्वस्य).....सखे वसन्तक, न खलु अविघ्नमभिलषितमधन्यैः प्राप्यते (Act II)=राजा (पूर्वस्थानमुपेत्य सनिःश्वासम्) अहो विघ्नवत्यः प्रार्थित-सिद्धयः (Śak. III. 28)

26. मनोरमा—एसा आरणिका अप्पणा जेव्व किं वि मन्तअन्ती दिग्घि-आतीरे कदलीघरं पविसदि ता गुल्मन्तरिदा भविअ सुणिस्सं दाव से वीसद्धजप्पिदाइं (Act III)=राजा...एसा मनोरथप्रिया मे कुसुमास्तरणसिलापट्टमधिशयाना सखीभ्या-मुपास्यते, भवतु, शृणोमि तावदासां विश्रम्भकथितानि—(Śak. III)

27. आरण्यका—कस्स दाव एदं वुत्तन्तं णिवेदिअ सज्झवेअणं विअ दुक्खं करिस्सम् (Act III)=उभे संविभत्तं क्खु दुक्खं सज्झवेअणं भोदि (Śak. Act III).

28. Similar idea cf. मनोरमा (विहस्य) हला अपण्डिदे, कमलिणीवद्धाणुराओ वि महुअरो मालदिं पेक्खिअ अहिणवरसासादलम्पड़ो कुदो तं अणासादिअ त्थिदिं करेदि (Act III)=अहिणवमहुलोहभाविओ तह···वीसरिओसि णं कहम् (Śak. Act V. 8).

29. Similar emotions. cf. आरण्यका—अहिअं क्खु सरदादवेण संतप्पाइं अज्ज वि ण मे अङ्गाइं संदावं मुञ्चदि। मनोरमा—ण जुत्तं एदावत्थं गदाए वि तुए अप्पा पच्छादिदुम् (Act III)=प्रियंवदा·····किं एदं अत्तणो उवट्टवं णिगूहसि, अणुदिअसं च परिहीअसि अङ्गेसु, केवलं लावण्णमई छाया तुमं ण मुञ्चेदि (Śak. Act III) सखौ—अयि अत्तगुणावमाणिणि,...सारदोअं जोण्हं एदावत्थं···मए कीलसि ?

30. राजा (सस्मितम्) यदहमिच्छामि तत्ते भूयात् (Act III)=कण्वः वत्से यदहमीहे तदस्तु ते (The 3ks. followed by the Dev. Mss. read यदिच्छामि·····) Śak Act IV.

31. स्निग्धं यद्यपि वीक्षितं नयनयोः·····(Act III)—स्निग्धं वीक्षितमन्यतोऽपि नयने·····(Śak. II. 2)

32. साङ्कृत्यायनी—अलं राजपुत्री रुदितेन (Act IV)=कण्वः वत्से अलं रुदितेन (The Dev. reading is अलं रुदित्वा) Śak. IV.

Nāgānanda

33. Prognostication e.g. (दक्षिणाक्षिस्पन्दनं सूचयित्वा विमृश्य) सखे दक्षिणं·····किं न्विदं - राजा (प्रविष्टकेन निमित्तं सूचयन्) शान्तम्·····सर्वत्र vide ex 17, supra

Uttararāmacaritam

34. सीता—भोदु, से कुप्पिस्सं जह तं पेक्खन्ती अत्तणो पहविस्सं (Act I) =ण एदं परिहरिस्सं जइ अत्तणो पहवे (जइ अत्तणो पहविस्सम्—Dev. reading)—Śak. Act I.

35. शिवास्ते पन्थानो देवयानयः (Act II)—कण्वः शिवास्ते सन्तु पन्थानः (Act IV). The Mahāvīracaritam of Bhavabhūti retains some vestiges of the influence of Śak. in the following e.g.

1. यच्च किल कौशिकी शकुन्तला दुष्यन्तमप्सराः, पुरूरवसं चकम इत्याख्याविद आचक्षते (p. 96)[76]

2. कुदो वा महोदहिं वज्जिअ पारिजादस्य उग्गमोत्ति (p. 96)—Infra text p. 44. line 5.

3. वपुः क्षामक्षामम्·····(p. 114)—Infra. text p. 43

4. अदिदुक्करं करेदि (p. 116)—Infra, text p. 70

5. सकामोऽस्तु मदनः (p. 224)—Infra text. p. 63

The influence of Kālidāsa is mostly discernible on Harṣa who had in all probability the Abh. Śak. before him in shaping two of his love dramas i.e. Ratnāvalī and Priyadarśikā. The coincidence of expressions, similarity of the situations and of the dramatic contrivances, and the whole conception of the love-episode between the hero and the heroine,—clearly confirm the influence of the Abh. Śak. Examples 1-9, 12-13, 19-21, 23-24, 26-28, 31-32 cited above, clearly reveal the unique similarity of verbal expressions between Śak. and the two dramas of Harṣa. Mention may be made in particular of the situations of annoyance by the bees, the introduction of the two creepers Navamālikā and Mādhavīlatā with different motives in the Rat., the incident of the benumbing of the thighs, the placing of the lotus-stalk on the breast, and the similarities in prognostications,—all of these seem to have been imagined on the pattern of the original text of Śak. as preserved in the Bengal-Mithilā family. Prof. S. Levi has referred to the incident of the benumbing of the thighs of Āraṇyakā and another expression of Sītā in the Bālarāmāyaṇa as clear indications of the influence of the enlarged version on Harṣa[77]. The soliloquy of Sītā in the Bālarāmāyaṇa e.g.

76. Page-reference. cf, Mālatīmādhavam—R. G. Bhandarkar. Bombay 1876.

77. Le Theatre Indien II p. 37

"Sitā (ātmagataṃ sapraṇāmam) amba vasundhare pasīda, sīdā viṇṇavedi paḍhamaṃ *me antaraṃ dejja* pacchā rāvaṇo dhuraṃ āroviijjadu" exhibits similarity with the Bengal reading 'bhaavadi vasundhare *dehi me antaraṃ*' of Act V of the Abh. Śak. The Kādambarī of Bāṇa also refers to the benumbing of the thighs of Kādambarī at the sight of Candrāpīḍa which may be taken as an instance of the influence of Kālidāsa e.g. kariṇīvorustambhavidhṛtā viceṣṭamānāṅgī". The line 'balavad asvasthaśarīrā kādambarī' occurring in the description of the illness of Kādambarī seems to be an echo of the line 'balavad asusthaśarīrā tatrabhavatī dṛśyate' in Śak. Act III. Apart from these the following extracts of Kādambarī also reveal the influence of the enlarged text. The Bengal reading "kṛta iva locanakāntisaṃvibhāgaḥ (Act. II)" has a close parallel[78] in "sarvahariṇair iva dattalocanaśobhāsaṃvibhāgaṃ". Also the Bengal reading "draṣṭavyānāṃ paraṃ na dṛṣṭaṃ" seems to have been echoed in[79] "draṣṭavyamapaśyantī bañcayasi locanayugalam". The reading "durvinīte, rakkha vinayam is[80] quite similar to the Bengal reading "rakkha viṇaṁ" (Act. III). The Viddhaśālabhañjikā[81] too, notices two creepers 'mādhavīlatā' and 'ṇomāliā' and the King's lovelorn soliloquies at the sight of the bangles of lotus-stalk and the ingredients for appeasing the heroine's bodily heat in the 3rd act seem to have been modelled after the elaborated version of the third[82] act of the Śak.

The Daśakumāracaritam furnishes important evidences of Daṇḍin's acquaintance with the text of Śakuntalā. But from the relevant portions no particular point of agreement with the readings of the Bengal-Mithilā-Kashmir family can be

78. P. 537. Peterson's Kādambarī
79. P. 329. ib
80. P. 723. ib
81. Viddhaśālabhañjikā ed. by Paṇḍit Jīvānanda Vidyāsāgara, Calcutta. Ist Act. p. 23.
82. Do, Act III. p. 106.

sort out superficially. The insipid length of the description of the love-lorn condition of Rājavāhana and Avantisundarī in about 60 lines seems to suggest that Daṇḍin was probably aware of the original enlarged text whose influence had caused the elaboration of his descriptions. The main points of agreement are the following. In the 5th Ucchvāsa of the Pūrvapīṭikā the following extracts are to be found[83].

(i) तस्य समक्षं स्यातुं लज्जिता सती किञ्चित् सखीजनान्तरितगात्रा तन्नयनाभिमुखैः किञ्चिदाकुञ्चितैरञ्चितभ्रूलतैरपाङ्गवीक्षितैः.....राजवाहनं विलोकयन्त्यतिष्ठत्।

(ii) वालचन्द्रिका तु तां दूरतो विलोक्य ससंभ्रमं रहस्यनिर्भेदभिया हस्तसंज्ञया पुष्पोद्भवसेव्यमानं राजवाहनं वृक्षवाटिकान्तरितगात्रमकरोत्।

(iii) मातरमनुगच्छन्त्यवन्तिसुन्दरी 'राजहंसकुलतिलक। विहारवाञ्छया केलीवने मदन्तिकमागतं भवन्तमकाण्डे एव विसृज्य मया समुचितमिति जनन्यनुगमनं क्रियते।.....समुचितालापककलापं वदन्ती पुनः पुनः परिवृत्य दीननयना वदनं विलोकयन्ती निजमन्दिरमगात्।

(iv) वहुलपक्षशशिकलेव क्षामक्षामाहारादिसकलं व्यापारं परिहृत्य.....

(v) मन्मथानलसन्तप्तां सुकुमारीं कुमारीं निरीक्ष्य खिन्नो वयस्यागणः..... सलिलानि विसतन्तुमयानि वासांसि च नलिनीदलमयानि तालवृन्तानि च सन्ताप-हरणानि बहूनि सम्पाद्य तस्याः शरीरमशिशिरयत्।

(vi) प्रियसखि। कामः कुसुमायुधः पञ्चवाण इति नूनमसत्यमुच्यते। इयमहमयोमयैरसंख्यैरिषुभिरनेन हन्ये।.....

(vii) अवन्तिसुन्दरीप्रेषितं सकर्पूरं ताम्बुलं विनयेन ददतीं तां कान्ता-वृत्तान्तमपृच्छत्।.....भवदवलोकनकालमारभ्य मन्मथमर्थ्यमाना.....स्वयमेव पत्रिकामालिख्य वल्लभायैनामर्पय' इति मां नियुक्तवती।

(viii) चकोरलोचनावचितपल्लवकुसुमनिकुरम्वं.....नताङ्गोपदपङ्क्तिचिह्नितं शीतलसैकततलं च सुदतीभुक्तमुक्तं माधवीलतामण्डपान्तरपल्लवतल्पं.....Extract (i) corresponds to verse I. 30 p. 16 *infra* (Bk. II) and with the st. dr. शकुन्तला साध्वसादवचना तिष्ठति p. 12 *infra*, ib. The word

83. The citations are from the N. S. P. edn. 1951.

'अश्चितभ्रूलतैः' corresponds to the same word in VI. 15. Extract (ii) visibly corresponds to lines 308-310, page 53, *infra.* The entire line राजहंसकुलतिलक noticed in extract (iii) may be read parallel to राजानमवलोकयन्ती etc p. 17 and सखीभ्यां मिथः प्रस्थाने p. 31 etc. In extract (iv) the word 'क्षामक्षामः' seems to have been taken verbatim from vs. III., 12 p. 43 *infra.* Extract (v) has similiarity in expressions with मृणालवन्ति नलिनोदलानि···in Act III., lines 6-12, p. 40 and vs. III. 10. The whole address of Avantisundarī to Bālacandrikā in about 14 lines smak of a vary tame imitation of the feelings of Śakuntalā seen in the IIIrd Act lines 40-100 *infra.* Extract (vi) seems to have been influenced by Act VI. 3. The despatch of letters through betels has its parallel in Act III of Śak. where a letter has been sent being concealed in sacred garlands. The lines noticed in extract (viii) appear to have been clearly influenced by Śak. III. vss. 7-9. The overall impression that accrues from a close comparison of the various passages depicting the love of Rājavāhana and Avantisundarī and of Duṣyanta and Śakuntalā is that the original text embodying the loveelaboration was probably known to Daṇḍin.

The Pādatāḍitaka of Śyāmilaka, one of the four satirical monologues known as Caturbhāṇī which can be placed sometime about 510 A. D. retains a good number of forms and expressions used by Kālidāsa, and we can discover among these a few expressions belonging to Śakuntalā. The four bhāṇas probably belong to the same period of literary activity and they repeat infrequently the same type of idioms, expressions, and vocabulary so that the same type of idioms are found to be repeated in other bhāṇas too. The more important of the citations[84] are :—

1. प्रविष्टकेन—PT 67. 21. repeated in Dh. Vs. 21. 3 ; pp 31. 12 = प्रविष्टकेन निमित्तं सूचयित्वा in Act I. Śak.

84. The citations are from the Pādatāḍitaka of Śyāmilaka—G.H. Schokker.

2. क नु खलु इदानीं—PT. 67. 21 & 28 ; 85. 10 ; 131. 3 = क नु खलु निरस्त……Śak. Act III.

3. अवगाढ़—PT. 103. C = अवगाढ़ा जघनगौरवात्……Śak. Act III. 9.

4. अतिसन्धानम्—PT. 34. 8 = Śak. V. 26 (K. I. reads अभिसन्धान)

5. प्रथमः कल्पः—PT. 15. 4 = Śak. V.

6. मा तावद् भोः—PT. 7.4 ; 17.8 ; 25.9 ; 43.2 = शार्ङ्गरव—मा तावत्—Śak. V. 20

7. व्यतिकर—PT. 6a : 73d = व्यतिकरः संवृत्तः—Śak. I

8. अञ्चितभ्रूलता—PT. 146a = लीलाञ्चितभ्रूलतम् = Śak. VI. 25

9. कस्यायमतटप्रपातः—PT. 97.8 = Śak VI. II

10. अर्द्धासन—PT. 25a ; Dh. Vs : 9b = Śak VII. 2

11. (विवृत्तरोमाञ्चं मां) समभिवीक्ष्य—PT. 100. 19 = Śak. I. 12

12. उद्घात—PT. 876 = उद्घातिनि भूमिरिति

13. न खलु न खलु इदं प्रायश्चित्तमिति—PT. 132.6 = Śak. I. न खलु न खलु वाणः Śak. I. 10.

14. पुरोभागिन्—PT. 30.10 = आः पुरोभागिनि Śak. V

15. षट्चरण—PT. 103d = Śak I. 22

16. सान्ध्यं पुष्पोपहारम्—PT. 102c = सान्ध्य इव मेघः Śak. VII. also सान्ध्यं तेजः = Megh I. 36

17. स्मितोदग्रया वाचा—PT. 14.1 ; 143. I = उदग्ररमणीया पृथ्वी—Śak. VII.

18. स्रष्टुः सृष्टेर्बहुविषयताम्- PT. Vs. 23 = या स्रष्टुः सृष्टिः (Śak. I. I. Kashmir Recension)

19. अग्रहस्त—Pd. 9-4, 16-17, Dvs. 26=Śak. IV.

20. अत्युपचार—Pd. 25-18=Śak III.

21. आक्रन्द—DVS. 27-10=एत्थ दाव दुःषन्तमक्कन्द Śak. I.

22. निर्देयोपभुक्ता—Ub. 6-4 = Śak. III. 30 .

23. निर्मक्षिकम्—PT. 4. = कदं भवदा णिम्मक्खिकम् Śak. II.

Of the 23 instances quoted from the Caturbhāṇī about 12 agree with the reading of the extant Bengal-Mithilā recensions. But we must be on our guard to admit that these citations are either isolated words or parts of sentences and the agreement of these with any recension cannot be taken to be the decisive evidence of the influence of that text. These words might have spontaneously occurred to the author of the bhāṇas. There is also the possibility that some of these might have been taken from the works of either Bhāsa or of Aśvaghoṣa. Even the quotation 'sraṣṭuḥ sṛṣṭiḥ' which agress verbatim with the reading of the 3ks may arise from metrical necessity. Mr. Schokker has noticed 30 instances of agreement of the readings of the Caturbhāṇī with the Śak. What appears, however, puzzling to an unbiassed text-critic is the presence of the three or four expressions viz. 'añcitabhrūlatam', 'ataṭaprapātaḥ', 'udagra' and 'na khalu na khalu', which are not traceable in any work except the Abh. Śak.

The expression 'añcitabhrūlatam' appears to have been taken from Śak VI. 15 which belongs exclusively to the Bengal and Mithilā recensions. The reading 'ataṭaprapātaḥ' is to be seen in the oldest Ms. of the Śak. 'Udagra' meaning 'cheerful' is seen in the use of Kālidāsa, and 'na khalu na khalu' has a very strong likeness to Śak I. 10. It is difficult to deny the literary evidence of these citations altogether.

Some of the readings of the enlarged text (infra, Bk. II notes XX. p. 69, XXIV. p. 70 and p 96) are corroborated by the readings of Vātsyāyana, Śuśruta and Kauṭilya. The Kirātārjunīyam also seems to have been influenced by the Bengal and the Kashmir texts of the Śak. as seen in III. 2, III. 9, V. 21, V. 31, VI 16, VI. 21, VI. 41, VII. 6, VIII. 17, X. 67, and XVI. 58. Bhāravi seems to have quoted verbatim some of Kālidāsa's words.

Now, a text-critic willing to take up the onus of sorting out the original text of the Abh. Śak. has, in addition to the

above facts, to take into consideration the question of the application of the principles of higher literary criticism and of the comparative method. This means determining firstly the propriety or otherwise of a situation or character and secondly, of the text. There is no problem in the various recensions of the Śākuntalam regarding the propriety of characters except in the names ; but with regard to the situation and the text there are some elements of controversy. If the disputed text anywhere exhibits similarity with similar expressions and ideas occurring in the other works of Kālidāsa, or reveals similarity of contrivance, then the context should, in all fairness, be taken to be genuine. The application of the principles of higher literary criticism involves not only a comparative study of all the other dramas and poetry works of the master-poet, but also an all-out analysis of a particular situation from various perspectives. Otherwise, in ascertaining whether a line truly bespeaks the spirit of Kālidāsa we would be simply groping in the dark.

As we pass on to the 1st act we come across two creepers, e.g. 'ṇomāliā vaṇadosiṇi' and 'mādhavīlatā'. In the Kashmir recension both of these have been retained with certain alterations. Mr. B. K. Thakore thinks this as spurious. But the application of the principles of higher literary criticism reveals that the context and the motif are different in both the cases. The 'ṇomāliā' was in full blossom. The 'mādhavīlatā' was putting forth buds untimely. The bee went near the 'navamālikā' for collecting honey. He did not go to the other creeper. The girls, in the meantime, had moved a few steps from their earlier position. The 'ṇomāliā' was clinging up the mango tree. Śakuntalā had also come near the mango tree. So the imagery of a couple has been introduced. In the buddening of the 'mādhavīlatā' there is the augury of something auspicious, i.e. the immediate marriage of Śak. The 'mādhavīlatā' was as favourite with the sage as the reared-up daughter Śak. Hence, the fate of Śak.

is expressed through this phenomenon. This is a characteristic literary contrivance seen in Kālidāsa, having its parallel in the untimely arrival of spring in the Kumārasambhavam (Canto III). The two literary motifs may thus be distinguished. The first creeper 'ṇomāliā vaṇadosiṇi' aligned to the tree brings up the future prospect of Śakuntalā's having a worthy consort. The sprouting of the second one suggests the imminent fulfilment of the same. In the case of the first creeper she has been a bride of her own choice which resembles Śakuntalā's own choice. For the other creeper the sage himself takes up the task of finding out a suitable groom.

The Vth act of the alleged enhanced text begins with the despondent monologue of the Chamberlain, the propriety of which has been questioned. It is argued that the order in the Bengal Mss. is wrong, because it keeps the hermits standing for unnecessarily long time when it is the sacred duty of a Kṣattriya king to pay respect first of all to the hermits. It may be said against this that the sequence of the chamberlain's entry followed by the King is the same in Vik. (Act III), Mudrārākṣasa (Act III) and in the Pratimānāṭaka. The Chamberlain plays a very important role in foretelling the ensuing events. His seeming forgetfulness in 'kiṃ punastat ? āṃ jñātaṃ kaṇvaśiṣyās···' is indicative of the King's forgetfulness. The subtle premonition of the storm which is sure to break upon the King who is already exhausted from the burden of numerous duties and which he cannot yet forsake, is to be gathered from the speech of the Kañcukin which has from the beginning a strong logical sequence. The prolonged stay of the hermits outside the royal court which was filled up with people of diverse nature considerably strained the patience of the unsophisticated young hermits which ultimately led to a bungling of the situation. Like a perfect artist Kālidāsa has tried more to infuse human element in the scene of the repudiation of Śak,

thān to attribute it solely to the supernatural. It is needless to mention again that the citation of the verse 'kṣaṇāt prabodham āyāti...' in the SRK[85] is doubly confirming the order seen in Bengal-Mithilā-Kashmir recensions. The sequence found in the Devanāgar Mss. appears rather improper as it keeps the King standing mute on the stage allowing the Kañcukin, an inferior dramatic role, to continue his monologue for a considerable period of time.

In the Vth act the verse 'tumhe jjeva pamāṇaṃ jāṇīdha···' has been attributed to Śakuntalā whose authenticity has been doubted by Candraśekhara. Pischel following C. has not accepted it. It appears that the tradition was divided with regard to the genuineness of this verse. Since the majority of the Mss. of the Bengal-Mithilā-Kashmir family and the oldest Ms. equally retain this verse, its authenticity is difficult to be denounced. C. is also reluctant to admit the delectableness of this verse. But on the application of the principles of higher literary criticism the suitability of its retention may be found. A fact which appears foremost is that the vengeance with which Śakuntalā reacted to the taunt of Duḥṣanta 'strīṇam aśikṣitapaṭutvam' etc. is quite unthinkable unless there is some strong moral support from within. The strength of accosting the paramount monarch comes from her intimate relation with the King whom she wholeheartedly accepted as her husband. The tales of fond remembrance which she banked upon as the last prop are unworthy of being fabricated by a lady like Śakuntalā who had so far impressed the readers by the naive simplicity of her character. The word 'ṇaṃ ekkadiasaṃ vedasa···' used in this context is highly significant showing that the meeting with the King took place on more than one occasion wherefrom her acquaintance had gone deeper making room for such familiar conversations. This total perspective is enough to explain the break-away of Śakuntalā in tears which is

85. Appendix A. 86

essentially feminine adding life and breath to her character, made pale through retrenchments in the Devanāgar Mss.

The existence of the alleged inflated portion of the Bengal recension as an integral part of the drama in the 12th and 14th centuries has already been referred to ; the application of the principles of literary criticism furnishes further grounds in its favour. The retrenched edition shows the time-interval between the departure of the friends and the final union of the King with Śakuntalā as extending for a few seconds only. On careful scrutiny the subtle logical impropriety which appears is that Śakuntalā who expressed the various stages of amorous thought of her mind to her friends through long conversations and who was clever enough to give a covert hint for securing the desired assurance to her friends with words like 'halā alaṃ vo anteuravirahapajjussueṇa rāesiṇā uvaruddheṇa' should just yield to the desire of the King within a very short time without even examining him ! One thing must be borne in mind in this context is that in the long course of love beginning from the first act Śakuntalā was never alone and her cause was always ably championed by her friends so much so that to think of Śakuntalā without friends is almost an impossibility. Befitting a consummate artist the dramatist should have given Śakuntalā a chance of appearing before the King in her full stature. The text in the retrenched form shows the semblance of love from one side, and Śakuntalā only yielding to the passionate eagerness of the King. A full picture of love requires a few more stages to attain fruition. The departure of Śakuntalā's friends put her in an isolation hitherto unknown. It required some time for Śakuntalā to muster courage and to reciprocate the desire of the King. She had accepted the King both as her lover and as consort, but some interval of time must be allowed to overcome the first shock of singular presence with an unknown person, i.e. the King. Śak.'s reply 'ṇa māṇaṇie·····avarāissaṃ' to the King's 'kiṃ śītalaiḥ

klamavimardibhir……' is only a natural act of courtesy. In her words 'ṇa kkhu attaṇo pahavāmi……' and 'maṃ attaṇo aṇisaṃ paraguṇehiṃ lohāvedi' there are signs of her tacit approval of the King's proposal. The lines 'edaṃ suṇia ṇatthi me vihavo gacchiduṃ' and 'edeṇa jjeva avadeseṇa attāṇaaṃ daṃsaissaṃ' reveal the gradual leanings of her mind towards the King. And 'tuvaradu tuvaradu ajjautto' shows her final acceptance of the King as her consort. A complete picture of love requires the gradual unfolding of all these stages.

The element of time involved in the whole process has been discussed threadbare by Prof. Belvalkar. The transition from 'aparinirvāṇo divasaḥ' to 'vacche, pariṇado diaho' appears in the retrenched edition to have been covered by a few moments only, but literary propriety and relevance demand that a number of events must be brought in to fill up the gap between afternoon and evening. The love elaboration of the Bengal-Mithilā-Kashmir recensions may be justified from the standpoint of time-propriety too.

Prof. Belvalkar tried to judge the problem from the standpoint of higher literary criticism in three of his articles. The first one of these entitled 'The Original Śakuntalā' appeared in Sir Asutosh Mukherjee Silver Jubilee Volume,[86] the second one entitled 'The application of a few canons of textual and higher criticism to Kālidāsa's Śakuntalā[87] and the third one entitled 'Śṛṅgāric elaboration in Śākuntalam Act III'[88] Prof. Belvalkar, however, remarked in his first article 'it is possible to raise above the recensions and construct a text of the play that would satisfy all the tests of lower and higher criticism', and in his third article he came to the conclusion that omitting some five or six stanzas and twice as many lines of prose given in Pischel's

86. Calcutta 1925, pp, 344-59

87. Asia Major. Leipzig. II.

88. Indian Studies in honour of C. R. Lanman Volume. Harvard 1929.

Bengal text the Śṛṅgāric version containing the enlarged text might be accepted. Except Prof. Belvalkar no other scholar has so far significantly ventured into this question, nor has said anything conclusively on it. We have already established beyond doubt that the whole of the elaborate Śṛṅgāric version formed an integral part of the drama long before the 12th century A. D.

In a fourth contribution to the Bulletin of the Deccan College Research Institute[89], Prof. Belvalkar argued in favour of the genuineness of the entr'acte to act VII which is seen in the Kashmir recension only. On examination it has been found that this piece does not show the excellence of the writing of Kālidāsa. The whole episode is lacking in brevity which marks the other Praveśakas of Acts III, IV and VI. It serves no other purpose than informing the audience that the demons had been extirpated and that Duḥṣanta had started for the earth—a fact which had again been told in Vs. 3 of the same act. Unlike the Vik. and the Mm. Śak. does not contain any dance-interlude. To make the performance of the drama more attractive, this episode was probably introduced in Kashmir. The import of the verse 'avisaagamaṇaṃ puṃsāṃ' has no bearing on the rest of the 7th act. nor has it any connection with the speeches of the dancers. The text as restored from the four Kashmir Mss. does not make good sense everywhere. And again, the prākrit verse 'avisaagamaṇaṃ...etc' is totally defective being neither a correct 'āyrā' nor even a 'vaitālīya'. It cannot be fathered to Kālidāsa. The entr'acte was in all probability inserted in Kashmir as a means of relief to the audience.

The application of the principles of the comparative method brings forth enlivening features of the style of Kālidāsa. Each writer has his own stylistic peculiarities and Kālidāsa's literary style includes repetition of words,

89. Vol XX., 1960 pp. 19—24.

idioms, short and long prose passages, hemistiches, verses and ideas. The following few examples may be cited.

1. Repetition of the same idea—

(a) The king's having many wives, e.g. अवरोधे महत्यपि—Raghu V. 12 ; परिग्रहबहुत्वेऽपि ; Śak. III. 23, also Raghu 8. 83 ; 16. 8 ; 14. 32.

(b) Rising of dust by the hoofs of horses. e.g. Śak. 1. 8 ; Raghu 11. 63 ; 13. 64 ; 1. 22 ; 16. 28.

(c) Rise of yapour from the earth. e.g. नवैर्भुवा सहोष्माणम-मुच्चदूर्द्धगम्—Kumāra 5/23 ; मुञ्चतो वाष्पमुष्णम्—Megh. I. 12 ; आसार-सिक्तक्षितिवाष्पयोगाद्—Raghu 13.29

(d) Tears arising from joy and sorrow e.g. आनन्दजः शोकजमश्रु वाष्पस्तयोरशीतं—Raghu 14.3 ; आनन्दशीतामिव वाष्पवृष्टिः—Raghu 16.44 ; आनन्दोत्थं नयनसलिलं—Megh 2.66

2. Repetition of the same line or word or expression.

(i) आश्रमोपरोधो मा भूत्—Śak. I. मा भूदाश्रमपीड़ेति परिमेय..... Raghu I.37

(ii) पुराणस्य कवेस्तस्य वर्णस्थानसमीरीता—Raghu 10.36
पुराणस्य कवेस्तस्य चतुर्मुखसमीरिता—Kumāra 2.17

(iii) स्वर्गाभिष्यन्दवमनं कृत्वेवोपनिवेशितम्—Kumāra 6.37
स्वर्गाभिस्यन्दवमनं कृत्वेवोपनिवेशिता—रघु 15. 29

(iv) अत्यन्तलुप्तप्रियदर्शनेन—Raghu 14.49
प्रियमत्यन्तविलुप्तदर्शनम्—Kumāra 4.2
तथाहि शेषेन्द्रियवृत्तिरासां, सर्वात्मना चक्षुरिव प्रविष्ठा—रघु 7. 12
कुमार 7. 64.
अस्मिन् द्वये रूपविधानयत्नः पत्युः प्रजानां विफलोऽभविष्यत्—
कुमार 7. 66, रघु 7. 14
मेरोरुपान्तेष्विव वर्त्तमानमन्योन्यसंसक्तमहस्त्रियामम्—
कुमार 7. 79, रघु 7. 24
वेलासमीपं स्कुटफेनराजिर्नवैरुदन्वानिव चन्द्रपादैः—
रघु 7. 19, कुमार 7. 73

(v) सौमित्रिरन्तर्गतवाष्पकण्ठ :—Raghu 14.53 ; अन्तर्वाष्पश्चिर-मनुचरो—Megh I. 3 ; अन्तर्वाष्पभरोपरोधि गदितम्—Śak. IV. 8

(vi) असौ शरण्यः शरणोन्मुखानाम्—Raghu 6.32 ; यमुनाभाजः शरण्यं शरणार्थिनः—Raghu 16.2

(vii) समदुःखसुखेन वाला—Śak. III. 13 ; समुदुःखसुखः सखीजनः—Raghu 8.65 ; तस्याः प्रपन्ने समदुःखभागम्—Raghu 14. 39.

(viii) परवानयं जनः—Raghu 8.81 ; सा वाला परवती—Śak. 2.2 ; परवानवैति—Raghu 2.6

(ix) स्फुरत्प्रभामण्डलमानुसूयम्—Raghu 14.14 ; स्फुरत् प्रभामण्डल-मध्यवर्त्ती—Raghu 5.51

(x) नेपथ्यविधिर्ददर्श—Raghu 16.73 ; नेपथ्यदर्शिनच्छाया—Raghu 17/26 ; उदारनेपथ्यभृताम्—Raghu 6.6 ; 14.4 ; Kumāra 7.36 ; 7.7

(xi) वलवान् खलु मे सन्तापः—Śak. Act III ; वलवत्तरैः अपवादैः—Kumāra II. 37 वलवान् पुनर्मम मनसो हि तापः—Vik. Act III ; वलवान् खलु मेऽभिनिवेशः—Śak. Act III. सम्मोहः वलवानभूत्—Śak. Act VII.

3. Counting of days e.g. Śak. 6.11. Megha I.10, II.21.

4. The word 'anuśaya' has been used 5 times in Śak ; twicc in Raghu 14. 83, 16. 45 ; the word 'pratipatti' about 6 times, in Raghu (14.21, 14.22. 15.75, 8.65, 15.93, 15. 102,) and the words 'ucchvasitam' and 'upaplavam' about 17 times each in Raghu and Śak.

If we judge the so-called controversial portions of the drama, Abh. Śak in the light of these peculiarities we shall notice similar repetition of words, ideas and phrases in the alleged enlarged version which may perforce compel a reader to admit that these passages are genuine. The untimely sprouting of the creepers as a commonplace idea in Kālidāsā has already been referred to (page 123 *supra*). Act III. vs. 17 repeats the line 'na ratnam anviṣyati mṛgyate hi tat' seen in Kumāra 5.45 and the term 'karabhoru' has been used at least 10 times in Kālidāsa. The concept of a cātāka-bird's urge for water has been more than once pressed into service in Kumāra 6. 27., Raghu 17. 60, Megha 1. 9. In Śak 3.33 we notice a repetition of the same idea. The imagery involved in Śak 3. 34 seems to have been repeated in Mm (Act 3. III) and in Kumārā 7.76. The same philosophical idea conveyed in Śak. IV. 67, seems to have been repeated in Raghu 8. 89 without any change. Vss. 12 and 13 of Act III are similar to Kumāra 5. 45 & 5.46 where the same

idea with no fundamental difference seems to have been repeated. These prove beyond doubt the genuineness of the disputed passages. On the other hand, if we harp on the argument of the repetition, them the whole description of rain in the Vth act of the drama Mṛcchakaṭika, the description of the rooms in the IVth act and the monologues and wailings of Cārudatta on the ills of poverty in the same drama are to be scrapped down. The mourning of the King in the IVth Act of the Vik. have to be omitted in the same manner and the entire tale of the romance Kādambarī ought to be retold in a few paragraphs. The charges of repetition or elaboratlon of the text of Śakuntalā, does not stand in view of a traditional Indian art connoisseur's literary training and make-up who is expected first of all to learn all the Śāstras, the systems of grammar and philosophy and the lexicons, and to devote himself to the study of literature only at the end. With such a background the interposition of a philosophical verse like 'yadā śarīrasya...' etc. is likely to enhance his aesthetic delight. The description of the habits of a poet or of a connoisseur and also of the literary court of a King as given in Rajaśekhara, or the description of the court of Śūdraka in Baṇa,-tend to prove that the proneness was in favour of describing in detail, and in laying out the finest shades of emotions. Judged in this light not a single passage of the drama should be regarded as useless repetition.

Just as in reading Homer one has to remove oneself to the remote antiquity of the heathen world in order to have the real flavour of the literary work, so in reading Kālidāsa the reader has to take himself away to the age of Kālidāsa when the whole of India was pulsating everyday with the vibrations a of living, dynamic and healthy society. The outlook of life was bold and free. The costumes and coiffeures[90] of

90. vide, The Age of Imperial Unity pp. 572—573 and The Classical Age. pp 571—572.

the ladies of India before the 10th Cent. only confirm the existence of a bold and sensuous feeling of appreciation of beauty. What we notice in the 3rd act of the Śak is nothing of bad taste or indecorous, but a free description of the various stages of the development of love between a lover and his lady-love in the carefree bosom of nature. Literary appreciation is essentially subjective. Literary faculty and taste very in each individual. What is essentially indecorous stands condemned in very age. It would be rather a travesty of literary justice if strictures are passed on Śak. on the basis of the 19th and 20th century views of morality and literary criticisms. The criticisms of Sir W. Jones, Prof. M. Williams and others may be attributed to lack of acquaintance with dramatic traditions and the paucity of Mss. and other text material in the early ages. The charges of over-elaboration by learned Paṇḍits appear unfounded. The text as preserved in the version of the Bengal-Mithilā-Kashmir family, nay, in the Bengal recension in particular, represents the actual text of the drama. Bollensen was not far from truth in asserting that the Devanāgar version is the acting edition of the play revised for representation.

Individual interpretations have so far clouded the scope of an independent and true textual criticism of the Śak. One must not think in terms of what is truly Kālidāsian or non-Kalīdāsian but what the anthologists, poeticists, and *litteratur* of India cite from the text of Kālidāsa. If evidences testify to the existence of the alleged enlarged version before the 10th century, it would be proper for us in the 20th cent. to accept the same as more authentic than any interpretative reconstruction.

CHAPTER IV

No reference to the text of the Abh. Śak. can yet be traced in the inscriptions, and the controversial Bhitā medallion which depicts the events of the first four acts only does not throw any light on the growth of the recensions.[1] The oldest reference to the text of the drama, albeit an indirect one, can be found in the dramas of Harṣa. It has been shown before that the elaborate, nay the original version of the drama, as known through the Bengal-Mithilā Kashmir family was fully known to Harṣa. Even if we disavow the few citations in the Caturbhāṇī, the indubitable imitation of the Śak. in the Ratnāvalī and in the Priyadarśikā points to the wide prevalence of the readings of the Bengal-Mithilā family throughout Northern-India before the 7th Cent A. D. Examination of the readings in the three dramas of Harṣa which depict the influence of the Śak., seems to suggest that Harṣa was aware of the extant Bengal recension or of any other recension embodying the genuine text. The next strata of evidence is to be gathered from the citations of the Kashmir poeticists viz, Vamana, Ānandavardhana, Rājaśekhara, Abhinavagupta, Kuntaka, Mahimabhaṭṭa, Kṣemendra and Maṃmaṭa. These poeticists, appearing, between the 9th and the 12th centuries, have preserved the second oldest strata of intimate citations from the Abh. Śak. All of them have cited from a text which is identical with the readings of the 3Ks. But the readings seen in these poeticists are a bit peculiar. These are not seen in the Bengal and Devanāgar recensions. The more conspicuous of these are,-yā sraṣṭuḥ, sṛṣṭih, niṣyandalekhā .....asavarṇakṣetrasaṃbhavā syāt (lst act), utthānayogyaṃ (2nd act, cumbitaṃ'tu (3rd act), bhāgyeṣv anutsekinī (4th act), paryutsuko···bhāvasthirāṇi (5th). etc. Since the Kashmir

1. Report of the Arch. Survey of India 1909, p. 40.

poeticists, one and all, cite the Kashmir text with all its mannerisms, it must be admitted that the peculiar Kashmir text of the Abh. Śak. was known to them. The evidence of the 3 complete and one incomplete Śāradā Mss. shows that the largest amount of impudent alteration, addition and retrenchment with the text of the drama took place in Kashmir. This is particularly noticeable in the Ist., 3rd, 5th, and the 7th acts. On the whole the Kashmir text is a corrupt one. But it retains old and reliable readings at some places and evolves altogether new readings at the same time. As compared with the oldest Ms. of the Bengal recension (dated the 15th Cent A. D.) which represents a consistently correct text, the Kashmir text is not uniform and correct all through. This indicates that the Kashmir text of the drama was defective from the time of its inception and it negates the possibility of Kashmir being the repository of the best text. The evidence of the Kashmir poeticists indicates that a Kashmir recension of the drama in some form, was known to them between the 9th—12th Centuries. Prof. Bühler[2] has fixed the date of the origin of the Śaradā script not earlier than the 9th Cent. A. D ; so the origin of the Śāradā tradition of Mss. can be fixed roughly at about the 9th Cent A. D. It is interesting to note that of the thirty-five or more poeticists and anthologists mentioned in the Appendix not more than thirteen cite from the pure Kashmir text. It appears that Kashmir tradition was probably sectarian for which it was not popular with the people. The nākalāsikā episode, which was introduced in Kashmir as a means of dramatic relief through dance, has not also gone down into any other recension. The origin of the Kashmir recension may be traced to a period earlier than the 9th Cent, because such colossal changes could not have been brought about in course of one or two centuries aud by the time of Abhinavagupta it was widely known. This evolution

2. Indische Paleographie —p. 56, para 25.

can be explained with reference to the rise of the school of dramaturgy of Mātṛgupta in the 7th Cent.[3] But the data regarding Mātṛgupta are too meagre to provide further scope for discussion. Kashmir had, however, produced separate recensions of the Atharvaveda, the Rāmāyaṇā[4] and the Mahābhārata, and also a separate Kashmirian recension of the Rāghuvaṁśam[5]. It was a centre of learning and cultural activities from the 7th century onwards. We may normally presume that the separate recensions of the Śak. and the Raghuvaṁśam must have been produced sometime between the 9th and the 11th Centuries.

But the existence of a faulty text as established from the 4Ks. in Kashmir is difficult to explain. The Mithilā text notices some of the readings which characterise the Kashmir recension, e. g. yā sraṣṭuḥ sṛṣṭir ādyā, niṣyandale-khāṇkitāḥ (Act I), saṃhṛtam...kathodayaṃ, ajjūbhiḥ (Act II), the order of the first 4 verses in the 4th act, and the defective arrangement of lines 428-436 (including vs. 29) In the VIth act p. 329 *infra*. These are only a few to be mentioned. The agreement of particular readings and erroneous passages in both the recensions seems to suggest a common origin for both the recensions.

The Rājataraṅginī refers to the prowess of the Gauḍa warriors during the reign of Lalitāditya Muktāpīḍa (c.695-732 A.D) and the marriage of a Gauḍa princess Kalyāṇadevī with

3. Fragments of Mātṛgupta by Prof. T.R. Cintāmaṇi in the Journal of Oriental Research, Madras Vol. II. pp. 118-128.

4. Kashmir Recension of the Ath. Veda Ed. by Bloomfield and R. Garbe reproduced by chromophotography from the Mss. Tubingen Prolegomena VII. of the Mahābhārata vol. I. notices the Kashmir version in pp. XLVII-LV. and the Bālakāṇḍa of the Rāmāyaṇa Vol. I. p. III. also notices the Śāradā version.

5. Our Heritage. Vol. IX. P. II. July 1961 where the readings 'śucch' (Fr. la), atra (Fr. 166), dūre'pi santaṃ' have been discussed and the possibility of a different Kashmir recension has been hinted at (vide pp. 65-69 same article).

Prince Jayāpīḍa (c. 751-781. A.D.) in the 4th Book (vss. 323-329 and 461-479). Kṣemendra, the polymath of the 11th century, had referred to the cultural contacts between Gauḍa and Kashmir during his time[6] and before. We may not be quite off the mark if we suggest that the Kashmir reading of the Abh. Śak was originally based on Mss. of the Mithilā and Gauḍa region, and in course of time it developed its own peculiarities[7].

The differences between the pure Bengal tradition and the Mithilā text have already been pointed out (p. 56-59). Mss. $B1^1$, B^2 and B^3 are either in full or partial agreement with the Mt. text and it appears that the Mt. text as a distinct identity was known from pretty old times. The genesis of this recension may be traced to the Newari Ms. of the 11th Cent. (p 48 supra). The possibility of a common Eastern origin of the Mt. and Kashmir recensions has been hinted at. The Mt. reading 'rasabhāva-viśeṣadikṣāguroḥ Śrīsāhasāṅkasya Vikramādityasya' is not seen in other Bengal and Kashmir Mss. The Mixed Dev. Mss. also omit it. Rājaśekhara also referred to Kālidāsa's examination at Ujjain[8], but he has not referred to Vikramāditya with whom Kālidāsa was traditionally connected. He had, on the other hānd, referred to a King Sāhasāṅka by name[9] who is very often placed in the 9th Cent[10]. Legends centring on Vikramāditya and

6. Deśopadeśa Kāvya. Sixth Upadeśa. In 45 verses Kṣemendra speaks with sarcasm about the conduct of the students from Gauḍa (cf verses. 100-145)

7. cf pp. 65-73 *supra*

8. Kāvyamīmāṃsā Ch. X. p. 55.

9. Ib. Ch. X. page 50.

10. KM. Ch. X. page 55. Indian Culture Vols. IV-V on Sāhasāṅka by S. P. Dikshit. The identity of this Sāhasāṅka is difficult to prove. Navasāhasāṅka has been mentioned to be the name of king Muñja of the Paramāra dynasty (c. 974-994 a. d.) whose court was decorated by the poet Parimala or Padmagupta, vide H. C. S. L. by Keith. pp. 151-152 ; do by M. Krishnamacariar pp. 163-164, and do by De & Dasgupta p. 17 f. n. 1.

Kālidāsa had been widespread from a very long time and after the rise of Sāhasāṅka at Ujjain both the names Vikramaditya and Sāhasāṅka appears to have coalesced together. No other drama of Kālidāsa records the names Sāhasāṅka or Vikramāditya. Both of these may be proper names or adjectives. It is seen that in spite of a faulty character the Kashmir text is the reminiscent of a very old textual tradition and the total absence of the word 'Vikramādityasaa sāhasāṅkasya' in Kashmir suggests that it is an obvious later accretion.

None of the Kashmir Śāradā Mss. and the oldest Newari Ms. retains the correct form of the Prākrit āryās. The pure Bengal Mss. retain this. Of the several recensions of the drama, the Bengal seems to embody the oldest tradition regarding the ārya metre. Kālidāsa excelled in the use of āryās. Employment of a correct āryā with reference to the schemes of gaṇa and yati as laid down by Piṅgala was strictly followed at the time of Bāṇa. This śāstric scheme of composing āryā was alive up to the time of Kedārabhaṭṭa i.e. in the 1100 A.D.[11] The fashion of composing āryās with 12 mātrās in the 1st and 3rd feet, 18 mātras in the 2nd, and 15 in the 4th was noticed firstly in the Śrutabodha which is as late a work as the 13th Cent[12]. We have shown in the preceding chapter that except Bengal, the āryās in the other recensions are, in the opinion of Piṅgala, all defective. These are justifiable according to the scheme of the Śrutabodha. It is highly probable that the wrong āryās in the 3Ks. were inserted only after the Śrutabodha became popular. And the wrong emendations which are seen in the Prākrit āryās in the Mithilā and Devanāgar recensions also appear to have been done after the scheme of the Śrutabodha. The *nākalāsikā* episode in the 3ks. contains a faulty

11. Jayadāman ed. by Prof. H. D. Velankar

12. On the date and authorship of Śrutabodha cf. Jl. of the Baroda Oriental Res. Inst. Vol. XVIII, September, 1967

āryā. Since the growth of the Kashmir recension has been traced within the 11th Century, it is highly probable that the entr' acte was incorporated in as late a period as the 13th Century.

We do not come across any clear reference to the extant Devanāgar recension until we come to Bhoja. It is, however, true that no rigid line of demarcation can be drawn as regards the various recensions of the same work. Only some probable course may be suggested. The Ratnāvalī, Bālarāmāyaṇa, Nāgānanda and Priyadarśikā record the influence of the Bengal recension. The Kashmir poeticists notice only the readings of the Kashmir Mss. But Bhoja in the 11th cent. notices the reading—

तुं सि मए चूअङ्कुर कामस्य गहिदधनुअस्य ।
जुवइमणमोहणसहो पञ्चाव्भहिओ सरो होहि ॥

which is radically different from the Bengal-Mithilā and Kashmir groups. In the line "bhāgyādhīnam ataḥ paraṃ na khalu tad vācyaṃ vadhūbandhubhiḥ" occurring in Bhoja we notice a combination of both Kashmir and Devanāgar readings. Similarly the lines 'itaḥ pratyādiṣṭās' in Act VI, and 'animittahāsān.....aṅkāgatān praṇayinas' in Act VII, retain the Devanāgar readings. Appendix A reveals that Bhoja has recorded readings of all the recensions[13]. Vidyākara, the anthologist of the same period, quotes the lines "ātmoddhatair api rajobhir alaṃghanīyāḥ : dhāvanty amī mṛgajavākṣamayeva rathyāḥ" which belong to the Devanāgar recension. The citations of the Śak. in Hemacandra, a Jaina poeticist of the Western India in the late 11th Cent., in Śāradātanaya, probably a West-Indian of the late 12th Cent., in Rāmacandra Guṇacandra of the 11th Cent., in Narendraprabhasūrī, a Jain author from Gujrat of the 13th Cent,. in Hemacandra the Prākrit grammarian, and in Jalhaṇa, the anthologist of

13. App. A. Nos. 17, 18, 24, (i), 33 (i), 33 (ii), 35, 50, 54, 77, 81, 84, (iii), 85, 101 (ii), 103 (i), 111, 131.

the 13th Cent.,—make it clear that readings of the Bengal Mithilā-Kashmir and the Mixed-Devanāgar recensions were equally known to the poeticists and anthologists of Northern and Western India during the 11th, 12th, 13th, and 14th Centuries. Jalhaṇa's citation of the verse 'lolāṃ dṛṣṭim itas tato vitanute' (Bk II. p. 206 f. n. 210-211) etc. proves that certain readings entirely different from the Kashmir-Mithilā-Bengal recensions have already come into existence by the 13th Cent. The Kashmir recension was indeed known side by side with the Bengal-Mithilā recensions. But the non-inclusion of the entr'acte and the change of the name of the celestial nymph 'Akṣamālā' seen in the 3Ks. to Sānumatī in the Dev. recension suggests that the Kashmir recension was not probably popular after the 13th Cent. No commentator took up the Kashmir recension. While Bengal retained the purest text all through and the Mithilā showed little signs of change, the Kashmir recension betrayed the signs of the maximum amount of change of the text. Thus the way for retrenchment was paved visibly in the Kashmir text. Now in considering the evolution of the Devanāgar recension we have first of all to examine if it is an independent growth or a blending of the other recensions. With the Eastern and Kashmir texts bestrewn throughout India in the 12th and the 13th Centuries, there was possibly little scope for another text. But the outlook of the readers and connoisseurs had undergone changes during 600 years from the time of Kālidāsa. The traditional approach to have the drama as a Śravya Kāvya was probably replaced by the desire to see it as a Dṛśya kāvya. The spirit of the various forms of alterations with the text in Kashmir had gradually permeated through the other parts of India and systematic changes from histrionic requirements had crept in. Bengal, being a place of Śāstric learning, the retrenchment with the text was not probably favoured here. This spirit might have worked in Mithilā too, as a result of which we notice comparatively small

amount of change in the Mithilā text. The Devanāgar recensions have the marks of both independent growth and of accretions from other recensions. The oldest Ms. of the Dev. recension i, e. the Bikaner Ms. dates only at the 16th Cent., and it retains 193 verses. From the time of Bhoja when the original text consisted of about 224 verses, and when readings belonging to recensons other than the Bengal-Mithilā and Kashmir were creeping in,—up to the time of the emergence of the Bik. Ms., considerable portions of what we have termed the 'Mixed-Devanāgar recension' have come into existence. The much-discussed stage-direction 'ṛkchandasā āśāste' throws important light on the evolution of this recension. This st. dr. is not seen in the Bengal-Mithilā and Kashmir recensions. The verse 'amī vediṁ' as scanned herewith—

अमी वेदीं परितः क्लृप्तधिष्ण्याः
समिद्धन्तः प्रान्त विस्तीर्णदर्भाः ।
अपघ्नन्तो दुरितं हव्यगन्धै
र्वैतानास्त्वां वह्नयः पालयन्तु ॥

shows the gaṇas 'ya bha ta ga ga' in the 1st line, 'ya ta ta ga ga' in the 2nd line, 'ya bha ta ga ga' in the 3rd line and 'ma ta ta ga ga' in the 4th line. Thus, this verse is an instance of 'viṣama' metre belonging to the Vedic triṣṭubh variety. The phraseology and the metrical peculiarity of this verse had probably engaged the attention of the readers and scholars from a quite long time and the possibility of its recital with Vedic accents did not remain unnoticed. Abhinavagupta was the first known authority to refer to this verse as "an expression akin to the words of the Vedas" in the lines 'sampaditi svarāḍbirāḍ bhūriñnicṛtprabhṛtīnāṃ śrutāveva sambhavo na kāvya iti tātparyam : etannirūpaṇantūpayūjyate yatra vedavākyasadṛśaṃ vākyaṃ nirṇīyate : yathā'bhijñānaśākuntale'.[14] But even here Abhinava had not

14. Ns. Vol. II. XIV. p. 103

referred to the st. dr. 'ṛkchandasā āśāste'. Presumably this st. dr. was inserted some time after Abhinavagupta. The word 'ṛkchanda' means the 'metre of the Vedic mantras'. It is just a superficial statement because, the number of metres in the Vedas is 26, and the word 'ṛkchanda' does not specify any particular metre. The poet does not as a rule insert st. drs. for metres. This insertion seen only in the Dev. Mss. might have taken place after Abhinava i.e. in the 12th-13th Centuries.

Although no clear evidence of the Dev. recension before the 12th Cent, is available, the Dev. Mss. retain a large number of readings which are mainl y seen in the Kashmir recension. Most of these readings are to be found in the works on Poetics as well. To note a few only,—

I. न खलु दुर्लभैषा प्रार्थना (दुरवापेयं खलु)—Dev. & S.I. Mss.

II. मानुषीषु कथं वा—Skb. 3.54 ; 4.40 ; 5.171

III. कण्टकितेन प्रथयति—Skb. 2.17

IV. भूत्वा चिराय चतुरन्तमहीसपत्नी—Skb. 5.171

V. का स्विदवगुण्ठनवती—Bh. P. IX. p. 179

A host of other readings may be cited to prove their occurrence in the three Kashmir Mss. These only confirm the idea that the Dev. recension, has, in course of its evolution amassed a great deal of readings from the Kashmir recension, which was widely known throughout North and North-west India for about four or five centuries before the rise of King Bhoja.

But still all is not said ābout the Devanāgar recension. We notice in it readings which are to be seen in none of the other three recensions. The verses 'janma yasya puror vaṃśe.....avāpnuhi' (Act I), 'aparikṣatakomalasya···raso' sya (Act III), 'cūtena saṃśritāvatī navamālikeyam.....vītacintaḥ (Act IV)', 'jāto mamāyaṃ viśadaḥ prakāmaṃ...ntarātmā (Act IV)' and "īsisicumbiāiṃ bhamarehiṃ uhata···sirīsakusmāiṃ."

are conspicuous by their absence, not only in any other recension but in any work on Poetics and anthology even after the 15th Cent. No definite time for the origin of these readings can be ascertained. These are to be taken as spontaneous growths. Only Pūrṇasarasvatī's[15] reference to the celestial nymph (sānumatī) may be taken to be the sign of the formation of the Dev. text within the 15th Cent. It is apt, therefore, to designate the Devanāgar recension as Mixed-Devanāgar recension since it embodies a history of independent growth, retrenchment and slow accretion for several hundred years. It is based on the original text as preserved through the Bengal recension, but partakes of both Mithilā and Kashmir texts in more or less degrees.

The ramification of the South-Indian recension is as complex as the Devanāgar recension. It has no distinct characteristics of its own, and up till now the South-Indian recension has come down to us through the tradition of the Commentators. In the citations of the North and West-Indian poeticists before the 13th Century no characteristic South-Indian reading can be found out. Jalhaṇa's (c. 1258 A. D.) reading 'varṇaracanāvacanapravṛttīn' in SM. No. 1195. is not attested by any Ms. of the Bengal-Kashmir-Mithilā family. It can be traced among the variants of the South-Indian Mss. collected by T. Foulkes. But this single reading is not sufficient to prove Jalhaṇa's acquaintance with the South Indian tradition. The Rasārṇavasudhākara[16] of Singhabhūpāla dated about 1350 A. D. cites 19 examples from the Śak. the majority of which agree with the Devanāgar and S. Indian Mss. The citation 'pratyāyatīva me cetaḥ' can be found in Śn. and Kv. as well. Amṛtānandayogin, another poeticist from the South-India, dated 1360 A. D. cited the Śak. in 7 instances, and to the exclusion of the reading

15. App. A. No. 100

16. App. A. Nos 6 (iii) 20, 28, 30, 31 (i), 31 (iii), 33 (ii), 41 (ii), 44, 53, 67, 88, 96, 101 (i) 107, 125

'samudraraśanā' which is seen in Bengal-Mithilā-Kashmir recensions all the other readings in Amrt. follow the Devanāgar version. The citations 'tuṁ' si mae cūaṃkura' (Act VI) and 'tujjha ṇa āṇe...(Act III)' in Rs. suggest that the Devanāgar recension had already become known in the Southern India. But it cannot be fully ascertained which one of the two, the Mixed and the Retrenched Devanāgar was known to these poeticists. The oft-quoted testimony of Jalhaṇa who lived in Western India under the Yādava King, Kṛṣṇadeva includes the verse 'yato yataḥ ṣaṭcaraṇo...(p.205. *infra* Bk-II) which does not appear in the 3ks., but which forms a part of the Bengal-Mithilā recensions. It again includes the verse 'lolāṃ dṛṣṭim···etc. (p.206 f.n. 211) which does not occur in the best Bengal Mss., in the Mithilā text and in the 3Ks. The absence of this verse in the oldest Ms. of the 12th Cent. in Eastern India and its presence in the work of another poeticist of Western India of about the same time show that the text-tradition had already assumed different shapes in different parts of India. The inclusion of this verse in the 16th Cent. Bik. Ms. prove further that it had gone into the Mixed. Dev. tradition. The evidence of all the trans-Vindhya poeticists including Ruyyaka the controversial author of the Sāhityamīmāṃsā[17] uniformly vouch for the existence of the Mixed-Devanāgar recension in the Southern part of India from the 12th Cent. The first[18] authentic evidence in support of the retrenched text as known in South-India is furnished by the 15th Cent. commentator Kaṭayavema which was followed up by other 17th and 18th Cent. commentators. Kaṭayavema's acceptance of the retrenched text is an indication of the fact that the actual process of retrenchment started sometime before, and Kv. came by the text in its retrenched form. That this retrenchment was an accompli-

17. T. S. Series 114.

18. According to Prof. Pischel it is in South-India that planned abridgement and distortion of tbe text started (NGKW. 1873. p 189).

shed fact in spite of the existence of the Mss. of the original elaborate version in South-India can be understood from a reference in C. who refers to the verse asyāstuṅgam iva (p.319, Bk. II Line 262) as a part of the Southern text, but which had in fact been given up by the commentators. Abhirāma, the most sagacious of the South-Indian commentators, was probably aware of the Bengal Mss. and he had included an appreciable number of readings from the Bengal recension in his commentary (vide p. 28 *supra*). but he was also wedded to the tradition of the time. The only thing that can be inferred from the available material is that the South-Indian recension is a condensation of the Mixed-Devanāgar recension worked out in Southern India sometime between the 13th and the 15th Centuries with certain peculiarities in orthography (p. 51-52 supra). But the South-Indian recension is, on the other hand, instrumental to the growth of the Retrenched Dev. recension. As already noticed, the Ms. evidence in support of the Mixed-Dev. recension was available till the 16th and 17th Centuries in the Northern part of India. Retrenched text of the drama had been a reality in the South in the 15th Cent. It is in Rāghavabhaṭṭa that we notice for the first time the advent of the Retrenched from of the Devanāgar recension in the early 17th Cent in the North. The area of difference between the South-Indian and the Devanāgar recensions is very small and the points of similarity are overwhelming. In the absence of any other redeeming factor, the origin of the Retrenched Devanagar recension may be attributed to the influence of the South-Indian recension.

Now, in all these discussions on the alterations and resultant evolutions of the various recensions we have squarely ascribed the reason to histrionic requirements. But the wide gulf of difference in the readings of the various recensions may be accountable in other ways also. *Cacoethes Scribendi* seems to be an important factor, but paleographic changes conscious or unconscious, have to do a great deal. The

change from Nāgrī script to Śāradā and from old-Bengali to Śāradā and Nāgrī, or from Newārī script to Śāradā account considerably for textual alterations. Neither the exact date of Kālidāsa nor the script in which he wrote the dramas is known. The existence of the best textual tradition in Bengal from pretty old times brings in the possibility of the Bengal Mss. being gradually changed into Śāradā or Nāgrī Mss. The Mahāvastu Avadāna and the Lalitavistara refer *inter alia* to a Vaṅgalipi[19] in the lst-3rd Cent A. D. But no inscriptional evidence in supprt of a Vāṅgalipi at that time is available. The discovery of copper and gold coins of Kaṇiṣka and Vāsudeva[20] in Bengal points to the extension of Kuṣāṇa sway in whatever form it might be over Bengal and the conseqent existence of the Kuṣāṇa script, in the first and second Cent. A. D. The Dāmodarpur Copperplate of Buddhagupta[21] indicates that North-Bengal formed an integral part of the Gupta empire down to the end of the 5th Cent. A. D. Naturally Gupta-script was known throughout North-East India and North Bengal at that time. No evidence of any independent Bengali script can be traced in the inscriptions of the Gupta pariod. Some form of Nāgrī as fnund in the Maukharī, Mahānāman and Lakkha maṇḍal inscriptions betwcen 588—600 A. D[22], and in the Horiuzi Ms. of 500-553 A. D. was probably known at that time. The Mahāsthāna inscription of the 3rd Cent. A. D.

19. yā vā imā loke samjñā brāhmīpuṣkarasārīkharoṣṭīyāvanībrahmavāṇīkūṭalipi .....daradacīnahūṇābhīrāvaṅgāḥ dramidādardūrā .... akkhabandhaṃ savvā esā bodhisattvānāṃ nītiḥ -Saptamā bhūmiḥ.

20. Proceedings of the Asiatic society of Bengal 1882 p. 113 ; Gauḍarājamālā p. 4. Also, History of Bengal vol. I. ed by R. C. Majumdar pp. 15-30.

21. Epigraphica Indica XV. 134. Nos 3 and 4 ; Hist. of Bengal, Vol. I. p. 49.

22. Indische Paleographie : Tafel IV. Nos. XI, XII, XIII, XIV, XV, XVI ; Tafel VI. Nos. V, VI.

points to the prevalence of Brāhmi script in North Bengal. Although the origin of the Bengali script has been traced to the Deopārā Praśasti of 1080-90 A. D.[23]; in the inscription of Vināyakpāla of 794-795 A. D. the proto-Bengali forms of the letters a, u, ku, ga, ja, ta, tha, da, dha, pa, bha, ma, ya, ra, la, va, ṣa, ha, ṣṭha can be clearly found out. So if there had been a form of Bengali-script in the 8th Cent. that was not much differnt from the Nāgri script which was in circulation in North-India. Striking similarities between 45 out of 50 letters of the alphabets found in the Maukharī, Mahānāman, Lakkhamaṇḍal and Apsaḍ inscriptions of the 6th and 7th Centuries and the Śāradā proto-type seen in the Baijnāth-Praśasti[24] of 804 A. D. lead one to feel that scribal changes of alphabets among the various types of Nāgrī, the earliest Bengāli and Śāradā scripts causing wide textual alterations for centuries is not an impossibility. We have tried to illustrate this in the annexed chart.

Scribal changes include the omission, insertion and change of the vowels and the consonants. Usual changes of vowels occur between a and ā, i and ī, ī and o, u and ū, e and ai, and the changes of consonants include the change of *ga* and *ka*, *s* and *ṣa* *kha* and *gha*, *la* and *na* or *ṇa*, *dha* and *da*, *ra* and *la*, *ta* and *sa*, *a* and *ta*, *kra* and *pra*, *da* and *ja*, and conjuncts like *ccha* and *ṭṭha*, *sta* and *ṣṭha*, *dya* and *jya*. The following examples would illustrate these changes e. g. 'nepathya' to 'naipathya, 'udghātini' to utkhātini', 'calāpāṅgāṃ dṛṣṭiṃ' to 'calāpāṅgaṁ dṛṣṭaḥ' 'atrāntara' to 'atrottara,''divasa ivābhra' to 'divasa ivārdha, 'abhyunnatā to 'alpanihitā; 'maṇīkṛtaṃ' to 'malīmasam' 'kānta' to 'klānto 'avaguṇṭhana' to 'avakuṇṭhana' 'duṣṭaḥ' to 'duṣṭam' and 'juṣṭām', 'parābhisandhānam' to parātisandānam', 'nāgaraka' to 'nāgarika,' 'sudatī' to 'tadatī' 'cakravibhakta' to ca pravibhakta' and so on.

23. Indische Paleographie p. 57, para 26, Also 'Origin of the Bengali Script pp. 81-84 by R. D. Banerjee.

24. Indische Paleographie, Tafel V, No. I.

Table Showing Possible Paleographic Changes

Letter-Specimen Taken From Horiuzi Ms.

C. 500-550 A.D./Bakhśāli Ms. C 800 A. D./Cambridge Mss. Nos 1099-866 dt 1008-1198 A.D/Deccan College Ms. No 57/1880-81 dt. 1081 A.D

Accepted readings—Changed/faulty readings—Process of change—Letters changed.

1.	निराकृत (II.8)	चिरं गत	निराकृत(B) → विराकृत(NW) → खिरकृउ, सिरकृउ, सिरगउ (S)
2.	कर्यान्तिकचरः (I.23)	कर्यान्तिकगतः	चरः (B) → चरः (NW) → चरः → गरः → गउः (S) = ra ∝ ta
3.	प्रौढाकृष्ट (I.32)	क्रोडाकृष्ट	प्रौढाकृष्ट (B) → प्रौढा → क्रौढा → क्रौडा (NW) → क्रोडा = pra ∝ kra
4.	तणीवनेषु (II.7)	तणोधनेषु	उणोवने (B) → उणोवने (NW) → उघोवने → उघोवने = dha ∝ va
5.	वारित (II.12)	बाधित	वारिउ (B) → वारिउ (NW) → वारिउ → वारिउ (S) = ra ∝ dha
6.	स्वेदलेशः (II.4)	खेदलेषः	श्वेदलेशः (B) → स्वेदलेषः (D) → 'खेदलेषः (D) = sva ∝ kha
7.	समुद्ररशना (III.23)	समुद्रवसना	रशना (B) → वशना (NW) → वसना (NW) – वसाना = ra ∝ va, sa ∝ śa
8.	अन्तोत्तर अवयव (III.13)	अन्तान्तर	अन्तोत्तर (D) → अन्तोत्तर (D) → अन्तान्तर = tta ∝ tna
9.	त्वयावचित पूर्वम् (IV.23)	त्वया रचित पूर्वम्	त्वयावचित (B) → त्वयारचिउ (B) → त्वयारचित = ra ∝ va
10	विमुक्तनोचिता राज्ञः (V.19)	विमुक्तना कृतावज्ञा	नोचिता राज्ञः (B) → नाकृता राज्ञः → नाकृता राज्ञा (NW ml → नाकृता वज्ञा (D)
11.	दुष्टं (V.20)	जुष्टं, मुष्टं	दुष्टं (NW) → मुष्टं → मुष्टं → मुष्टं (S) → = da ∝ ma
12.	पराभिसन्धानम् (V.26)	पराप्तिसन्धानम्	पराभिसन्धानम (NW) → पराभिसंधनं (S) → = ta ∝ bha
13.	भावस्थिरायि (V.9)	भावस्थितानि	स्थिरानि (NW) → स्थिरानि (S) → स्थिरायि (D) → = ta ∝ ra
14	असन्निवृत्यै तदतीव (VI.11)	सासन्निवृत्यै सुदती समैव	उदतीव (B) → सुदतीव (NW) → सुदती (D) – = ta ∝ sa
15	अयमग्रनिवरेम्भः (VII.7)	अयमरनिवरेम्भः	अयमग (S) → अयमग → अयमर (D) = ga ∝ ra

Paleographic changes indeed count for a good deal of the changes, but some more causes of change may be conjectured. Kālidāsa was abreast of the oldest traditions and he was given to use forms which were seen in the Vedas or in the Epics and Purāṇas. His wide mastery over the lexicons and his association with the philosophical systems led him to use uncommon words or philosophical terms like 'anuśaya' and 'saṅgi'. With the growing popularity of the drama the tendency for substitution and replacement began, and we can thus discover the leanings for substituting unfamiliar, difficult or uncommon words by common-place expression in these exambles e. g. 'śramavitata' for the original form 'śramavivṛta,' 'yad antaḥ' for 'yad ardhe,' 'tapaḥkṣamaṃ' for 'klamaṃ,' 'baddhavairā for 'saktavairā,' 'nirupahnvāni' for 'nirupaplavāni,' 'klamavinodibhiḥ' for 'vimardibhiḥ,' 'dūrāroho' for 'atyārūḍhiḥ,' 'apīteṣu' for 'asikteṣu,' 'bharitaiḥ' for 'haritaiḥ', 'udāraḥ kalpaḥ' for 'prathamaḥ kalpaḥ,' 'utpathayā' for 'utkulayā, 'jīvidasavvaṃ' for 'ūsasiaṃ' etc. The tendency for replacing old literary forms and semi-vedic forms by simpler classical forms may be noticed in the following. e. g. 'pāṇḍara' replaced by 'pāṇḍura' 'kṭptadhiṣṇyāḥ' by 'kṣiptaphūmāḥ,' 'saṅginam (a philosophical term) by 'sukhasaṅginam,' 'manorathānām ataṭaprapātam' by 'manorathā nāma taṭaprapātāḥ', 'srautovahaṃ (with the suffix 'an') srotaḥ' by a simpler form 'srotaḥ srotovahāṃ···' and others.

Changes due to miscellaneous popular likings are noticeable in the following two instances. The expression 'gaṇḍasyopari visphoṭakāḥ' has been changed to 'piṭakāḥ' probably due to the fascination of the word 'piṭaka' in some places. The expression 'acchi bhañjia' is replaced by a more household expression 'acchi āulīkaria'. Popular belief or sentiment might have caused the change from 'annukampāmidule vi śoṇike' to 'chakkammāviduve vi sottike."

The change of the text of the Abh. Śak. is a continuous historical process in which various factors played their part- Indeed, no specific reason can be assigned for such huge changes.

A pertinent question which a text-critic is to face very likely in the context of the study of the evolution of the recensions is, why the Bengal recension would be supposed to have retained with the greatest amount of accuracy the genuine text of the drama ? And why should one accept almost *ipse dixit* the position that the original text which became known in Kashmir in the wake of cultural contact with Eastern India in the 7th-9th Cent. A. D., was profusely altered therein parts of which were later incorporated into the so called Mixed-Devanāgar recension in Western India ? Can it not be that the original version of 190 verses was altered in Kasmir and later on it was metamorphosed by the learned scholiasts of Bengal ? The answer is that Eastern India retains the oldest Manuscript-traditions embodying 224 verses. If the Ms. tradition of the alleged longer version were true in the 12th Cent. there is no reason to deny why it would not have been the same in the 10th Cent. or before ? The readings of the Eastern text have been corroborated by all the authorities on poetics, polity, medicine, metrics, and literary tradition handed down from the Vedas and by the evidence of Prākrit grammar and Prākrit works. Literary works of Harṣa and *litteratures* record the clear influence of the Eastern text in the 7th Cent. These are more than sufficient to prove that of all versions of the drama the Eastern versions are older and authentic. The existence of a cult of Ms. in the 5th-6th Cent. as attested by the Hayaśīrṣa Pañcarātra upholds the possibility of the Mss. of Śak. being best preserved in Eastern India. The best commentators on this drama also hail from Eastern India. Whatever evidence we have of the Kashmir tradition invariably shows it to be a faulty one. And this faulty text has been uniformly cited by

all the poeticists hailing from Kashmir. If the earliest of the Kashmir poeticists could cite from the defective text in the 9th Cent. it would prove that the faulty tradition was entrenched there by that time, and conversely the correct text must have been earlier still. The evidence of Harṣa therefore proves the antiquity and genuineness of the Eastern text. Eastern India was a seat of literary and cultural activities from the 6th Cent. A. D. Kashmir as a seat of learning earned eminence in the 8th-9th Cent. The contact of Bengal with Kashmir and of Kashmir with the Dhārā of Bhoja in the 11th Cent. is well-known. Kalhaṇa's testimony about Bhoja's construction of a round tank at Kapaṭeśvara or Pāśupata tīriha (Rajt. VII. 191-193) and Siddharāja Jayasiṃha's (1094-1141 A. D) despatch of 10 copies of Hamacandra's grammar to Kashmir authenticate this fact further. Dr. S. K. De had shown[25] that the Bengal Mss· had preserved the best text of the Meghadūtam as well. And the textual tradition of the Kumārasambhavam and the Raghuvaṃśam has also been preserved in a better manner here.[26] The authenticity of the Prākrit and the Apabhraṃśa verses of Act IV of the Vikramor vaśīyam has recently been further endorsed by Dr. S. N. Ghosal[27]. Although like Homer the birth-place of Kālidāsa is a matter of great dispute it may be tantalising for some to imagine Bengal as the birth place of the great poet on the basis of the Bengal and Tibetan legends[28] and thus to

25. Meghadūta. pp. viii-ix, xxii

26. R. L. Mitra's Notices Vol. I. no. 396, notices the Subodhā commentary on the Kumārasambhavam by Bharatasena which preserves certain traditions. Also Śrīnātha's Commentary on Raghuvaṃśa is an old work surviving in Bengal. Raghuvaṃśam Ms. No. 4981/3444 Asiatic Society, Calcutta belongs to the 15th Cent.

27. The Prākrit and the Apabhraṃśa verses of the Vikramorvaśīyam—Dr. S. Ghosal. World Press, Calcutta 1972.

28. Kālidasā and his contemporaries in a Tibetan reference—S. C. Sarkar, in Gaṅgānāth Jhā Res. Inst. Jl. Aug 1944. Based on Tibetan passages taken from a Cyclopaedia of Buddhist Church Historical traditions entitled 'Dpag. bsam. Ijon. bsaṅ' compiled between 1722-1747A.D.

explain away the reason of preserving the best tradition. The close association of the great poet on the other hand with the life and the traditions of Ujjain and its surrounding region naturally connects him with Ujjain. What appears rather enigmatic is that in spite of the well-known traditional association of the great poet with Ujjain and king Vikramāditya, the textual tradition is in the least discernible in that region. Ujjain has produced only one Commentator of no perceptible worth and preserves no good Ms. In the whole western region of India we have the Bikaner Ms. alone as the oldest remnant of a tradition. To the contrary all the important Mss. are availale in the Bengal-Mithilā region which had produced two notable commentators. Of course the availability of the Mss. does not necessarily justify the nativity of the author in that place, and the absence of textual tradition in the supposed place of birth also minimises such a possibility. Apart from legendary references even the references in Kālidāsa's own works do not clearly connect Kālidāsa's nativity with Ujjain. Ujjain was a centre of learning from ancient times. It earned eminence during the rule of Pradyota, King Aśoka and of the Guptas[29]. Bhāsa had extolled Ujjain in many of his dramas, so had Bāṇa in the Kādambarī. Ujjain was the cynosure of Indian eyes and Kālidāsa's appreciations are not to be taken as positive proofs of his nativity.[30] The only reliable evidence of Kālināsa's connectson with Ujjain can be found in the Kāvyamīmāṃsā (p. 136 *supra*). It appears reasonable to think that Kālidāsa as a wanderer throughout India spent a considerable part of his life in Ujjain and in the adjoining region either as a poet or as an official of a King—which led to the growth of the legends. The reason for the preservation of the texts of his works in the Eastern region lies elsewhere. Gauḍa and Mithilā in the Eastern

29. Ujjain in Ancient India, by B. C. Law. pp. 25-30.

30. Vide the remarks of Prof. V. V. Mirashi in 'Kālidāsa' pp. 88-89.

region were the seats of śāstric learning from very old times. Magadha witnessed the birth and florescence of the most well-known international University, i, e. Nālandā from the 7th Cent. A. D. Even after the eclipse of Nālandā, the Vikramaśīlā and the Ubdhāṇḍapur universities arose in the 9th and the 11th centuries. The hand of the vandals touched the centres of learning in the East long after they had reduced the whole of Northern India into shambles. History informs us that the depredations of the Hūṇas began as early as the 2nd Cent. A. D. and continued till the early 6th Cent. Then came succeeding waves of the attacks of other foreign tribes culminating in the Mohammedan invasion. All the well-known Universities and other centres of learning including Ujjain, Dhārā, Viśālā and Valabhī had to stand the fire and fury of the marauders, and priceless treasures of learning were lost. The Jaina bhāṇḍars or Manuscript libraries containing valuable Mss. faced the fire and sword of the invading Mohammedans. The original elaborate text was usually appreciated as a specimen of literature Śravya Kāvya) and was probably a subject of academic study. With the destruction of the universities and the centres of study manuscripts of the original text were lost, but the acting form of the drama survived in Northern India through popular dramatic performances. But in Eastern India the tradition of Śāstric learning and textual study survived for centuries more. The bloody hand of the invaders outraged the sacred seats of learning in Bengal as late as the 13th Cent. In spite of the ravages they worked out, the tradition of study and criticism was well-entrenched in every nook and corner in Bengal to preserve the tradition of the actual text. This tradition up till now survives with minor scribal vagaries only.

The existence of a keen text-critical outlook favouring the preservation and maintenance of Manuscripts in the Eastern region can also be conclusively established from the Hayaśīrṣa Pañcarātra which probably dates at the 6th

Cent.[31] A.D. This work refers to a ritual of the Mss. in which a Manuscript was firstly worshipped in the normal way amidst the sound of conchs and drums and fanned by beautiful ladies after which it was placed in a chariot. Then the king himself placing the chariot in front marched through the streets attended by the army in procession. When the procession came to an end the King placed the Ms. on a pedestal under a canopy erected in a temple or in and building meant for the purposc and in the next place sat the preceptor. The relevant text[32] goes as follows :

तत्र संस्थापयेद् धोमान् शरयन्त्रासनं शुभम् ।
दण्डासनं वा श्रीमन्तं हेमरत्नादिनिर्मितम् ॥
श्रीमत् सिंहासनं वाऽपि नागदन्तादिनिर्मितम् ।
तत्र संस्थापयेद् धीमान् पुस्तकद्वितयं गुरुः ॥
लेख्यञ्च लिखितञ्चैव दिव्यपट्टांशुकावृतम् ।
ततः पुण्याहघोषेण प्रारभेल्लिखनं बुधः ॥
गुरुं सम्भोज्य विप्रांस्तु रथेन भ्रामयेत् पुरम् ।
अथवा हस्तियानेन स्कन्धयानेन वा पुनः ॥
वितानवस्त्रसंच्छन्नं पताकाध्वजशोभितम् ।
पुस्तकं विधिवत् पूज्य भ्रामयोत प्रदक्षिणम् ॥
ध्वजैर्नानाविधैश्चित्रै र्वितानैर्विविधैरपि ।
शङ्खभेरोनिनादैश्च गीतवादित्रनिःस्वनैः ॥
चामरासक्तहस्ताभिर्दिव्यस्त्रीभिरनेकशः ।
पश्चात्तु नृपतिर्गच्छेत् स्वसैन्यपरिवारितः ॥
महाशोभान्वितं कृत्वा नगरं तु प्रदक्षिणं ।
परिभ्रःम्य समानीय स्वगृहं देवतागृहम् ॥
विद्यागृहं वा श्रीमन्तं गन्धादिना यच्छेत् ।

31. Acc. to Dr. D. C. Bhaṭṭāchāryya. Preface to the 1st. End. Varendra Research Society, 1936

32. Undergoing publication in the Bibliotheca Indica Series. As. Soc. Ed. by Dr. K.K. Dutta Sāstri Sanskrit College. Ms. No. तन्त्र १५३१ folio 95-97.

मण्डलत्रितयं कृत्वा मध्ये सिंहासनं न्यसेत् ।
तत्र ज्ञानं तु संस्थाप्य द्वितीये स्थापयेद् गुरुम् ॥
(विद्यादानप्रतिष्ठापटल, सङ्कर्षणकाण्ड, ३१श पटल)

This important literary evidence amply explains the reasons for the preservation of the best textual tradition of the drama in the Eastern region.

It has been found that already by the 7th Cent. A. D. the immortal drama had been popular[33] throughout India. The spread of the name of Kālidāsa in Tibet had been attested by Tārāṇātha. The Meghadūta became known to Tibet and Ceylon within the 13th Ccnt. And in the Cambodian Inscriptions[34] ranging from 589-993 A. D. we come across reference to the story of Raghuvaṃśa along with the references to the Rāmāyaṇa, Mahābhārata Purāṇa, Vyākaraṇa, Manu, Pravarasena, Bhāravi, Guṇāḍhya, Mayūra, Kāśikā, Patañjali, Kaṇāda, Akṣapāda, etc. But we do not find any straightway reference to Śakuntalā. The Phimanaka Inscr. of Jayavarman VII dated 1117 A. D. speaks of a dramatic performance on the theme of the Jātakas.[35] It is certain that dramatic performances on themes taken from Sanskrit Literature were being performed in Cambodia where Hindu culture was deeply rooted by the 9th Cent. We can only expect that the Abh. Śak, side by side with the poem Raghuvaṃśam, should have been known there as the finest specimen of dramatic art. Kālidāsa legends are known to have been current in a number of Burmese and Pāli verses'[36] but facts

33. 'nirgatāsu na vā kasya kālidāsasya sūktiṣu. (Harṣacarita, Introductory vs. no. 16) and 'kavitāśritakālidāsabhāravikīrtiḥ' in the Aihole Inscr. of Pulakesin II.

34. (ISC. 28) Kedei Ang-Temple Inscr. of Jayavarman I, dated 689 A.D. vs 2 ; Loley Inscr. of Yaśo-varman (ISC 391) dated 889 A.D. vs. 39 ; Eastern Baray Stele Inscr. of Yaśo-varman (ISC 452) dated 890 A. D. ; Mekon Inscr. of Rājendravarman dated 874 (Finot. BEFEO. XXV. 309).

35. BEFEO. XXV. 373 and Coedes IV. II. 161. vs. 73

36. Kālidāsa Kyan by Nigrodha U of Zibannie.

are too insufficient to provide any more information on this. Nothing can be said definitely about the spread of the drama to Java although the Śakuntalā episode as a part of the Javanese Mahābhārata must have been known by the 11th Cent. The only trustworthy information of the spread of this drama outside India is avilable in Ceylon, where it happened to be one of the best known dramas from very old times. John be Silva translated this drama into Sinhalese for the first time in 1107 A.D. In the preface to the printed edition he said that the story of the Śakuntalā was very popular among the villagefolk from very old times. It was so much popular that even the village boys used to recite the verses and could sing some of the songs. According to Mr. E. R. Sarathcandra "John de Silva drew his themes largely from episodes in Sinhalese history and legends and with the help of these he tried to recreate something of the splendour of thepast"[37] Although John de Siva's handling of the play has been criticised from the traditional Sinhalese point of view, it is sufficient for us to note in the first instance that the text of the drama was known to the people of Ceylon from pretty old times. This drama retains some portion of the so called enlarged text of the Śak. in Singhalese language, These are[38] : - *Part III, 2nd Scens p. 17*

Śakuntalā goes behind a tree. Śakuntalā (āhākata) - ārāmal, pīpī tibena kuruvaka āsse hāṅgee edaṁ tawa dūrata parīkṣā kara balami (goṣpangei) The same scene shows that a bracelet made of flowers which was on her chest fell down. So Śak. came back to take take it. The King had shown it to her. She was keen to take the bracelet back and the King said with joy.

—Duṣmantha (bohoo pritiwa keiyai) māage nuwan penana/sundare nawatath penennā-pipāsayen sitinā chātaka

37. The Sinhalese Folk-play. p. 120

38. Ref, John De Silva's trs.

pakṣeyā waturā binduwak ellūtenna seetalla jaladhārāwak. ugē potate meghayeu wetunā wāgei··· ··

The Ceylonese ballet-drama consists of 5 parts. The first three portions contain two acts each, the other two parts contain 4 and 3 acts respectively. The story is not much different from the original. A comparison reveals that the portion cited above is in agreement with the Bengal recension noticed by Prof. R Pischel (page 38). The speech of Duḥṣanta quoted above is almost similar to verse 33 of the 3rd act of Pischel's edn. This verse has been reckoned to be a vital part of the so-called śṛṅgāric elaboration. And its inclusion in the ballet-form may be treated as an important piece of literary evidence as regards textual reconstruction. That the Śakuntalā episode was known in Ceylon as early as the 13th Cent. A.D. is evident from the reference to Duḥṣanta in the poem Dathadhātuvaṃśa (Chronicle of the Tooth relic) of Dhammakitti[39]. The Cūlavaṃśa Chronicle dated c. 1300 A. D. also refers to the wonderful exploits of Kings like Duḥṣanta (dussantādi mahīpehi kaṭaṃ ca caritabbhuṭaṃ-66. 44). The Saśadāvata, a Buddha-stotra of the 12th Cent. is said to have referred to Śakuntalā 1.3. through *double-entendre* in the following verse—

hakulawamin *rāay*-wadawamin sathesa sakwa
senahe messiya diyasith-deūnu karapath gimkal.
(Śaśadāvata. 15)

According to the Sanne (commentary) the reference to the breeze and the charming end of the summer-days are indirect references to the verse of the Śākuntalam noticed above. Verses 52, 123 and 286 of the Śaśadāvata are also taken to have references to the Raghuvaṃśa and the Kumārasambhava. The ornate poem Muvadevdāvata of the 13th Cent. A.D. also echoes ideas similar to Śak. IV. 7 and 14 (of Pischel's text) when it says that the whole nature moves

39. Culture of Ceylon in Mediaeval Times by W. Geiger. p. 74.

in sympathy with the King. Śak. V. 23 which occurs in Bengal-Mithilā-Kashmir recensions seems to have been echoed in some other verses of this[40] work. As contrasted from the Muvadevdāvata and Kasilumina which are only verbal translations, the Śaśadāvata, and the Sanne taken together is a classic in itself, often recording historical events of great importance. Chronologically the Sanne is not far removed from the Śaśadāvata-text. In the reign of Parākramabāhu V. (c. 1360-91 A,D.) the first Sandeśakāvya in Sinhalese literature, the Tisara Sandesa (the Swan's Message) was composed. A total of 7 Sandeśa poems are known in Ceylon. The Māyūra-Sandeśa written in rhymed verses in about 1360 A. D. is almost an imitation of the Meghadūtam. It may also be mentioned in this connection that the Siyābāsalkāra a work probably of the 9th Cent. A. D. is almost an adaptation of the famous Indian Work on poetics, the Kāvyādarśa of Daṇḍin. The Mahābodhivaṃśagaṭapadya (c. 12th Cent. A. D.) which is a classical glossary also quotes from the Raghuvaṃśa (I, 2, II : 5. 7-9), Meghadūta (II. 21) and also from Baṇa, Harṣa and even from Chandragomin[41]. These evidences together with the tradition of Kālidāsa's association with King Kumāradāsa reveal that the works of Kālidāsa were known in Ceylon with other works even before the 13th Cent. of the Christian era.

Now the question is which one of the several recensions of the Śākuntalam went to Ceylon ? Or, whether the original text containing the so-called elaborated portions was known there from the beginning ? Historical traditions prove that the connection with Ceylon goes back to a very remote age beginning with Vijayasiṅha's conquest, and during the time of King Aśoka emissaries were sent to Ceylon to propagate Buddhism. A Chinese writer Wang huen-tse

40. Sinhalese Literature, p. 145 f. n. 10. by C. E. Godakumbara.

41. Sinhalese Literature, p. 34.

referred to an Embassy sent to King Samudragupta by Sri Meghavaṇṇa (varṇa), the King of Ceylon, to seek permission to build a monastery for Ceylonese pilgrims at Bodhgaya in 320-380 A. D. The regular passage of pilgrims and scholars between India and Ceylon continued till the 12th Cent. when the Universities at Nālāndā, Vikramaśilā and Udbhāṇḍapur had respectvely the hey-days of their prosperity. As we find from anthological and Ms. evidences the original text of Śak. was known to the East-Indian scholars in the 12th Cent. or before. It might be that the drama in its original enlarged form became known to Ceylon through connections with the Eastern region. Since the island of Ceylon is quite close to the Southern extremity of India, it may equally be argued that the text spread to Ceylon from the South-India. No conclusion can, however, be drawn as to how the text went to Ceylon from India.

John de Silva's book does not contain any critical apparatus and it is not clear if he had followed any English translation available at that time. It may be an adaptation from any Indian source. Analysis of the contents of the ballet-drama shows the following changes. In Pt. II. Scene I a Brahmin enters and reports about the trouble created by the Yakṣas. In the 5th act the role of the Chamberlain is omitted. In the VIth act Scene I the child is shown with two maids, instead of with the lady-ascetics. In Scene II act Vth Duṣyanta, Śakuntalā. Mātali and the boy are seen going along the street. The 4th act also shows Śakuntalā, Śāraṅgarava, Śāradvata and Gautamī going along the street. The messenger of Indra is noted as Gulab. The 2nd scene of the IInd act describes the love-scene. In spite of these changes, however, the original story remains unaffected. The ballet-form does not agree in particular with any one of the several recensions known in India at present. The few lines of love-elaboration and the particular verse indeed agree with the East-Indian recensions but it cannot be said on

that score that John de Silva had drawn upon the printed texts of William Jones or of Pischel. The other characteristic features of the East-Indian recension e. g. spelling of the names, elaboration in the Ist and VIth acts, the sequence of the verses in the opening of the IVth and Vth acts are marked by their absence. The alleged sensuous portions of the love-elaboration have been left out. On the other hand the inclusions of the few line of love-elaboration go against the assumption of the Devanāgar text having been the basis. Dramatic performance was known in Ceylon in the 12th Cent A. D. This can be gathered from the Mahāvaṃśa[42]. Mahāvaṃśa Ch. 66. vs. 133 and Ch. 73 vss. 82-86 also refer to dancing, singing and histrionic practices among the people. We have already noticed that the Ist, IVth and the Vth act of the Śak. were known to Ceylon in the 12th or the 13th Cent. A. D. It is quite plausible to think that the whole of the drama must have been known at that time. We can, therefore, reasonably argue that the few lines of love-elaboration formed an integral part of the drama in the 13th/14th Cent. in Ceylon. The absence of any Ms. of the drama or of any other reference to this drama from the end of the 15th Cent. up to the 19th Cent. may be accounted for otherwise. Probably due to the Tamil invasion and owing to the destruction of books *en masse* by King Rajasiṅha (1665-1687 A. D.) the evidcnce of dramatic literature among other things was lost. The peculiar religious feeling which regarded all kinds of dramatic performances as profane and spiritually degrading may also be held responsible for the lack of suitable records and evidences in this respect. Some well-known Sanskrit dramas survived through local traditions and folk-operas. The prefatory remarks of John de Silva are highly significant showing that he depended to a

42. dāpesi chaṇakāle tu cittarājeṇa so saha/samāsane niṣīdītvā divvamāuṣanāṭakam-X. 87. Vaṃśatthapakāśanī ed. by Malasekhara O. U. P. 1935.

great extent on the local traditions and folk-opers as known among the villagers in giving the particular shape to the Śākuntalam. This point seems to have been reiterated when the Sūtradhārī, in seeking justification for adopting this ballet-form of the Śākuntalam remarks that the drama had been known to the country from pretty old times (cāru purāṇe). We find from manuscripts and other evidences that the original Śakuntalā embodied the so-called enlarged text as an integral part of the drama perhaps a few hundred years before the 12th Cent, A. D. in Eastern and Northern India. It would not be stretching imagination too far if we suggest that the original text of Śakuntalā spread into Ceylon before the 12th Cent. in the same form in which it was known to Mithilā, Bengal and Kashmir at that time.

CHAPTER V

We experience the greatest difficulty in the task of reconstructing the text of the Abh. Śak as we come to consider the nature and the scope of the Prākrit employed in this drama. Unfortunately Prākrit has no systematic and exhaustive grammar like Pāṇini. If Vararuci, who was one of the nine jewels at the court of the legendary King Vikramāditya and a contemporary of Kālidāsa, be taken to be the author of the Prākṛtaprakāśa then the earliest Prākrit grammar may be placed at sometime near about the 5th Cent. A. D. The eighth chapter of the Siddha-Hema-Śabdānuśāsanā of Hemacandra in the 12th Cent. is the next dependable work on Prākrit grammar. But Prākrit was a living colloquial language and it might be that Vararuci formulated the rules having an eye on the dramas of Bhāsa and Kālidāsa. This is particularly true with Hemacandra who has cited about 16 lines from the text of Kālidāsa. However, about the distribution of the various forms of Prākrit to the various characters we have no authority except the Nāṭyaśāstra. If Kālidāsa had pursued any convention that must have been the convention noted by Bharata. According to Bharata[1] all the 4 types of heroes should speak in Sanskrit but they may speak in Prākrit according to necessity. Women, eunuchs, inferior people, the bhikṣus, śramaṇas, hermits, madmen, boys and those whe are possessed by spirits should speak in Prākrit. The Chief Queen and the courtezans of superior skill may occasionally use Prākrit. The inhabitants of the royal harem should use Māgadhī. The Princes, merchants and the servants (ceṭa) would use Ardhamāgadhī, Vidūṣaka would be using Prācyā ; the heroine and her attendants should use Śaurasenī. The warriors and the

1. Naṭyaśāstra Vol. II. XVII. 46-51.

Nāgaraka must use the Dākṣiṇātyā. As we examine the Śakuntalā we find firstly Śaurasenī being used in prose-speeches, and Mahārāṣṭrī for the verses. The two police-men and the fisherman in the VIth act use Māgadhī so also the young boy in the VIIth act. But the Superintendent simply uses Śaurasenī and neither Śakarī, nor Māgadhī nor Dākṣiṇātyā and the Vidūṣaka uses Śaurasenī instead of Prācyā. Mārkaṇḍeya[2], a later grammarian has remarked that prācyā is grammatically derived from Śaurasenī (prācyāyāḥ siddhiḥ śaurasenyāḥ). The Nāṭyaśāstra nowhere states clearly that the policemen and the boys should use Māgadhī. It is to be accepted *ipso facto* on Kālidāsa's use.

In all the recensions we notice the Vidūṣaka and the Superintendent speaking Śaurasenī, the two policemen, the fisherman and the boy speaking Mágadhī. Śakuntalā and her friends as well as the other ladies like Gautamī and the female ascetics and even the female attendants (ceṭī), speak Śaurasenī. The problem is now to determine which one of the recensions has correctly retained the forms of the Mahārāṣṭrī, Śaurasenī and Māgadhī. According to Hemacandra (IV. 286) the base of Śaurasenī is Mahārāṣṭrī. The special characteristics of Śaurasenī and Māgadhī are the following :—

In Śaurasenī the 'ta' in Sanskrit words is changed to 'da', and 'tha' to 'dha' (vide Hemacandra IV. 260-262, 267-268, 273-274), 'rya' of Sanskrit words is changed to 'yya' and the letter 'bha' of the root 'bhū' is retained (IV. 269). The participle 'ktva' is changed to 'iaṇ' (Vr. 12.9) and the forms 'kadua' and 'gadua' from the roots 'kṛ' and 'gam' (Vr. 12.10). The particle 'eva' is changed to 'jevva' (Vr. 12.23), 'iva' to 'via' (Vr. 12.24), 'idānīṃ' to 'dāṇiṃ' (Hem. IV 277), 'tasmāt' to 'tā', and the form 'ammahe' is retained fully. The word 'strī' is changed to 'itthī' (Vr. 12.22) and 'āścarya'

2. Pischel's Prākrit Grammar (trs) p. 22.

into 'accariaṃ' (Vr. 12. 30). The future tense is indicated with 'ssi' instead of 'hi', 'ssa' or 'ha' (Hem. IV. 275). 'Pekkha' is substituted for the root 'dṛś' (Vr. 12. 18).

In Māgadhī, however, we notice the following peculiarities :—'ra' 'sa' and 'ja' are changed to 'la' 'śa' and 'ya' respectively but 'ya' is not changed to 'ja'; 'ṭṭa' and 'ṣṭa' are changed to 'ṣṭa' ; 'stha' and 'rtha' to 'staḥ', 'dya' to 'yyah', 'nya', 'ṇya', 'jña' and 'ñja', to 'ññа' ; 'ccha' to 'śca' and 'kṣa' to 'vka'. The form 'tiṣṭha' is changed to 'ciṭṭha'. In the case of nouns ending in 'a' the Nom. Sing ends in 'e', Gen. sing in 'āha' or 'ssa', and Gen, plural in 'āhā' or 'ṇam'. For 'ahaṃ' and 'vayaṃ' the word 'hage' is substituted.

The appended list of the Prākrit forms sorted out of the six-recensions to represent all parts of speech would give us a clear idea of the distribution of the Prākrit language in the different recensions. But these are not intended to prove that the forms of any reecnsion or recensions are totally wrong. For Prākṛt was a living language in which changes had taken place frequently. The dramatist, on the other hand, employed it on the basis of certain principles which were surely justifiable according to the rules of grammar in vogue during his time. The original Prākrit of the dramatist must have undergone various changes in course of time. The urge of the grammarians and of the poeticists posterior to the poet was spontaneously in favour of including the original uses of the poet as far as possible. In the present state of our knowledge Vararuci can be taken to be a contemporary of Kālidāsa and Hemacandra may be taken to belong to the 12th Cent. A. D. The Prākrit of the dramatist is expected to be in agreement with, nay, it should not be at variance with the rules of Vararuci, and Hemacandra appearing later, should in all fairness include the original uses and expressions of the master-poet. Vararuci has explained the forms of Śaurasenī in 32 rules only. So Hemacandra has to be cited ; but even the total evidence of

these two authors is not enough to justify all the forms. On the basis of whatever authority these two grammarians furnish we can confidently suggest that the readings taken from the Bengal recension present a comparatively correct state of the Prākrit used. Out of the 44 examples belonging to the Śaurasenī variety all the 44 forms of the Bengal recension cited here correctly retain the characteristics of Śaurasenī Prākrit. Twenty-two examples of the Mithilā recension and thirty of the Kashmir retain the features of Śaurasenī correctly. And only eleven, twelve and ten examples of the Mixed Devanāgar, Retrenched Devanāgar and of the South-Indian recensions respectively retain the correct forms of Śaurasenī.

As we come to the Māgadhī Prākrit we find that all the 37 examples belonging to the Bengal recension out of the total of 37, have fully and correctly preserved all the characteristics of Māgadhī as laid down by Vararuci and Hemacandra. The Kashmir recension preserves 12 correct forms of Māgadhī, while the Mithilā retains 11 correct forms. The Retrenched Devanāgar preserves only 3 correct Māgadhī forms out of 37, the Mixed Devanāgar also 3 and the South-Indian recension 4 out of 37 examples cited herewith.

It is, however, very difficult to form any opinion about the use of Mahārāṣṭrī in this drama. Though the word Mahārāṣṭra occurs in the NS (XIII-40), the Mahārāṣṭrī Prākrit has not been mentioned therein. Bharata refers to seven dialects e. g. Māgadhī, Āvantī, Prācyā, Śaurasenī, Ardhamāgadhī, Vāhlīka and Dākṣiṇātyā. The Viṣṇudharmottarapurāṇa[3], the Prākṛtalakṣaṇa of Caṇḍo (c. 700 A. D.)[4] Bhāmaha, Rudraṭa, Rājaśekhara, Dhanañjaya and Bhoja do not refer to Mahārāṣṭrī Prākrit but all of them refer to Śauraśenī which as the language of the Indian midland probably attained prominence. Vararuci himself

3. 11.3. Pt. III. G.O S. No. CXXX.

4. Bib Ind. Intr. p. xxiv.

didnot mention Mahārāṣṭrī except in rule xii. 32, which some scholars think spurious. It is the Eastern grammarians who refer to the first chs. of Vararuci's grammar as having dealt with Mahārāṣṭrī. And curiously enough Vararuci mentions Śaurasenī and not Mahārāṣṭrī as the basis of Paiśācī and Māgadhī (X. 2. & XI. 2). The basis of Śaurasenī is also Sanskrit. Though Mahārāṣṭrī was a dialect of Western India, in the compositions of Western grammarians like Hemacandra, Subhacandra, Śrutisāgara and others no reference to Mahārāṣṭrī can be traced. Dr. M. Ghosh had pointed out with some amount of reasoning the later evolution of the Mahārṣṭārī Prākrit. Quite a good number of Prākrit forms used in the Śak. have their parallels in the Gāthāśaptaśatī of Hāla and in the Gauḍavaho of Vākpatirāja. But the dialects used in the epigraphic records of Gautamī putra (c. 100 A. D.) and of Vaśiṣṭhaputra Pulumayī (c. 124 A. D.) and in Hāla's anthology have been shown to be dissimilar. The Gāthāśaptasatī of Hāla cannot conclusively be taken to be the standard specimen of the controversial Mahārāṣṭrī Prākrit. Hence it is not possible to arrive at any definite conclusion about the exact origin and evolution of the Mahārāṣṭrī Prākrit and of its use in the dramas. If on the authority of the Eastern grammarians the first 9 chapters of Vr. are taken to have dealt with Mahārāṣṭrī then the Prākrit of the verses of the Śak. is to be judged in that light. Otherwise Hemacandra's work which was composed in the 12th Cent. and which had taken into consideration all the changes that had occurred during 7 hundred years has to be taken as the basis of our approach. As regards the verses of the Śak it may be said that the Prākrit forms of these have changed so much in the different recensions that it is difficult to find out the most acceptable ones. Features of Mahārāṣṭrī are visible in more or less degrees in all of them ; but while the Bengal recension retains the grammatically acceptable form of Mahārāṣṭrī in all the 9

examples, the Kashmir preserves in 6 instances out 9, and the Mithilā 5. The retrenched and the Mixed-Devanāgar varieties retain only two grammatically justfiable forms each and the South-Indian only one.

The nākalāsikā episode, however, requires careful scrutiny. It contains *interalia* expressions like 'lacchīasi' gihituṇa', 'kāduṇa,' and 'kuṇai'. Of these 'lacchīasi' may be a Mahārāṣṭrī form, but 'gihituṇa' is neither a Śaurasenī nor a Mahārāṣṭrī form. The Śaurasenī form is 'gheuṇa' and 'tuṇa' as a substitute has been admitted in Paiśācī (Vr. 11. 13). 'Kāduṇa similarly is not a proper Śaurasenī form and Prof. Pischel has traced it as a Jaina Śau. 'Kuṇai' is a Mahārāṣṭrī form. We come across both the forms 'āṇatta' and 'aṇṇatta' here for the Skt. 'ājñapta', and the rather inaccurate form 'patthideti' for 'patthidetti' is seen. For 'darasaidavvaṁ' the 'more accurate form should have been 'darasaiavvaṁ'. The episode reveals an uncritical mixture of various dialects and it cannot fairly be incorporated into the main body of the drama.

Apart from the authority of the grammarians the genuineness of the readings of any recension or of the original text itself can be found out by a comparative study of similar forms found in other Prākrit works. The important Prākrit works of this period are the following; the Gāthāśaptaśatī of Hāla (c. 3rd-5th cent. A. D.), Rāvaṇavadha or Setubandha of Pravarasena (5th-6th cent. A.D.), and the Gauḍavaho of Vākpatirāja (c. 8th cent. A. D). The following words and expressions of the Śak. found in the Mss. of the Bengal-Mithilā-Kashmir family also occur in these three works.

1. अच्छभल्ल (G. S. 2. 1) = Śak. Act. V. p. 285
2. अवअ सअन्ति (S. B. 185, 207, 250, 1061) = Śak. Act. I. p. 192
3. आसङ्घ (S. B. 1. 15,iii. 54; viii. 18., GV. 489) = Śak. p. 346
4. आअम्ब (GV. 520, 591, 654, 1086, 1117) = Śak. p. 306

5. उज्जुअ (S. B. ix. 42 ; x. 40), उज्जुआ (G. S. 5. 38), उज्जुअस्स (G S. 5. 24) = Śak. Act. IV. p. 269
6. उअ (G. S. 7. 40, 79, 80)=Śak. Act. I. p. 192
7. ऊसुअ (GV. 1187. 1188), ऊससन्त (S. B. vii. 20 ; ix. 12 ; xii. 19), ऊससिअ (GV. 401, 412)=Śak. Act. IV. p. 277, Act. VI. p. 306
8. एक्कमेक्क(S. B. x. 42), एक्केक्कम् (GV. V. 204), एक्कमेक्कस्स (G.Ś 5. 16, 6) Śak Act. V. p. 290
9. चक्काअ (S. B. ii. 35; x. 24, 56; xii. 10) - Śak. Act. iv. p. 277
10. णिक्किअ (G. S. 1. 30 ; 4. 28)=Śak. iii. p. 245
11. णियच्छ (GV. 396.), णिअच्छइ (S. B. xv. 46)=Śak. vi. p. 306
12. तवेन्ति/तापयन्ति (S. B. iii. p. 40), दावइ (GV. 707 ,= Śak. Act. iii. p. 245
13. णिद्दाविमद्द (GV. 365.)=Śak. Act. iii. p. 249 notices क्लमविमर्दिभिः
14. वत्त/पत्त्र(GV. 27. 304. 369.) - Śak. Act. iv. p. 277
15. मइअ (G. S. 7. 18) - Śak. Act. iv. p. 274
16. मुअइ (G. S. 2. 15, 47, 3. 75), मुअन्ति (S. B. iii. 39, 5. 54, 6. 58 & 65), G. V. 115., 231, 982, 1074 = Śak. Act. iv. p. 274
17. विसुरण (S. B. 5. 3), विसूरन्त (GV. 1177). विसूरमाणा (GV. 811), विसूरन्त (G. S. 5.19), वीसारिओ G. S.4. 64)=Śak. Act. v. p.284
18. पडिच्छिअ (S. B. xi. 112, 116) = Śak. Act. iv. p. 268
19. सच्चविअ/सत्यापित (S. B. 5. 26, 6. 94, 10. 41), GV. 236, 312, 658, 688, 937. G. S. 6. 38=Śak. Act. VI. p. 307
20. साणुसअ (GV. 808)=Śak. Act. VI. p. 310
21. सुहपुच्छिआ (G. S. 4. 17)= सुहसइद Śak. Act. VI. p. 266
22. सेस (GV. 590. 721, 853) - Śak. Act. iii. 243
23. हुत्त/अभिमुख (S. B. 5. 15, 76; 6. 45 ; vii, 10 ; viii 40. 47. 58); GV. 441. 770, 1141) - Śak. Act. iii. p. 245

The occurrence of one, or a few, or of all of these 23words in a number of works may be a matter of coincidence, but when a large number of uses belonging to any recension appearing abstruse are found to have been used in other literary works the fact proves that the words and expressions crept in almost spontaneously so to say, in the works of other authors flourishing after Kālidāsa. The existence of these words and expressions in other literary works confirm the only plausible conclusion that the original text was substituted by more commonplace words and expressions as the drama became popular in course of centuries.

In our previous discussions we have pointed out that the Bengal recension retains the most correct from of the verses embodied in Prākrit. Here we find the Bengal recension retaining the best and the correct forms of all the three main varieties of Prākrit used in the Abh. Śak. The Mithilā and the Kashmir recensions stand next to the Bengal recension in points of correctness of the Prākrit. Between the Mithilā and the Kashmir recensions the palm goes in favour of the readings of the Kashmir as regards correctness. The Mixed Devanāgar recension, on the whole, retains a more dependable collection of Śaurasenī Prākrit than the Retrenched Devanāgar and the South-Indian recensions. The Bengal recension is the only preserver of the most correct Māgadhī Prākrit of the Abh. Śak. That the evolution of the Kashmir recension is posterior to the Bengal text has already been referred to (pp 133-134) If the correctness of Prākrit be taken to be a sign of the antiquity and the genuineness of any text then the Bengal recension must be taken to have embodied the original text of the drama. Even in its altered form the Kashmir recension comes next. Prof. Keith has,[5] however, argued that the Bengal recension has retained the correct form of Prākrit because the scribes had mostly been learned Paṇḍits. It would not be fair to suggest that of all the scribes of India

5. Sanskrit Drama p. 155-157

only the Bengalees were learned Paṇḍits,—because the South-India had produced the largest number of commentators and at least a good number of scribes must be learned there too ! In the two Devanāgar and the South-Indian recensions the Māgadhī forms have been completely changed to Śaurasenī. This total reversal cannot be explained away. We have referred *inter alia* to the tendency for substitution as a possible cause of the change of Mss. Śaurasenī is the easiest and the best known of all the Prākrits, while Māgadhī is a less known variety. The tendency for replacing less known forms by well-known and popular forms had been responsible for the total change of Prākrit in Devanāgar and South Indian recensions ; and this took place in course of several centuries.

In the examples cited in the annexed chart the pronominal form "tume 'in Mahārāṣṭrī Pkt. is justified by Vr. 6. 30 and H. 3. 94 as a Pkt. Instrumental Sing. form but the form 'tumhe' seen in Mt. & K. is not to be found as Instr. Sing. form in V. or H. 'Tumhe' is found as the Nom. pl. of 'yuṣmad. As regards the Mahārāṣṭrī forms 'imīa, imāe, imia' and 'imiṇā' (Masculine), the form 'imīa' acc. to Hc. 3. 29 appears to be the correct one as it admits the pen-ultimate lengthening as well as the ending 'a'. The form 'imāe' is justified by Hc. 3. 32 but Pischel has shown on comparative study that the forms in instrumental, the genitive, the locative and the ablative too, are occasionally identical (Pischel 375). So 'imāe' might be mistaken for the Genitive-Ablative-Locative forms. The from 'imīa' as seen in the Bengal recension appears more relevant. The Mt form 'imia' may be a scribal mistake. 'Imāe' & 'imiṇā' again do not appear to be Mahārāṣṭrī forms. (Pischel 430). Vr. XII. 23 and Hema. 4, 276, 280, 283,302,323, support the forms 'jevva' and 'yyyeva' in Śaurasenī in the sense of 'eva'. The Bengal-Kashmir-Mithilā family seems to have retained the pure tradition.

Even in some modern and uncritical Bengal Mss. and in the Mithilā recension the tendency for replacing uncommon words like 'ullalai' 'guṇṭhā' etc., by simpler words has been noticed. This is the only plausible explanation of the total change of Prākrit in the non-Bengal recensions.

In conclusion, it is worth mentioning in this context that of the 16 Prākrit passages cited from Hemacandra in the appended charts about 9 citations agree verbatim with the readings of the Bengal-Mithilā-Kashmir family ; and the remaining seven partly agree with the Mss. of the Mixed Devanāgar type. This only substantiates our observations regarding the distribution of the text of the Śak. throughout Northern India before the 12th Cent. and also about the evolution of the Mixed Devanāgar recension discussed in the foregoing chapters.

CHAPTER VI

It has been stated in the 1st Chapter of this dissertation that about 150 editions and translations of the immortal drama have been published since Sir W. Jones introduced it to the scholars of the West in 1791A. D. Almost all of these editions and translations have been described in the Bibliography of Sanskrit Dramas by M. Schuyler,[1] in the Union List of Printed Indic texts in America by Prof. M. B. Emeneau[2] and in the New Catalogus Catalogorum of Dr. V. Rāghavan[3]. But in editing this immortal drama all the authors have not displayed uniform critical acumen and insight and their works have usually partaken of any one or other of the four recensions known so far. Predilection for any particular recension and sweeping observations on the merit or otherwise of the other recensions on the basis of inadequate text-material have retarded the growth of a fair critical out-look on this drama for the last 50 years. It is therefore necessary to examine critically the contributions of the more important of these editions towards the reconstrution of the text of the drama.

The credit for the exegesis of textual study and for rivetting the attention of the literary world to this drama goes unquestionably to Sir William Jones who seems to have followed the elaborate Bengal text. But his remark that "the greater part of the drama could be shortened" without taking into account the ancient Indian literary traditions has caused such irreparable extent of harm to the growth of the

1. Columbia 1906. J. A. O. S. 1901. pp. 237-43.
2. New Haven 1935. pp 146-149.
3. Revised Edn. 1969. Vol. I. pp. 283-285.

spirit of fair textual criticism as comparable only to Macaulay's remarks about Oriental learning[4].

The text of the drama was in fact introduced to the scholarly world of France through the impoverished edition of P. L. Chezy in 1830 A. D. based on Bengal Mss. before which the French translation of A. Bruguiere[5] from Paris in 1803. A D. served considerably to popularise the Indian drama in France. In Germany the drama of Kālidāsa was first of all introduced through George Forster's prose translation of 1791 A.D. followed by that of Herder's in 1803 and of F. Rueckert's in 1855 A. D. Goethe's memorable eulogies were bestowed on this drama after he went through the translation of Forster[6]. The first edn. of the Abh. Śak. based on Devanāgar Mss. was brought out by Dr. Otto Böhtlingk from Bonn in 1842 and the second edn in 1846 respectively. Böhtlingk was in possession of better text-material than that of Chezy and he knew some of the commentators, but he had in fact followed the retrenched Devanāgar text. Prior to Böhtlingk the earliest Indian edition of the drama was published by MM. Premchānd Tarkavāgīś, a scholar widely known for his erudition in poetics, on the basis of the Mss. of the Bengal recension. This edn. of 1839 contained 228 verses and retained the best acceptacle amount of elaboration[7]. The second edn. of 1859 retained these

4. Śakuntalā trs. by Sir W. Jones. Introduction p. 5. Regarding Macaulay's remarks cf. "I have never found one among them i.e. Orientalists who could deny that a single shelf of a good European Library was worth the whole native litertaure of India and Arabia". Selections from Educational Records Pt. I 1781-1839. H. Sharp. Calcutta 1920.

5. Mr. M. Schuyler has referred to this work as 'parle citoyen A. Brugiere' : (p. 51).

6. The dates of the publication of these works have been taken from Walter Ruben's Kālidāsa pp. 7-8. The dates noticed in New Cat. Cat. p. 284 are different.

7. In the preface Cowell refers to this edn. as Gaurīya recension.

features. Premchānd was the first Indian to push the Bengal recension to the fore followed by Rāmamay Tarkavāgīs's edn. of 1864 and MM. Krishnanātha Nyāyapañcānana's edn of 1869.

After Böhtlingk the emphasis shifted away from the Bengal recension to the Devanāgar recension with the publication of Sir Monier Williams' first edn. of the Abh. Śak. from Hertford followed by the second edn. of 1876 with better material. Although M. Williams' edn. generally passes for the Devanāgar recension, it is in fact an eclectic one aimed at giving to the reader the best of Kālidāsa's drama. M. Williams has not strictly followed any recension. In the first four acts the book represents the Mixed Devanāgar recension and in the rest the Retrenched Devanāgar ; but, in most of the cases M. Williams has taken up readings from the Bengal recension according to his choice. No fixed principle can be found in his selection. We can note these examples in this context, e.g. gahīdo khaṇo (infra BK II p. 222), dārśanāśvāsi (infra BK. II p. 25), anukāriṇi pūrveṣām, and 'puttapiṇḍapāraṇo nāma (ib, pp. 233), divasa ivābhraśyāma (ib p. 241), devadāsesāvadeseseṇa (ib, p. 243) etc. M. Williams' edn. retains 199 verses in 7 acts.

A most notable landmark in the history of the editions on the Adh. Śak. is the publication of the Kashmirian recension by Carl Burkhard in S.K.A.W. 1884 A.D. on the basis of Dr. Bühler's Ms.[8] This recension, in spite of affording unique scope for textual, linguistic and historical study, has failed to engage the deserving attention of the scholars probably owing to the lack of further Ms. material.

Among the Indian editions of about the same period Damaruvallabha Panta's edn. of 1870 represents the peak point of elaboration seen in the Eastern Mss. This edn. contains 230 verses with more of prose-texts than those

8. Buhler's report, 1877 pp Lxxxv C,

included in Premcand's edn. Prof. Pischel has referred to this edition as uncritical being based on Mss. of doubtful value. But the commentary shows that the editor who hailed from Nepal had with him quite a good number of Mss. and some sparks of critical acumen can be detected in him when he rejects a few verses as spurious[9]. Damaruvallabha significantly departs from the beaten Bengal tradition by designating the prelude to Act VI as 'aṅkāvatāra'.

With the publication of Iśvaracandra Vidyāsāgara's edn. of Śakuntalā on the basis of the Devanāgar Mss. in 1871 A. D.[10] and making use of Rāghavabhaṭṭa's commentary for the first time, the scale was turned almost permanently in favour of the Devanāgar recension. In presenting an acceptable text mainly for the students, the great humanist and reformer eschewed the greater portion of the 3rd act as undelectable, and bolstered the cause of the retrenched text accepted by Rāghavabhaṭṭa so much that the whole literary world almost veered round Iśvaracandra in espousing the retrenched text as the genuine text of the drama. That the influence of Iśvaracandra Vidyāsāgara worked almost as a spell among the authors can be assessed as we go through the two edns[11] of P. N. Patankar's Śakuntalā. Mr. Patankar had collected no less than 10 Mss. and all the printed texts and the commentaries of Rāghava, Śrīnivāsa and Kaṭayavema available at that time. But after arguing at length in favour of the Bengal recension that it represents, subject to certain limitations, the genuine text of the drama, he had presented the purer Devanāgar text with 195 verses. In his own words. "Iśvaracandra and Rāghavabhaṭṭa's text

9. e.g. on the verse "kaṭhinam api mṛgāksyāḥ' etc. he remarks 'padyam idam ādhunika eva".

10. The puritanism of Vidyāsāgara is seen in his replacing the from 'iṅgudī' by 'iṅgulī' as the former is supposed to contain some element of vulgarity.

11. 1898 and 1905 A. D. respectively.

has carried the palm in India, some of our Universities contributing to stamp it as of indisputable authority". In spite of this hesitation to acclaim the Bengal text, Patankar was the only Indian scholar who had really ventured to consider the problem in broad perspective. He had consulted the Mss. and the commentaries, tried to find out the true literary traditions, and had adduced the evidence of the works on Poetics to determine the authenticity of the text. It would not be an exaggeration to mention Prof. Patankar as the first text-critic in recent times. The Devanāgar editions brought out by Dr, C. Burkhard from Bratislavae in 1872, from the Indu Prakās Press Bombay, in 1861 and by Mss. N. K. Godabole and P. K. Parab from the N. S.P. in 1883, in fact represent the Mixed-Devanāgar text with minor variations. But while C Burkhard's edn. contains 195 verses, the N.S. edn contains 194 verses and the Bombay edn. of 1861 contains 196 verses. A strange similarity marked the approach both in Europe and in India during this period, the bias being alternately in favour of the Bengal or the Devanāgar recension. Up to the end of the 19th Century India produced four noteworthy editions on the Bengal recension, Europe producing three ; and while India produced four editions on the Devangar, Europe produced three. Pischel[12] took up the lead in favour of the Bengal recension by making public his first edn. based on 14 Mss. and commentaries in 1877. He based his text on the tradition nurtured by the Bengal scholiast Candraśekhara. Pischel's text represents the pure Bengal version of the drama containing 221 verses as opposed to the fully elaborated texts of Premchānd and of Damaruvallabha. Moreover Pischel's text presents the correct reading of the Prākrit portions, gives the correct metrical form of all the verses and shows the near-perfect standard of restoring a text from the Mss. critically.

12. Our studies are based on the 2nd end. H.O.S. XVI. 1922.

While Iśvaracandra Vidyāsāgara gave an indelible stamp of authenticity to the Devanāgar recension in India, Pischel' substantially consolidated the position of the Bengal recension as the preserver of the oldest textual tradition throughout the world, and no author or critic on Kālidāsa can by-pass Pischel's text without giving it due consideration.

With the publication of the Devanāgar recension in Bonn and in India a number of texts were published in South -India representing the South-Indian version of the drama. The first of these was published from Madras in 1876 in Telegu with the Kumāragirirājīya commentary of Kaṭyavema. This was not a critical text but it brought to light for the first time the commentary of Kaṭayavema. Another version of the South-Indian recension was made public with the presentation of Śrinivāsa's commentary in Telegu in 1874, followed by two more editions in 1881 and 1882. The Vānivilās Press edn. of 1917 with the commentary of Abhirāma is the most notable exposition of the South-Indian tradition. The best contribution of the South-Indian texts in the history of textual criticism is that it records a regional tradition faithfully. William. T. Foulke's laudable attempt at collecting the S.I. Mss. in five Vols. includes quite a number of Mss on the Śākuntalam. But the work is imperfect as it does not contain any critical apparatus and about the date, authenticity or source of these Mss. nothing can be gathered[13].

As we come to consider Prof. S. Ray's edn. of the Abh. Śak. we seem to have a counterpart of Monier Williams' attempt. Prof. Ray notices in 7 acts a total of 30+18+26+ 24+31+32+33=194 verses. He follows the Retrenched Devanāgar reading in the text-portion and in the notes Prof. Ray presents the variants from the Bengal texts. Ray claims to have approached the work 'without bias for or against

13. Prof. Velankar's remarks on p. 35 of the Vikramorvaśīyam (Sāhitya Academi Edn.)

any particular recension'. But the readings he had taken are attested by the Devanāgar Mss only. In one or two cases like 'āśvāsi' and 'na tiryag avalokitam' etc., he had taken up the Bengal readings. In the first quarter of the 20th century the textual tradition was crystallized within the realms of the Devanāgar, Bengal, Kashmir and the South Indian recensions. The attempts of Sir M. Williams and that of Prof. S. Ray to evolve eclectic traditions went almost unheeded except in an attempt of a rather different nature of Carl Cappellar. The "small-text-form" as it was designated by Mr. Cappellar[14] was in fact another version of the retrenched Devanāgar text. This text in 189 verses went further than Rāghava in omitting the vs. 'antarhite śaśini' even, occurring in the IVth act. Cappellar seemed to have been influenced by the text of Patankar, but in the introduction he tried to make a critical evaluation of some of the verses and readings of the Bengal recension.

The publication of the Mithilā version of the play from the Darbhāṅga Research Institute, Mithilā opens up new horizon in the field of the study of the text. His book is based on Mss. secured from Mithilā and contains the commentaries of Śaṅkara and Narahari. The editing of this book is not up to the mark and the readings are not always carefully chosen. Occasionally the variants mentioned in the margin presented better readings than those accepted. Nevertheless, this book has done the yeoman's service of bringing to light the forgotten Maithila version of the drama.

The Sāhitya Academi edition of the Abh. Śak. prepared under the guidance of the late Dr. Belvalkar is to be viewed more as a token of remembrance of the association with a great scholar than as a critical text. In spite of retaining the entr'acte which is the hall-mark of the Kashmir version

14. Kürzure text form. Leipzig 1922.

this book neither represents the Kashmir text nor the Bengal. Also very little of the Devanāgar text can be seen in it. It contains 196 verses and no critical apparatus. Nothing significant can be gained out of this edition.

There has been, in course of the last 70 years, a number of editions on the Śākuntalam in India which are intended for the students ; of these editions the works of Prof. M.R. Kale, C.R. Devadhar, B. Gajendragadkar and R.M. Bose deserve mention. These are, however, falling short of the standard of critically edited texts.

Among the adaptations of the Śakuntalā, mention has already been made of John de Silva's work in Ceylon,[15] The Javanese shadow-play known as Sapoenti Sakoentalā by R. Martahardajña is an interesting acquisition.[16] In the ten acts, this shadow-play has retained the actual kernel of Kālidasā's drama. The hunting episode, the marriage of Śakuntalā, the departure for Hastināpura, the repudiation, the ring-episode including the recovery of the ring from the fisherman and lastly the union in Heaven, all these have been fully retained. The role of Durvāsas has also been referred to. The introduction, however, tells us that it is an endeavour from the Dutch side ; the India-worshipping branch of the colonial oppressors to inculcate this twig to the wayang-stem. It does scarcely belong to Javanese culture, but to Dutch enterprise to influence the Javanese[17].

The Siamese redaction of the Abh. Śak[18]. made by King Rama VI partakes more of the nature of a dance-drama. Most of the major dramatic roles seen in the original drama have been retained with the exceptions of the Sūtradhāra and the Naṭī, the elephant episode, the role of the Vidūṣaka, Miśrakeśī and the two female ascetics. It is peculiar to note

15. Abhijñānaśakuntalā trs. into Sinhalese by John de Silva 1907.
16. Published in 1912 A. D. from The Hague.
17. Dr. Hookyas's letter dt. 5. 5. 70.
18. Published from Bangkok, 1925

that a personal maid of Śakuntalā appears in the 1st act here and two more ladies appear with Anasūyā and Priyaṃvadā.

Traces of the love-elaboration seen in the Bengal-Mithilā group are visible in the solo-innovations of this dance-drama. The spellings of the names of the main dramatis personae as Duṣmanta, Anusūyā, etc. show affinity with the readings of the Bengal-Mithilā recension. But nothing can be gathered about the source of this work. It is not clear whether King Rāma had followed the well-known translations of the Bengal recension or he had some independent source.

More than 95 translations of this drama have appeared in the different languages of the world. The German translation of E. Meier follows the Mixed Devanāgar recension in 194 verses. The French translation of P. E. Foucaux followed the Retrenched Devanāgar text. Edmund Lobedanz's metrical translation also followed the Retrenched Devanāgar text. Prof. M. Hammerich's Dutch translation similarly followed the Retrenched Devanāgar text.

English translations from the times of Sir W. Jones have been instrumental in popularizing this work throughout the world. In recent times the translations of A. W. Ryder and Prof. M. B. Emeneau have earned considerable amount of popularity, both being based on the Bengal recension.

Walter Ruben's Kālidāsa contains a literary discussion on some aspects of the Abh. Śak. and Prof. A. Scharpe's Kālidāsa lexicon presents the various readings of the three main recensions side by side with variants, which is very useful for a comparative study of the text of the drama.

The text as reconstructed herewith contains 33+19+41+26+34+37+35=225 verses, the same number as that of the Mithilā text and four verses more than the pure Bengal Mss. contain ; but on different grounds. It is based as observed before (p. 4. Intr.) on the oldest Ms. supported by 19 other Mss. These Mss. enable us to judge

the whole problem of the reconstruction of the text of the Śākuntalam in a new perspective. We respectfully demur to Prof. Pischel's remark "the reconstruction of the original text is impossible (KG. 179f)" as we have shown in the foregoing chapters on the basis of comparative study of all the recensions from all possible points of view that the larger version of the text as preserved in the extant Bengal-Mithilā recension was known in Northern-India between the 9th and the 13th centuries. Indirect evidences testify to its existence even before the 7th century. The alleged controversial portions of Acts I, III, IV, V & VI have been retained on the strength of over-whelming evidences of literary, anthological, manuscript, poetics and other sources. The entr'acte[19] to Act VII has been rejected on careful scrutiny. In fact the present reconstructed text accepts the pure Bengal Mss. as the best upholder of the original text. We have not, however, blindly followed the Bengal recension but have started with examining the Mss. and all the available resources. Having ascertained that the larger form of the drama retains the genuine tradition we have taken up the oldest Ms. as the basis. Without any basis each and every attempt towards reconstruction is likely to be biased in one way or other. And even after collecting all conceivable resources the scope of further discussion on particlar readings would remain open. The verse "lolāṃ dṛṣṭiṃ' (f.n. 214-215. Act I) has not for example been included in the text inspite of its citation by Jalhaṇa as the oldest Ms. does not attest to its authenticity. On the other hand the verses 'ayaṃ sa te' & 'ayaṃ sa yasmāt' which seem like repetetions have been retained mainly on the evidence of Mss. Likewise, the verse "yadā śarīrasya śarīriṇaśca (p. 71)" has been retained in the reconstructed text herewith, apart from the evidence of Mss. on the strength of similar uses of Kālidāsa.

19 Dr. Belvalkar tried to prove the genuineness of this interlude in the Bulletin of Deccan College Res. Inst. Poona, Vol XX, 1960, pp 19—24.

Until and unless decisive evidences to the contrary are forthcoming to disprove the genuineness of the larger, nay the original version as established herewith, the scholarly world is expected to accept this text as the sustainer of the genuine textual tradition of the immortal drama of Kālidāsa.

As regards the well-known charges of repetition or interpolation of verses we venture to put forth this modest suggestion. Human mind thinks alike in all the ages. Poets, dramatists, writers are all prone to the same mannerisms. They never write the best line or put down the best expression all on a sudden. In course of repeated writing and corrections extending for days, months and years they hit upon the best expression. It is quite possible that some of the changes they had worked out, some corrections they had made in their earlier and final Manuscripts, might have escaped the cruel vageries of time and had passed on to posterity in anonymous forms. Some people had accepted some of these forms and verses, others have rejected them. This phenomenon can only offer a satisfactory explanation of two similar verses like "ayaṃ as te" & "ayaṃ sa yasmāt" placed together, both of which taken singly bespeak the excellence of Kālidāsa's writing.

Bengal	Mithilā	Devanāgar (Ret)	Mixed Devanāgar	Kashmir	South-India
1. Noun—					
अहिण्णाणसउन्तलम् (H. 4.260)	अहिण्णाणसउन्तलम्	अहिण्णाणसउन्दलं	अहिण्णाणसउन्तलं	अहिण्णाणसउन्तला	साउन्दलम्
णाडअं (H. 4.270)	णालअं	णाड़अं	णाटअं	णाड़अं	णाडअं
रुक्खआ (H. 1.34; 2.127)	रुक्खका	रुक्खआ	रुक्खआ	रुक्खआ	रुक्खआ
वणदोसिणी (V. 12.3; Pischel 215)	वणदोसिणी	वणजोसिणी	वणजोसिणी	वणदोसिणी	वणजोसिणी
मणोरधो (H. 267)	मणोरहो	मणोरहो	मणोरहो	मणोरधो	मणोरहो
मुहादो (H. 1.149)	मुखादो	×	×	मुहादो	×
अदिधिविसेसलम्भेण (Pischel 541)	अदिधिविसेसलम्भेण	अदिधिविसेसलाहेण	अदिहिविसेसलाहेण	अदिहिविसेसलाहेण	अदिहिविसेसलाहेण
चलणं (H. 1.254)	चरणं	चरणं	चरणं	चलणं	चरणं
उवआर (H. 145)	उअआर	×	उअआर	उवआर	×
अन्तेउर (H. 1.60)	अन्तेउर	अन्तेउर & अन्देउर	अन्देउर	अन्तेउर	अन्देउर
खुज्जस्स (V. 2.34)	कुज्जअस्स	कुज्जस्स	×	खुज्जस्स	कुज्जस्स
मइन्दअं (Pischel 54, 158)	मइन्दअं	मिइन्दअं	मइन्दअं	मइन्दअं	मिएन्दअं
मोरो (H. 1.171; V. 1.8)	मोरो	मोरओ	मोरओ	मोउरो	मोरओ
मादापिदरे (H. 3.47)	मादापितरे	मादापिदरो	मादापिदरो	मादापिदरो	मादापिदरा

Bengal	Mithilā	Devanāgar (Ret)	Mixed Devanāgar	Kashmir	South-India
2. Pronoun—					
तए (H. 3.94, V. 6.30)	तए	तुए	तुए/तए	तए	तुए
काओ (H. 3.33)	का	काओ	का	के	का
दे (H. 6. 22)	दे & तव	तुह	तुह & तव	दे	तुह
इमस्सिं (V. 6.17)	अस्सिं	इमस्सिं	इमस्सिं	इमस्सिं	अस्सिं
3. Adjective—					
अणन्तरकरणीअं (H. 4.277)	अणन्तरकरणिज्जं	अणन्तरकरणिज्जं	अणन्तरकरणिज्जम्	अणन्तरकरणीयम्	०करणिज्जम्
लदासणाधो (H. 4.267)	लदासणाहो	लदासणाहो	लदासणाहो	लदासणाधो	लदासणाहो
आउलीअमाणा (Pischel 563)	आउलीकिअमाणा	×	×	आउलीकिअमाणा	आकुलीकिअमाणा
किदत्थं (H. 1.728)	कदत्थं	किदत्थं	किदत्थं	कदत्थं	किदत्थं
उन्मादइत्तअं (Pischel 609)	उन्मादइत्तकं	उन्मादयि(दइ)त्तअं	उन्मादअत्तअं	उन्मादइत्तअं	उन्मादइत्तअं
अणुरूव (H. 1.142)	अणुरूअ	अणुरूव/अणुरूअ	अणुरूव	अणुरूव	अणुरूअ/०रूवं
अरिणा (H. 1.141)	अणिणा	अणिरिणा	अणिरिणा	अरिणा	अणिरिणा
एकत्थाओ (H. 3.127)	एकत्था	×	×	×	×
मोआविदा (H. 3.152)	मोआविदा	मोइदा	मोइदा	मोआविदासि	मोइदासि
अणकम्पिणा (H.4.260)	अणकम्पिणा	अणुअम्पिणा	अणअम्पिणा	अणकम्पिणा	अणअम्पिणा

Bengal	Mithilā	Devanāgar (Ret)	Mixed Devanāgar	Kashmir	South-India
4. Verb—					
परिहाइस्सदिPischel (500, V. 7.8)	परिहासइस्सदि	परिहाइस्सदि	परिहासइस्सदि	परिहाइस्सदि	परिहावइस्सदि
समस्सइअ Pischel (590)	समस्सइअ	×	समस्ससिअ	×	×
उवालहसु (H. 3.173)	उआलहस्स	उवालह	उवालह	उवालह	उवालह
लहेअ ंति (Pischel 143, 460)	लहेअ	लहेअं	लहेअं	लहेमित्ति	लहेअत्ति
पेक्ख (V. 12.18)	पेक्ख	देक्ख	देक्ख	पेक्ख	देक्ख/पेकख
भोदु (H. 4.269)	भोदु	होदु	होदु	भोदु	होदु/होउ
कदुअ (V. 12.9)	कदुअ	करिअ	करिअ	कदुअ	करिअ
पड़िवालेध (V. 2.8,15)	पलिवालेध	परिपालेध	परिवालेध	×	चिट्ट
वीससदि वीससइ (H. 1.43)	वीससदि	विस्ससिदि	विस्ससिदि	विससइ/वीससिदि	विस्ससदि

Bengal	Mithilā	Devanāgar (Ret)	Mixed Devanāgar	Kashmir	South-India
5 Indeclinables—					
एवं (H. 1.29 ; 2.186 ; 4.279)	एव	एव्वं	एवं	एवं	एव्वं
जेव्व (V. 12.23)	जेव, जेव्व	एव्व	एव्व, एव	य्येव (H. 4.276-280)	एव्वं/एदं/एव्व
कधं (H. 4.267-323)	कधं	कहं	कहं	कधं	कहं
अध (H. 4.323)	अध	अह	अह	अध	अह
तधा (H. 4.260)	तथा	तह	तथा	तधा	तह
जधा (H. 4.260)	जधा	जह	जह, जइ	जधा	जह, जइ
6. Euphonic Combination—					
इयं म्हि	इयं हि	इयं हि	इयं हि	इयं हि/इयं म्हि	इअं म्हि
पज्जाउलाओ म्ह V. 5.20	पज्जाउल म्ह	पज्जाउल म्ह	पज्जाउल म्ह	पज्जाउल म्ह	पज्जाउल म्ह

Māgadhī

Bengal	Mithilā	Devanāgar (Ret)	Devanāgar (Mix)	Kashmir	South-India
1. Noun—					
लञ्ञा (H. 4.302)	लञ्ञा (H. 4.302)	रण्णा	रण्णा	लञ्ञा	रञ्ञा
दुश्शन्ते (V. 11.3)	दुष्मन्ते	दुस्सन्दो	दुष्षन्दो	दुःष्वन्त	दुस्सन्तो
शिंह (V. 11.3 ; H .4.288)	सिंह	सिंघ	सिंघ	शिंघ	सिंघ
अय्युआ (H. 4.292)	अज्जू	अज्जू	अज्जू	अज्जू	अज्जु
अन्तिके	अन्तिके	अज्जुए	अज्जुए	अन्तिके	अज्जुए
मउलके (Pischel 166)	मोरके	मोरओ	मोरओ	मउले	मोरो
पलिग्गहे (H. 4. 302)	पलिग्गहे	परिग्गहे	परिग्गहे	पड़िग्गहे	पड़िग्गहे
यादिं (H. 4.292)	जादिं	जादी	जादी	यादी	जादी
याल (H. 4. 292 ; V. 11.4)	जाल	जाल	जाल	याल	जाल
मश्चके (H. 4.295)	मच्छके	मच्छ	मच्छे	मश्चे	मच्छे
ये (H. 4.292)	जे	ज	जे	जं	जे
राअउलं (H. 1.262)	राउलं	राउलं	राउलं	राअउलं	राअउलं
याणुअ (H. 4.292)	जाणुअ	जाणुअ	जाणुअ	जाणुअ	जाणुअ
यम (H. 4.292)	जम	जम	जम	जम	जम
भस्टके (H. 4.290)	भट्टके	भट्टके	भट्टके	भट्टा	भट्टा
हस्तिस्कन्धे (H. 4.282)	हत्थिकन्धे	हत्थिक्कन्धे	हत्थिक्कन्धे	हत्थिक्कन्धे	हस्तिस्कन्धे

Bengal	Mithilā	Devanāgar (Ret)	Devanāgar (Mix)	Kashmir	South-India
2. Pronoun—					
तए (H. 3.94)	तए	तुए	तुए	तए	तुए
शा (V. 11.3)	सा	×	×	शा	सा
एशे (H. 4.288)	एसे	एसो	एसो	एशे	एसो
के (H. 4.287)	को	को	को	के	को
हगे (H. 4.301 ; V. 11.9)	हगे	अहके	अहकें	हगे	अहके
देहि मे	देहि मे	देहिण	दहि ण	देहिमे एण	देहिण
3. Adjective—					
शहये	शहजे	शहजे	शहजे	शहजं	सहजे
विवय्यणीअके	विवज्जणीअके	विवज्जणीअए	विवज्जणिअके	विवज्जणीअअ	विवज्जणिज्जए
4. Indeclinables—					
यधा (H. 4.260)	×	जह	जह	जं	जह
ताव (H. 4.262)	दाव	दाव	दाव	ताव	दाव
येव (H. 4.292)	ज्जेव	एव्व	एव्व	सेव	एव्व
शअाशं (H. 4.288)	सअास	सअासां	सअास	शअास	सअासम
अम्मो (H. 2.208)	अम्मो	अम्महे	अम्महे	अम्महे	अम्महे

Bengal	Mithilā	Devanāgar (Ret)	Devanāgar (Mix)	Kashmir	South India
5. Verb—					
कधेहि (H. 2.267)	कधेहि	कहेहि	कहेहि	कधेहि	कहेहि
शमाशादिदे (H. 4.288)	शमाशादिदे	शमाशादिए	समासाइए	शमाशादिदे	समासाइए
कदुअ (H. 4. 272)	कदुअ	कलिअ	कलिअ	कलिअ	करिअ
शुणध (H. 4.241)	सुणाध	सुणुह	सुणुह	सुणोध (2ks)	सुणुह
पेस्कामि (H. 4.297)	पेच्छामि	देकिखअं	देकिखअं	पेक्खामि	पेच्छामि देकिखअं
अलिहदि (H. 4.288)	×	अलुहदि	अलुहदि	आलिहदि	अलुहदि
ओदालिअ	ओआलिअ	अवदालिअ	अवदालिअ	अवदालिअ	अवदारिअ
6. Euphonic Combination—					
भीदेम्मि (H. 4.289)	भीदो म्हि	भीदोम्हि	भीदोम्हि	भीदेम्हि	भीदम्हि

7. Miscellaneous citations in Hemacandra—

(i) तधा करेध जधा तस्स राइणो अणुकम्पणीआ भोमि (4. 260) (ii) अय्यउत्तो असंभाविदसक्कारं ; हला सउन्तले (4. 260) (iii) किं एत्थ भवं हिदएण चिन्तेदि (4.265) ; अय्यउत्त पय्याकुलीकदम्हि (4. 266) ; (iv) अणन्तरकरणीअं दाणिं आणवेदु अय्यो (4. 277) (v) एवं णेदं (4. 279) (vi) ण अय्यमिस्सेहिं पड़ुमं य्येव आणत्तम (4. 283) (vii) हगे ण एलिशाह कम्माह काली (4.299) (viii) हगे शक्कावदालतिस्तणिवासी धीवले (4. 301) (ix) पविशदु आवुत्ते शामिपशादाय (4. 302) (x) मालेध वा धलेध वा अयं दाव शे आगमे (4. 262. 302) (xi) अले कुम्भिलआ कधेहि (4. 267) (xii) किं खु शोभणे वम्हण सि त्ति कलिअ लञ्आ पलिग्गहे दिण्णे (4.271. 302) (xiii) सुणाध दाणिं हगे शक्कावयालतिस्तणिवासी धीवले (4. 277, 302) (xiv) णं अवशलोपसप्पणीया लायाणो (4. 283)

Mahārāṣṭrī

Bengal	Mithilā	Devanāgar (Ret)	Devanāgar (Mix)	Kashmir	South-India
1. Noun—					
पण्डुवत्ता	पण्डुवत्ता	पण्डुपत्ता	पण्डुपत्ता	पण्डुवत्ता	पाण्डुपत्ता
2. Pronoun—					
तुमे H. 3.101	तुम्हे	तुए	×	तुम्हे	तुए
इमीअ (Pischel 430)	इमिए	इमिणा	इमाए	इमाए	इमाए
3. Adjective—					
आअम्व H. 1.84	आअम्व	आतम्म	आतम्म	आअम्व	आतम्म
4. Verb—					
अवअं सअन्ति	अवअं सअन्ति	त्तदंसअन्ति	ओदंसयन्ति	अवदंसअन्ति	ओदंसयन्ति
तावेइ Pischel 201, 275	दावइ	तावइ	तवेइ	तवेइ	तवइ
वीसरिओ (H. 4.75 ; 426	विसुमरिदो	विम्हरिओ	विम्हरिदो	वीसरिओ	विम्हरिओ
भण्णउ (V. 8.58 ; H. 3.173	भणउ (V. 8.58)	भणद	भणामि	भण्णउ	भणामि
होउम् Pischel 188, 475)	भोदुं	होहि	होहि	होउं	होहि

BOOK II

I या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हवि र्या च होत्री। I
ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम्।
यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
प्रत्यक्षाभिः प्रसन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः॥ १॥

(नान्द्यन्ते)

सूत्रधारः—अलमतिविस्तरेण। (नेपथ्याभिमुखमवलोक्य) आर्ये, यदि
7 नेपथ्यविधानमवसितं तदिह आगम्यताम्।

(प्रविश्य)

नटी—अज्ज इयं म्हि। आणवेदु अज्जो को णिओओ अणुचिट्टीअदु त्ति।

सूत्रधारः आर्ये अभिरूपभूयिष्ठा परिषदियम्। अद्य खलु कालिदासग्रथित-
वस्तुनाऽभिज्ञानशकुन्तलनामधेयेन नवेन नाटकेनोपस्थातव्यमस्माभिः। तत्
प्रतिपात्रमाधीयतां यत्नः। II

नटी—सुविहिदप्पओअदाए अज्जस्स ण किं पि परिहाइस्सदि।

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1. प्रस्तावना (प्रविश्य ब्राह्मणो नान्दीमाशंसते) या सृष्टिः—Cz. स्रष्टुः सृष्टिराद्या··· (पिवति-3ks.)—Mt. 3ks. अथ शकुन्तला नाटकं, लिख्यते श्रीगणेशाय नमः—S. 3. सर्वभूतप्रकृतिरिति—Mw. Kv. Śr. A. 4. प्रपन्नस्तनुभिः—A. R. Mw. Bt. Kv. Śc. V. Bu. Bik; I. O. II. S. S. I-V. Bl². 5. St. dr. इति नान्द्यन्ते निष्क्रान्तः, ततः प्रविशति सूत्रधारः—Cr. नेपथ्ये सूत्रधारः—Bl¹. नान्द्यन्ते प्रविशति सूत्रधारः—A. Śr. S. 6. अलमतिविस्तरे० om. in 3ks. Mw. A. F. Śr. V. Bt. Bu. Bl². नेपथ्याभि-मुखमवलोक्य—om. in Mt. नैपथ्य०—A. Śc. Śr. NK. Kv. ०मध्यवसितम्—P. S. तर्हीतस्तावत्—Mw. तद् इतस्तावद्—3ks. Bt. Bl². V. I. O. II-IV. 9. अज्जउत्त। इयं म्हि—R. Bu. V. B. III. I. O. I-III, S. S. III. IV. V. इयं अस्मि—K. II. अं अ इअं म्हि—Ś. Śr. A. अज्जउत्त इअं—Dv. अज्जअ इअं म्हि—Kv. Śc. F. 10. अभिरूपभूयभूयिष्ठा (०प्रायभूयिष्ठा—K. III) इयं परिषद्—K. I. II. गुण-भूयिष्ठा—Cz. रसभावविशेषदीक्षागुरोः श्रीविक्रमादित्यस्य साहसाङ्कस्य—Mt. Bl¹. B. I. S. S. I. इयम् om. in V. अस्याञ्च—K. I. II. Mw. Kn. Pr. Kv. Mt. अस्यां—P. श्रीकालिदास—P. S. om. in K. I. II. नवेनाभिज्ञानशकुन्तलाख्येन नाटकेन—Mw. Bu. I. O. I. Bt. नामा—P. Mt. Mw. S. S. IV. अस्यां कालिदास—Bik. अभिज्ञा···धेयेन—om. in A. S. Śr. 13. पओअदाए···पड़िहाइस्सदि—B. IV, अज्जस्स ण किंवि पड़ि-भावइस्सदि—Kv. किं त्ति—K. I. II. पड़िहासइस्सदि—Mt. S. Cz. ०भावइस्सदि—A. Śr. S. उग्गहरिस्सदि—Bl¹,

14 सूत्रधारः—(सस्मितम्) आर्ये, कथयामि ते भूतार्थम् ।

आ परितोषाद् विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।
बलवद् अपि शिक्षितानाम् आत्मन्यप्रत्ययं चेतः ॥ २ ॥

17 नटी—एवं णेदं । अणन्तरकरणीअं दाणिं आणवेदु अज्जो । III

सूत्रधारः—आर्ये किम् अन्यदस्याः परिषदः श्रुतिप्रसादहेतोर्गीतादनन्तर-करणीयम् अस्ति ।

नटी—अध कदमम् उण उदुं समस्सइअ गाइस्सम् ।

सूत्रधारः—आर्ये नन्विममेव तावन्नातिचिरप्रवृत्तमुपभोगक्षमं ग्रीष्मसमयमा-श्रित्य गीयताम् । सम्प्रति हि, IV

सुभगसलिलावगाहाः पाटलिसंसर्गसुरभिवनवाताः ।
24 प्रच्छायसुलभनिद्रा दिवसाः परिणामरमणीयाः ॥ ३ ॥

नटी—(गायति)

खणचुम्बिआइं भमरेहिं उअ सुउमारकेसरसिहाइम् ।
अवअंसअन्ति सदअं सिरोसकुसुमाइं पमआओ ॥ ४ ॥ V

सूत्रधारः—आर्ये, साधु गीतम् । अहो रागबद्धचित्तवृत्तिरालिखित इव भाति सर्वतो रङ्गः । तत् कतमं प्रयोगमाश्रित्यैनमाराधयामः । VI

नटी—णं पढमं जेव अज्जेण आणत्तं अहिण्णाणसउन्तलं णाम अउव्वं नाड़अं

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31 अहिणीअदु त्ति।

32 सूत्रधारः—आर्ये, सम्यग् अवबोधितोऽस्मि। अस्मिन् क्षणे विस्मृतं खलु मया एतत्। कुतः,

तवास्मि गीतरागेण हारिणा प्रसभं हृतः।
एष राजेव दुःषन्तः सारङ्गेणातिरंहसा॥ ५॥ VII

(इति निष्क्रान्तौ)

प्रस्तावना

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38 (ततः प्रविशति रथारूढः सशरचापहस्तो मृगमनुसरन् राजा सूतश्च)

सूतः—(राजानं मृगञ्चावलोक्य) आयुष्मन्,

कृष्णसारे ददाज्ञक्षुस्त्वयि चाधिज्यकामुंके।
मृगानुसारिणं साक्षात् पश्यामीव पिनाकिनम् ॥ ६ ॥

राजा—सूत, दूरममुना सारङ्गेण वयमाकृष्टाः। सोऽयमिदानीं,

ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने दत्तदृष्टिः
पश्चार्धेन प्रविष्टः शरपतनभयाद् भूयसा पूर्वकायम्।
45 शष्पैरर्धावलीढ़ैः श्रमविवृतमुखभ्रंशिभिः कीर्णवर्त्मा
पश्योदग्रप्लुतत्वाद् वियति बहुतरं स्तोकमुर्व्यां प्रयाति ॥ ७ ॥

(सविस्मयम्)

कथमनुपतत एव मे प्रयत्नप्रेक्षणीयः संवृत्तः।

सूतः—आयुष्मन्, उद्घातिनी भूमिरिति रश्मिसंयमनाद् रथस्य मन्दीभूतो वेगः। तेन मृग एष विप्रकृष्टः संवृत्तः। सम्प्रति समदेशवर्त्ती न ते दुरासदो भविष्यति।

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38. St. dr. अथ प्रथमोऽङ्कः—Mw. ततः प्रविशति रथयन्त्रकेन मृगानुसारी चापहस्तः दुष्यन्त सूतश्च—3ks. मृगानुसारी सशरचापहस्तो राजा रथेन सूतश्च—V. R. Bu. Bt. I. O. I. S. S. IV. Mw. A. F. Pt. S. मृगानुसारी चापहस्तो—Śc. रथारूढ़ो——om. in Bl[1]. 39. (समन्तादवलोक्य) आयुष्मन्। पश्य—Mt. B. IV. 42. सूत सूत—B. सारथे अधूरभवेन कृष्णसारेण···अयमिदाणी—K. I. II. कृष्टाः शारङ्गेण—Cz समाकृष्टाः—A. S. अयं पुनरिदानीमपि—R. V. Mw. Bu. I. O. I-III, F. Bt. A. Śc. Kv. सोऽयं—Pr. Kn. 43. बद्धदृष्टिः—V. R. Bu. Mw. A. Bt. F. S. S. IV VI, I. O. I. II., Kv. Bl[3]. 44. ०पतनभिया—F. 45. दर्भैः—V. R. Bu. I. O. I-IV. S. S. IV. Bl[1]. Mw. A. Pt. F. अर्धलीढ़ैः—Śr. श्रमविवृत०—K. I. II, Bl[2]. 46. ०दग्रे—Vkj (3.31); प्लुतित्वाद्— K. I. II. 47. तदेष कथ०—V. R. Bu. Mw. Pt. F. A. कथमुत् पश्यत एव···यत्नप्रेक्षणीयः— Bik. S. S. IV. संवृत्तोऽयं मृगः—Kn. Mw. अनुपदम्—Bl[1]. 48-49. ०भूमिरिति मया···मन्दीकृतो वेगः। तेन··· विप्रकृष्टान्तरः हि (om. in V.)...समदेशवर्त्तिनस्ते—V. R. Bu. Mw. F. Bt. A. I. O. II. IV. भूमिरियमिति···सम्प्रति हि—Bt. Kn. Pr. भमिरयं मया···मन्दीकृतः वेगः।

51 राजा—तेन हि विमुच्यन्तामभीषवः ।

सूतः—यथाज्ञापयत्यायुष्मान् । (रथवेगं निरूप्य) आयुष्मन् पश्य पश्य,

मुक्तेषु रश्मिषु निरायतपूर्वकायाः VIII

स्वेषामपि प्रसरतां रजसामलङ्घ्याः ।

निष्कम्पचामरशिखाश्च्युतकर्णभङ्गा

56 धावन्ति वर्त्मनि तरन्ति नु वाजिनस्ते ॥ ८ ॥ IX

राजा—(सहर्षम्) कथमतीत्य हरिणं हरयो वर्तन्ते । तथाहि,

58 यदालोके सूक्ष्मं व्रजति सहसा तद्विपुलतां

यदर्धे विच्छिन्नं भवति कृतसन्धानमिव तत् ।

प्रकृत्या यद्वक्रं तदपि समरेखं नयनयो

र्न मे दूरे किञ्चित् क्षणमपि न पार्श्वे रथजवात् ॥ ९ ॥ X

(नेपथ्ये)

भो भो राजन् आश्रममृगोऽयं न हन्तव्यो न हन्तव्यः ।

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66 राजा—(ससम्भ्रमम्) तेन हि निगृह्यन्तामभीषवः ।

सूतः—यथाज्ञापयत्यायुष्मान् ।

(इति तथा करोति)

(ततः प्रविशति सशिष्यो वैखानसः) XI

तापसः—(हस्तमुद्यम्य) भो भो राजन् आश्रममृगः खल्वयं न हन्तव्यो न हन्तव्यः ।

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मृदुनि मृगशरीरे पुष्पराशाविवाग्निः ।
क्व बत हरिणकानां जीवितञ्चातिलोलं
क्व च निशितनिपाताः सारपुङ्खाः शरास्ते ॥ १० ॥
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आर्त्तत्राणाय वः शस्त्रं न प्रहर्त्तुमनागसि ॥ ११ ॥

78 राजा—(सप्रणामम्) एष प्रतिसंहृतः (इति यथोक्तं करोति) ।

तापसः—(सहर्षम्) सदृशमेवैतत् पुरुवंशप्रभवस्य नरेन्द्रप्रदीपस्य भवतः । सर्वथोभयचक्रवर्त्तिनं पुत्रमाप्नुहि । XIII

राजा—(सप्रणामम्) प्रतिगृहीतं ब्राह्मणवचः ।

तापसौ—राजन् समिदाहरणाय प्रस्थितावावाम् । एष चास्मद्गुरोः कण्वस्य कुलपतेः साधिदैवत इव शकुन्तलया संसक्तहिमवत्सानुरनुमालिनीतीरमाश्रमो दृश्यते । न चेदन्यकार्य्यातिपातस्तदत्र प्रविश्य गृह्यतामतिथिसत्कारः । अपि च,

धर्म्यास्तपोधनानां प्रतिहतविघ्नाः क्रियाः समभिवीक्ष्य ।
ज्ञास्यसि कियद् भुजो मे रक्षति मौर्वीकिणाङ्क इति ॥ १२ ॥

87 राजा—अथ सन्निहितस्तत्र कुलपतिः ?

64-65. वाणपातवर्त्तिनस्ते तपस्विनः—F. अस्य खलु ते वाणपातसमवर्त्तिनः··· अवस्थिताः—Mt. Bl[3]. वाणपातवर्त्तिनः कृष्णसारस्यान्तरे तपस्विनः—K. I. II., S. S. IV., I. O. I. II., Bt., A. S. Kv. वाणपथवर्तिनः कृष्णसारस्यान्तरे तपस्विन उपस्थिताः—V. R. A. Bt. Bu. Mw. 66. प्रगृह्यन्तां वाजिनः—Bu. Bt. Mw. F. A. गृह्यन्तामभीषवः—Pr. वाजिनः—3ks. प्रगृह्यन्तामभीषवः—Kn. Pt निगृह्यन्तां वाजिनः—V. Bik. 67-68. तथा (इति रथं स्थापयति) - K. V. Bt. Mw. Bik. तथा करोमीत्युक्त्वा—I. I. यथेति रथं स्थापयति—K. I. II. 69. St. dr. प्रविशत्यात्मना तृतीयो वैखानसः—R. Bu.

88 तापसौ—इदानीमेव दुहितरं शकुन्तलामतिथिसत्कारायादिश्य दैवमस्याः प्रतिकूलं शमयितुं सोमतीर्थं गतः। XIV

राजा—यद्येवं तामेव द्रक्ष्यामि। सैव विदितभक्तिर्मां महर्षये निवेदयिष्यति।

तापसौ—साधयावस्तावत् (इति सशिष्यो वैखानसो निष्क्रान्तः)। XV

राजा—सूत, प्रेरय अश्वान् पुण्याश्रमदर्शनेनात्मानं पुनीमहे।

सूतः—यथाज्ञापयत्यायुष्मान् (इति भूयो रथवेगं निरूपयति)।

राजा—(समन्तादवलोक्य) सूत अकथितोऽपि ज्ञायत एव यथायमाभोगस्तपोवनस्य।

96 सूतः—कथमिव ?

राजा—किं न पश्यसि ? इह हि,

नीवाराः शुककोटरार्भकमुखभ्रष्टास्तरूणामधः
प्रस्निग्धाः क्वचिद् इङ्गुदीफलभिदः सूच्यन्त एवोपलाः।
विश्वासोपगमादभिन्नगतयः शब्दं सहन्ते मृगा
स्तोयाधारपथाश्च वल्कलशिखानिस्यन्दलेखाङ्किताः॥ १३॥ XVI

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102 अपि च,

कुल्याम्भोभिः पवनचपलैः शाखिनो धौतमूला
भिन्नो रागः किशलयरुचामाज्यधूमोद्गमेन ।
एते चार्वाग् उपवनभुवि च्छिन्नदर्भाङ्कुरायां
नष्टाशङ्का हरिणशिशवो मन्दमन्दं चरन्ति ॥ १४ ॥

सूतः—सर्वम् उपपन्नम् ।

राजा—(स्तोकम् अन्तरं गत्वा) सूत आश्रमोपरोधो माभूत्, तद् इह एव रथं
109 स्थापय यावद अवतरामि ।

सूतः—धृताः प्रग्रहाः । अवतरत्वायुष्मान् ।

111 राजा—(अवतीर्य आत्मानमवलोक्य च) सूत विनीतवेशप्रवेश्यानि तपोवनानि ।
तद् इदं तावद् गृह्यन्तामाभरणं धनुश्च । (इति सूतस्यार्पयति)
यावदाश्रमवासिनः प्रत्यवेक्ष्य निवर्त्तिष्ये तावदार्द्रपृष्ठाः क्रियन्तां वाजिनः ।

सूत—यथाज्ञापयत्यायुष्मान् (इति निष्क्रान्तः) ।

राजा—(परिक्रम्यावलोक्य च) इदमाश्रमद्वारम् । यावत् प्रविशामि
(प्रविष्टकेन निमित्तं सूचयित्वा) XVII

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117 अये,

शान्तमिदमाश्रमपदं स्फुरति च बाहुः कुतः फलमिहास्य ।
अथवा भवितव्यानां द्वाराणि भवन्ति सर्वत्र ॥ १५ ॥

(नेपथ्ये) इदो इदो पिअसहीओ ।

राजा—(कर्णं दत्वा) अये, दक्षिणेन वृक्षवाटिकामालाप इव श्रूयते ।

(परिक्रम्यावलोक्य च)

भवतु अवगच्छामि । अये एतास्तपस्विकन्यकाः स्वप्रमाणानुरूपैः सेचनघटैर्बाल-पादपेभ्यः पयो दातुमित एवाभिवर्त्तन्ते । अहो मधुरमासां दर्शनम् । XVIII

शुद्धान्तदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य ।
126 दूरीकृताः खलु गुणैरुद्यानलता वनलताभिः ॥ १६ ॥

यावदेताश्छायामाश्रितः प्रतिपालयामि (इति विलोकयन् स्थितः) ।

(ततः प्रविशति यथोक्तव्यापारा सह सखीभ्यां शकुन्तला) XIX

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(इति वृक्षसेचनं नाटयति)

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140 इदं किलाव्याजमनोहरं वपु
स्तपः क्षमं साधयितुं य इच्छति।
ध्रुवं स नीलोत्पलपत्रधारया
समिल्लतां छेत्तुमृषिव्यवस्यति॥ १७॥ XX

भवतु, पादपान्तरित एव विश्वस्तां तावदेनां पश्यामि (इत्यपवार्य स्थितः)।

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प्रियंवदा—(सहासम्) एत्थ दाव पयोहरवित्थारइत्तअं अत्तणो जोव्वणारम्भं
उवालहस्स।
राजा—सम्यगियमाह,

इदमुपहितसूक्ष्मग्रन्थिना स्कन्धदेशे
स्तनयुगपरिणाहाच्छादिना वल्कलेन।
वपुरभिनवमस्याः पुष्यति स्वां न शोभां
कुसुममिव पिनद्धं पाण्डुपत्रोदरेण ॥ १८ ॥

अथवा काममप्रतिरूपमस्य वयसो वल्कलम्। न पुनरलङ्कारश्रियं न पुष्यति
कुतः,

सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी
किमिव हि मधुराणां मण्डनं नाकृतीनाम् ॥ १९ ॥

I-VI read इदो इदो सहिओ। The 3ks read 'सखि···पि खु तादकस्सवस्स···रुक्खका पिअत्ति तक्केम्ह···णवमालिअ·· पेलवावि तुवं एदस्स आलवालपूरणें णिउत्ता'। अनसूया—हला ·· तुवत्तो वि तादकस्सवस्स···पिअदरेत्ति···एदाणं आलवालपूरणे—V. Bt. Mw. R. S. Śr. Kv. Bl². I. O. I,. S. S. IV. तवावि सआसादो···रुक्खका पिअत्ति—Mt. णं इमिणा णोमालि-आकुसुमपेशला—A. 131-132. सहि···णिओओत्ति बहु (वद्ध) भाइणो जाव ममावि सउअर-स्नेहो एदेषु अत्थि ज्जेव—3ks., R. V. Bik. S. S. V. VI. Bu. Mt. Bt. etc, om. हला अणसूए (om. in Bt.) and read .. तादणिओओ एव्व। अत्थि मे सोदरसिणेहो वि एदेसु A. and F. read तादणिओओ त्ति।···तादकण्वस्स णिओओ,, ममावि—Bt वृक्षसेकं रूपयति—K. I. II. नाट्येन सिञ्चति—V. R. A. Bt. Bu. S. निरूपयति—Bw. Bt. 134-136. 3ks. read उभे गिम्हि (गिम्हकाल—I. O. I,) गुम्मका···दाणिं आदिवकन्नसमए तेषु णो। 'तेन गुरवो' om. in Bt. R. V. Bu. S. Mw. A. Kv. F. S, S. I-VI, I. O. I. II III. and all retr. texts. ०दायिणो रूक्खका दाणिं अदिवकन्तदिअसे वि···णो...सन्धि—Bt. 137. 'पिअम्वदे' om in K, I. II. who read 'अहिणन्दणीअं मन्तेध'·· (इति नाट्येन सिञ्चति) om. in V. R. Bu. Śr. Bt. A. S. F. I. O , I-VI., S. S. I-VII, I. I. I. II. 138-139. (निर्वर्ण्य सकौतुकम्)—K. I. II. Mt. But Mt. om. (सविस्मयम्),

160 शकुन्तला—(अग्रतोऽवलोक्य) सहीओ एस वादेरिदपल्लवङ्गुलीहिं किं पि वाहरेदि विअ मं चूदरुक्खओ। ता जाव णं सम्भावेमि (इति तथा करोति)।

प्रियंवदा—हला सउन्तले इध ज्जेव मुहुत्तअं चिट्ठ।

शकुन्तला—किं णिमित्तं ?

प्रियंवदा—तए समीवट्ठिदाए लदासणाधो विअ अअं चूदरुक्खओ पडिभादि।

शकुन्तला—अदो ज्जेव पिअंवदत्ति तुमं वुच्चसि।

राजा—अवितथमाह प्रियंवदा। तथा ह्यस्याः,

167 अधरः किसलयरागः कोमलविटपानुकारिणौ बाहू।
कुसुममिव लोभनीयं यौवनमङ्गेषु सन्नद्धम्॥ २०॥

R. V. Bu. Mw. A. F. S. I. O. I-III.. S. S. IV read. (आत्मगतम्) · कण्वदुहिता। and om सविस्मयम् अहो···काश्यपः—V. R. A. Mw. Bt. F. आश्रमधर्मे—V. R. S. Bt. Mw. S. A. F. Bl². निर्वर्ण्यात्मगतम्—Dv. N. In. Bik. the vease 'इदमुपहितसूक्ष्म comes before vs. 17. above. After the st. dr. 3ks. read अहो विस्मयः।

शुद्धान्तदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य।
दूरीकृताः खलु गुणैरुद्यानलता वनलताभिः॥ भवतु पादपान्तरित एव विश्वस्तां तावदेनां पश्यामि (तथा करोति)।

शकुन्तला—एसो वादेरिदपल्लवाङ्गुलीहिं तुअरावेदि विअ मं वउलरुक्खओ, जाव णं सम्भावेमि (राज्ञः सन्निकर्षमागच्छति), राजा—(निर्वर्ण्य) अहो···141. तपः क्षमम्—V. R. Mw. Bu. Bt. Bl¹. Mt. क्षमं तपः साधयितुम्—C. 143. शमीलताम्-C. P. Mt. Bik. Mw. V. 144. एनां विश्रब्धां पश्यामि—V. R. Mw. Bu. S. F. A. Kv. इति तथा करोति—V. R. Mw. Bu. Bt. A. F. S. पादपान्तरित एव विश्रब्धम्—Bt. A. 145-146. स्थित्वा—V. सहि अणसूये···पिअंवदाए णिअन्तिदम्हि—V. R. A. Mw Pt. Bu. अदअपिणद्धेण थणवक्कलेण-A. F. Śr. Śn. Kv. अणसूया, तथा (इति शिथिलयति)—V. R. A. F. Bt. Mw. Kv. Nk. Gh. Bik. I. O. II. S. S. IV. पिअंवदाए वक्कलेन णिअन्तिदाविअम्हि ता (सेढ़िलेहि—K. I.) सिढ़िलेहि दाबणम्—3ks. दढ़म्—om. in Mt. 147. (सस्मितम्) इत्थ···जोव्वण ("मुवालम्ह—K. II.) मुवाहल—3ks एत्थ पओहरवित्थरइत्तअं अत्तणो जोव्वणम् उवालह—Bt. Mw. V. A. Kv. एत्थ दाव पड़िक्खण पओहरवित्थारइअं अत्तणो जोव्वणमुवालम्हे—F. उवालहस्स—Cz. मं किं उवालम्भेसि—Mw. Bt. I. O. III. S. S. I. IV. Kv. (बिहस्य) एत्थ दाव पओहरभार०—Mt. Bl¹. वित्थारि इमम्...उवाहल—Bik. 149. सम्यगियमाह प्रियम्वदा—Mt. 154. अप्रति

अनुसूया – हला सउन्तले। इअं सअंवरवहू सहआरस्स तए किदणामहेआ वणदोसिणित्ति णोमालिआ।

शकुन्तला – (उपगम्यावलोक्य च सहर्षम्) हला अणुसूए। रमणीओ कखु इमस्स पादपमिधुणस्य वहिअरी संबुत्तो। इअं णवकुसुमजोव्वणा णोमालिआ अअं पि बद्धफलदाए उवभोअक्खमो सहआरो त्ति। (इति पश्यन्ती तिष्ठति) XXII

प्रियंवदा – (सस्मितम्) अणुसूए जाणासि किं णिमित्तं सउन्तला वणदोसिणिं
175 अदिमेत्तं पेक्खदि त्ति ? XXIII

(०म – Mt.) रूपमस्य वयसो वल्कलम्—3ks. Bl[1-2]; Cz. om. 'न' before 'पुष्यति'। अथवा काममवपुषो—Mw. पुष्णाति – P; Dv. Pr. Kn. and C. read after vs. 19

कठिनमपि मृगाक्ष्या वल्कल कान्तरूप
न मनसि रुचिभङ्गं स्वल्पमप्याददाति।
विकचसरसिजायाः स्तोकनिर्मुक्तकण्ठं
निजमिव कमलिन्याः कर्कशं वृन्तजालम्॥ 162-163. St. dr. om. and read पल्लवाङ्गुलीहिं तुवरेदि विअ मं केसररुक्खओ (इति परिक्रामति) in V. R. Bu. A. S. F. Bt. Kv. Śn. सही—Bt. यथोक्तं करोति—Bik. For lines 164-168 V. R. Bt. Bu. BORI. A., S., F., I. O. I. II. III. S. S. I-IV. Bl[2]. Bik. Nk. Kv. Gh. & Śn. read as follows—

प्रियंवदा—हला सउन्तले, एत्थ एव्व दाव मूहुत्तअं चिट्ठ जाव तुए उवगदाए लदासणाहो विअ अअं केसररुक्खओ पडिभादि।

शकुन्तला – अदो कखु पिअंवदासि तुमं (तुमं पिअंवदत्ति भणीअसि—Kn)।

राजा—प्रियमपि तथ्यमाह शकुन्तलां प्रियंवदा। अस्याः खलु···

168. अनसूआ—तुए · वणजोसिणि ··णं विसुमरिदा सि (किदविवाहसक्कारा णोमालिआ णं विसुमरिदासि—Bik) – Kv.

शकुन्तला—तदा अत्ताणं वि विसुमरिस्सं (लतामुपेत्यावलोक्य) हला रमणीये कखु काले इमस्स लदापाअवमिहुणस्स वइअरो···वणजोसिणी बद्धपल्लवदाए—Bt. Mw. V. ०वाल-सहआरस्स·····बहुफलदाए उअभोअक्खमो – Kn. 174. st. dr. om in V. Bt. Mt. कि सउन्दला पेखदि त्ति—Bt. V. For lines 161-174. the 3ks read differently

प्रियंवदा—हला एसा तादकस्सवेण तुअं (तुवं – K. II) विअ संवड्ढिदा वेदिआए (अलिन्दआए K. I) माहवीलदा, ता पेकेखणं किं विसुमरिदा दे।

शकुन्तला – अताणं पि किं विसुमरिस्सदि (इति तत्समीपं गच्छति)।

प्रियंवदा – हला सउन्तले दिट्ठिअ (चिट्ठिअ–?) इध ज्जेव मुहुत्तअं जाव वउलरुक्खसमीवे।

शकुन्तला – किं त्ति।

176 अनुसूया—ण कखु विभावेमि। कधेहि।

प्रियंवदा—जधा वणदोसिणि सरिसेण पादवेण सङ्गदा तधा अवि णाम अहं पि अत्तणो अणुरूवं वरं लहेअं त्ति।

शकुन्तला—एस अत्तणो दे चित्तगदो मणोरधो (इति कलशमावर्जयति)।

अनुसूया—हला सउन्तले इअं तादकण्णेण तुमं विअ सहत्थसंवढिद्दा माहवीलदा। इमं विसुमरिदा सि।

शकुन्तला—तदो अत्ताणअं पि विसुमरिस्सं। (लतामुपेत्यावलोक्य च सहर्षम्) अच्छरीअ अच्छरीअ पिअंवदे पिअं दे णिवेदेमि।

184 प्रियंवदा—सहि, किं मे पिअं?

शकुन्तला—असमए क्खु एसा आ मूलादो मउलिदा माहवीलदा। (उभे सत्त्वरमुपगम्य) सहि सच्चं सच्चं। XXIV

शकुन्तला सच्चं। किं ण पेक्खध?

188 प्रियंवदा—(सहर्षं निरूप्य) तेण हि पड़िप्पिअं दे णिवेदेमि। आसण्ण-पाणिग्गहणा सि तुमं। XXV

शकुन्तला—(सासूयम्) णूणं एस दे अत्तगदो मणोरधो।

प्रियंवदा—तए समीवट्ठिदाए लदासणाहो विअ मे वउलरुक्खको पड़िभादि।

शकुन्तला—अदो क्खु पिअंवदासि।

राजा—प्रियमपि तथ्यमाहैषा। अस्याः खलु, अधरः···सन्नद्धम्॥ २०॥

अनुसूया—हला···पेक्खस्स... (त्ति—om.) नवमालिका (आ—K. II)

शकुत्तला—(st. dr. सहर्षम्—om.) अनुसूए—om···रमणीए काले (इमस्स मिहुणस्स—K. II) एतस्स वदिवरा संवुत्तो—K. I. नवमालिका—K. I. II)

प्रियंवदा—st. dr. om. हला—K. I. II. वणतोसिणि—K. I. वणदूसिणिम्—K. II. पेकखदिति K. I. 176. कधेहि—om. in 3ks. Mt. कहेहि—Bt. Mw. V. Bik. 177-178. जधा आत्मसदिसेण...णवमालिआ (णोमालिआ—Mt.) अवि णाम एव एवम्—Mt.) लभेमि त्ति—3ks. जह···वणजोसिणी अणरुपेण एवम्—Bt. Mw. V. 179. एस णूणं दे अत्तणो···रहो—3ks; Here V. R. Mw. Bu. Bt. Mw. F. S. Śc. A. BORI, I. O. I. II. IV. V, S. S. IV read as follows...प्रियंवदा—जह वणजोसिणी अणरूवेण सङ्गदा अवि णाम एव्वं अहं वि अत्तणो अणूरूवं वरं लहेअं त्ति। शकुन्तला—एसो णूणं तुह अत्तगदो मणोरहो (इति कलसमावजयति)। A reads वणजोसिणा अत्तणो सरिसेणेव्व। एवं णाम Kv. 180-181. तुमं विअ संवहिद्दडदा...इमां णम्—Bl[1].

191 प्रियंवदा ण क्खु परिहासेण भणामि। सुदं क्खु मए तादकण्णस्स मुहादो तुह कल्लाणसूअअं इदं णिमित्तं त्ति।

अनुसूया—पिअंवदे। अदो ज्जेव सउन्तला ससिणेहा माहवीलदं सिञ्चदि।

XXVI

शकुन्तला—जदो मे वहिणिआ भोदि तदो किं ति ण सिञ्चिस्सं (इति कलशम् आवर्जयति)

राजा—अपि नाम कुलपतेरियमसवर्णक्षेत्रसम्भवा भवेत्। अथ वा कृतं सन्देहेन,

असंशयं क्षत्रपरिग्रहक्षमा यदार्यमस्यामभिलाषि मे मनः।
सतां हि सन्देहपदेषु वस्तुषु प्रमाणमन्तःकरण प्रवृत्तयः॥ २१॥

तथापि तत्त्वत एनामुपलप्स्ये।

200 शकुन्तला—(ससम्भ्रमम्) अम्मो णोमालिअं उज्झिअ वअणं मे महुअरो अहिलसदि (इति भ्रमरबाधां रूपयति)। XXVII

राजा—(सस्पृहम्) यतो यतः षट्चरणोऽभिवर्त्तते
ततस्ततः प्रेरितवामलोचना।
विवर्त्तितभ्रूरियमद्य शिक्षते
भयादकामापि हि दृष्टिविभ्रमम्॥ २२॥

.....185. 'पहुदि' before मउलिदा—Cz. 187. सच्चम्—om in Mt, 181 189. (निरूप्य सहर्षम्) तेण अहं दे पिअं णिवेदेमि दाणिं सि—Mt. Cz; Kv. inserts 'किं मे पडिप्पिअं 190. णूनं तव—Mt. 191. ण क्खु...मए एवम्—Mt. 'मुहादो' om. in S. who has 'कण्णदो' 163 हला पिअंवदे—Mt. 193. A om. कृतं सन्देहेन।; स्यात्—V. R. Mw. Bu. A. F. Pt. S. अथवा—V. R. Mw. Bu. S. Pt. A etc. 3ks. drop the entire portion from tine 180—हला सउन्दले...to I. 194 (इति कलश०) 196 200. 3ks. read राजा—अपि नाम कुलपतेरियमसवर्णक्षेत्र सम्भवा स्यात्, अथवा कृतं सन्देहेन। असंशयं...यदेवमस्याम...प्रवृत्तयः।।...एवैनां वेदितुमिच्छामि। (शकुन्तला भ्रमरसम्पातं नाटयति—K. I. II.). शकुन्तला—अम्हो—सलिलसेअसम्भान्तो णवमालिअं उज्झिओ वअणं मे महुअरो अभिवट्टदि—K. I)—K. I. II. (st. dr. इति om.) निरूपयति—K. I. II. 190. एवैनमु०—R. Mw. Pt. A. S. F. 200. अम्मो (om. in A.) समिलसेअसम्भन्तो...अहिहोदि—A Mt. Bik. सलिलसेअसम्भमुग्गदो—Bt. V. Mw. S. F. Pt. Śn. Śr. 202. विलोक्य सस्पृहम्—3ks. Mw. अवलोक्य—V. R. Bu. Bt. F. S. A. साधु बाधनमपि रमणीअम् अस्याः—Mw., om in Mt. P. साध्वसाराधनमपि रमणीअमस्याः—Bt. अहो रमणीयत्वमस्याः—B. III 203.

206 अपि च (सासूयमिव)

चलापाङ्गां दृष्टिं स्पृशसि बहुशो वेपथुमतीं
रहस्याख्यायीव स्वनसि मृदु कर्णान्तिकचरः।
करं व्याधुन्वत्याः पिबसि रतिसर्वस्वमधरम्
वयं तत्त्वानेषान् मधुकर हतास्त्वं खल कृती ॥ २३ ॥

शकुन्तला—हला परित्ताअध परित्ताअध मं हमिणा दुट्ठमहुअरेण अहिहूअमाणं। उभ -(सस्मितम्) काओ अम्हे परित्ताणे। एत्थ दाव दुस्सन्तं सुमर जदो राअरकिखदाइं तवोवणाइं।

राजा—अवसरः खल्वयमात्मानं दर्शयितुम्। न भेतव्यम् (इत्यर्धोक्तेऽपवार्य) एवं राजाहम् इति परिज्ञानं भवेत्। भवतु। अतिथिसमाचारमवलम्ब्ये।

शकुन्तला—ण एसो दुव्विणोदो विरमदि। ता अण्णदो गमिस्सं (पदान्तरे
217 सदृष्टिक्षेपम्) हद्धी हद्धी कधं इदो वि मं अणुसरदि। ता परित्ताअध मं।

राजा - (सत्वरमुपगम्य) आः

कः पौरवे वसुमतीं शासति शासितरि दुर्विनीतानाम्।

०लोललोचना—Mw. Bik. 205. हठाद्—Bt. Vs. No 22 om in V. VII and 3ks. BORI. A. F. Kv. Śr. Śn. Nk. Gh. I. O. I-IV, S. S. V. VII. and 3ks. 206. St. dr. om. in 3ks. चलापाङ्गं दृष्टः—As. S. I. B. I. I. O. IV. 208. ०गतः—3ks. 209. करौ—3ks. V. R. Bt. BORI. Pt. A. F. करैः—Bl[1]. In Bt. Vs. 23. comes before Vs. 22. 210-211. After vs. 23 the following vs. occurs in Jal. Dv. Pr. Kn. Bik. and some. Mix. Dev. Mss. :—अपि च

लोलां दृष्लेमितस्ततो वितनुते सभ्रूलताविभ्रमाम्
आभुग्नेन विवर्तिता वलिमता मध्येन कम्प्रस्तनी।
हस्ताग्रं विधुनीति पल्लवनिभं सीत्कारभिन्नाधरा
जातेयं भ्रमराभिलङ्घनभिया वाद्यं विना नर्त्तकी ॥

211. ण एसो धिट्ठो विरमइ। अण्णदो गमिस्तम् (पदान्तरे स्थिता सदृष्टिक्षेपम्) कहं इदो वि आअच्छदि। हला परित्ताअह मं इमिणा दुव्विणीदेण (- Bik) दुट्ठमहुअरेण अहिहूअमाणाम्—Mw. Bu. V. A. R. Bt. F. S. Bik. परित्ताअह—once in P. Bik. सखि परित्ताअध (repeated in K. II)···कुसुमपाटच्चरेणाभूयमानम्—3ks. 212-213. का···अक्कन्द—Mt. (का वयम्—V.) काओ वअं परित्तादुम्। दुस्सन्दम् (दुसन्द - Kv. दुस्सन्द—A.) अक्कन्द। राअरकिखदव्वाइं (राअरकिखदव्वाणि - Bt. ररिखदाइं—Mw.) तपोवणाइं णाम—V. R. Mw. Bu. A. Bt. Pt. F. Śn. Kv. एव्व रकिखदाइ—A.

220 अयमाचरत्यविनयं मुग्धासु तपस्विकन्यासु ॥ २४ ॥ (सर्वा राजानं दृष्टा किञ्चिदिव सम्भ्रान्ताः)।

अनुसूया—अज्ज ण किं पि अच्चाहिदं। किं तु इअं णो पिअसही महुअरेण आउलीअमाणा कादरीभूदा (इति शकुन्तलां दर्शयति)। XXVIII

224 राजा—(शकुन्तलामुपेत्य) अयि तपो वर्धते (शकुन्ला ससाध्वसमवनतमुखो तिष्ठति)।

अनुसूया—इदाणिं अदिधिविसेसलम्भेण।

प्रियंवदा—साअदं अज्जस्स। हला सउन्तले, गच्छ, उड़आदो फलमिस्सं अग्घं उवहर, इदं पि पादोदअं भविस्सदि।

राजा भवति सूनृतयैव वाचा कृतमातिथ्यम्।

अनुसूया—तेन हि इमस्सिं सहावसीदलाए सत्तवण्णवेदिआए उवविसिअ परिस्समं अवणेदु अज्जो।

232 राजा—ननु यूयमप्यनेन धर्मकर्मणा परिश्रान्ताः। तन्मुहूर्त्तमुपविशत।

प्रियंवदा—(जनान्तिकम्) हला सउन्तले, उइदं णो अदिधिपज्जुवासणं। ता एहि उवविसम्ह (इति सर्वा उपविशन्ति)।

शकुन्तला—(आत्मगतम्) किं णु क्खु इमं जणं पेक्खिअ तवोवणविरोहिणो विआरस्स गमणीअ म्हि सम्बुत्ता।

'विहस्य'···'एत्थदाव' and जदो—om. and read...दानि क्खु··णि होन्ति—3ks. 214-215. अवसरोऽयमात्मानं प्रकाशयितुम्। न भेतव्यम् (twice in V.) (इत्यर्धोक्ते) स्वागतम्) राजभावस्त्वभिज्ञातो भवेत। भवतु एवं तावदभिध्यास्ये—V. R. Bt. Mw. A. F. S. अस्माकमुपदर्शयितुम् ··अस्मीति प्रतिज्ञातं···सत्कारम्—Mt. उपसृत्य न भेतव्यं न भेतव्यम् इत्यर्धोक्ते (अपवार्य) भवत्वयतिथिसमुचिताचारं सत्कारम् अवलम्बिष्ये (समुचिताचारम्—K. II.)—3ks 216-217. शकुन्तला [(पदान्तरे स्थिता) सदृष्टिक्षेपम्—V.] कहं इदो वि मं अणुसरदि—V. R. Mw. A. F. Bt. S. Bu. णं एसो मे पुरतः अइदट्ठो (पुरधट्ठो—K. III) विरमदि ता—K II. ण एसो मे पुरदो दिट्ठो विरमदि तां—K. I. इति पदान्तरे स्थित्वा सदृष्टिक्षेम्—K. II. पादान्तरे—K. I. हढो om. in 3ks. ०न्तरेष—Mt. मामनु०—K. I. 218. ०मुपसृत्य—V. Mw. R. Bt. A. F. Bu. S. ०मुपेत्य—K. I. II. 222-223. अनसूया (अज्जा— om.) ण पुणो···मधुअरेण आउलीअइमाणा (०लाईखाना—K. I. II)···दर्शयति—K. I. II. अनसूया...अज्ज ण क्खु किं वि अच्चाहिदम्···V. R. Mw Bt. F. S. A ; अहिहूअमाणा किं णु क्खु···Pr. आकुलीकिअमाणा—A. सख्यौ—दर्शयतः—Mt. किं चि—S. A.

राजा—(सर्वा अवलोक्य) अहो समानवयोरूपरमणीयं सौहार्दमत्रभवतीनाम्।

प्रियंवदा (जनान्तिकम्) हला अणुसूए, को णु क्खु एसो दुरवगाहगम्भीराकिदी
239 महुरं आलवन्तो पहुत्तदकिखण्णं वित्थारेदि।

अनुसूया—हला ममावि कोदूहलं। पुच्छिस्सं दाव णं। (प्रकाशम्) अज्जस्स महुरालावजणिदो विस्सम्भो मं मन्तावेदि। कदरी उण अज्जेण राएसिवंसो अलंकरीअदि, कदरो वा देसो विरहपज्जुस्सुअ करीअदि, किं णिमित्तं अज्जेण कुसुमसुउमारेण अप्पा तवोवणपरिस्समे उवणीदो त्ति।

शकुन्तला (आत्मगतम्) हिअअ। मा उत्तम्म। जं तए चिन्तिदं तं अणुसूया मन्तेसि।

राजा—(स्वगतम्) कथमिदानीमात्मानं निवेदयामि कथं बात्मनः परिहारं करोमि? (विचिन्त्य) भवत्वेवं तावद्। (प्रकाशम्) भवति वेदविदस्मि। राज्ञः पौरवस्य नगरधर्माधिकारे नियुक्तः। पुण्याश्रमदर्शनप्रसङ्गेन धर्मारण्य
249 मिदमायातः।

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224. ०मुपगम्य—Mt. भवति अपि (भवत्यपि—K. II) प्रवर्धते (वर्धते—K. II) —3ks. शकुन्तलाभिमुखी भूत्वा अपि—V. R. Bu. Pt. F. A. S. Mw. अधोमुखी—Mt. ससाध्वसा अवनतमुखी अवचना—K. II. 226. दाणिं अदिहिविसेसलाहेण हला···उड़अं··· भविस्सदि—V. R. Mw. Pt. F. A. Bu. (राजानं प्रति)···इदाणिं...लाहेन—3Ks. इति घटं दर्शयति—S. 227-228. अनसूया—सउन्दले, गच्छ तुवं (om. In K. I.) उटजादो फलमिस्सम् अग्घम् उअहर पाओदअं अत्थि ज्जेव—3ks. 229. भवतीनां सूनृतयैव गिरा—V. R. Mw. Bt. F. A सुनृतेन वचसा—Mt. भवतु—K. I. II. 230-231. प्रियंवदा—पच्चाअसीअलाए सत्तवण्णवेदिआए मुहुत्तअं परिस्समविणोदम्···V. Mw. R. Pt. S. F. दाव' added—मुहुत्तअम् 'dropqed in A. In. S. 'सहाव' comes after सत्तवण्ण; छत्तवण्णम्—Cz. प्रियंवदा तेन हि मुहुत्तअं इमस्सिं दाव पादवच्छायासीतलाए सत्तोवण्णवेदिआइं अज्ज उवविस्सअ पदिसमं विणोदयतु—K. I. पच्छाअसीअलाए···उवविसिअ मुहुत्तअं परिस्समं अवणोद—K. II. अज्जो परिस्समम् अवणेदु—Cz. 232. णूणं···कर्मणा —V. Bu. Mw. F. Bt. A. धर्मं—om in Mt. 233-234. उइदं णो···इध 3ks; अनसूया—हला. सउन्तले उइदं णो पज्जुवासणम् अदिहीणम्। एत्थ उवविसम्ह (सर्वे उपविशन्ति)—V. R. Mw. Bt. F. A. S. 235-36. किं···इमं पेकिखअ तवोवण विरोहिणो—V. R. Bu. Bt. Mw. F. देकिखअ- A; किंणु कखु—om. in Cz. 227. (विलोक्य) समान·· 3ks. (सर्वा विलोक्य) अहो···सम···भवतीनां सौहार्दम्—V. R. Mw. Bt. F. S. A. Bu. समानवयोरमणीअम्—Mt. 238-239. (हला—om) महुरगम्भीराकिदी

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उभे—तदो जीविदसव्वस्सेणावि इमं अदिधिविसेसं किदत्थं करेदि।
शकुन्तला—(सकृतककोपम्) अवेध। किंपि हिअए कदुअ मन्तेध। ण वो वअणं सुणिस्सं।
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राजा – तत्रभवान् कौशिकः ।

अनुसूया – तं सहीए पहवं अवगच्छ । उज्झिदसरीरसंवढड्णाए उण तादकण्णो से पिदा ।

राजा—उज्झितशब्देन जनितं नः कुतूहलम् । तदामूलाच्छ्रोतुमिच्छामः ।

अनुसूया—सुणादु अज्जो । पुरा किल तस्स राएसिणो उग्गे तवसि वट्टमाणस्स कधं पि जादसङ्केहिं देवेहिं मेणआ णाम अच्छरा णिअमविग्घआरिणी पेसिदा ।

269 राजा—अस्त्येतदन्यसमाधिभीरुत्वं देवानाम् । ततस्ततः ।

अनुसूया – तदो वसन्तोदाररमणीये समए उन्मादइत्तअं ताए रूवं पेक्खिअ ……(इत्यर्धोक्ते लज्जां नाटयति) ।

राजा—परस्तादवगम्यत एव । सर्वथाप्सरःसम्भवैषा ।

अनुसूया—अध इं ।

राजा – उपपद्यते ।

मानुषीभ्यः कथं नु स्यादस्य रूपस्य सम्भवः ।
न प्रभातरलं ज्योतिरुदेति बसुधातलात् ॥ २५ ॥

277 (शकुन्तला सव्रीड़ा अधोमुखी तिष्ठति)

V. Bt. F. S. R. निरूपयति—K. I. II. Bt. Mw. 251-252. जदि—K. II. जइ एत्थ अज्ज तादो सण्णिहिदो भवे—V. R. Bu. Bt. F. Mw. 'हवे' for भवे—A. 253. सरोषम् —V. Mw. R. Bu. A. Bt. I. O. I., BORI. सभ्रूभेदम्—K. I. II. सरोषमिव—Bl[1]. 254. इमं अदिधिं जीविदसव्वस्सेणावि कदत्थं करदि—K. I. II. सख्यौ तदो इमं जनं—Mt. सव्वस्सेण वि अदिहिविसेसं (कदत्थम्—V.) किदत्थं करिस्सदि—V. R. Mw. Bt. F. Bu. Mt. 255. (सरोषम्) अयि अवेध···करिअ - क्खु (परावृत्य तिष्ठति)—3ks. तुम्हे अवेध, किं वि हिअए करिअ—V. R. Bu. Mw. Bt. BORI. Bik. सकृतककोपम्-om. in Mt. 257. भवत्योः सखीगतं (किमपि—Mt.) पृच्छामः—V. R. Mw. Bt. Bu. किमपि सखीजनगतम्—Mt. 258. सख्यौ—Mt, 3ks. अणुग्गहो विअ—V. R. Bu. Mw. Bt. F. S. एव्व—V.

259. भगवान् काश्यपः···स्थित (वर्त्तते—Mw.) इति प्रकाशः—V. R. Mw. Bu. F. 3ks. 261. अत्थि को वि—Bt. V. Mw. R. oधेयो—Mt. कौशिकः – om in K. I. II. 263. अस्ति श्रूयते—V. Bik. R. Mw. Pt. F. (प्रकाशः—Mt.) स खलु भगवान्—Pr. N. 264. तं णो···उज्झिअ···संरक्षणादीहिं···कस्सवो—K. I. II. कण्णो से—V. R. Mw. Bu. पिअसहीए···उज्झिआए सरीरसंवढ्ठणादीहिं—Bt. Bu. Mw. V. A. R. Nk. S. Gh.

राजा—(आत्मगतम्) हन्त लब्धावकाशा मे मनोरथाः ।

प्रियंवदा—(सस्मित शकुन्तलां विलोक्य) पुणो वि वत्तुकामो विअ अज्जो ।

XXX

280 (शकुन्तला सखीमङ्गुल्या तर्जयति)

राजा—सम्यगुपलक्षितं भवत्या । अस्ति नः सच्चरितश्रवणलोभादन्यदपि प्रष्टव्यम् ।

प्रियंवदा—तेण हि अलं विआरिदेण । अणिअन्तणाणुओओ क्खु तवस्सि-अणो ।

XXXI

राजा—एतत् पृच्छामि

वैखानसं किमनया व्रतमाप्रदानाद्
व्यापाररोधि मदनस्य निषेवितव्यम् ।
अत्यन्तमेव सदृशेक्षणवल्लभाभि
289 राहो निवर्त्स्यति समं हरिणाङ्गनाभिः ॥ २६ ॥

BORI. I. O. I. I-IV. S. S. I-IV. उज्झितशब्देन मे कुतूहलं जनितम्···इच्छामि—K. I. II. मे कौतूहलम् । आ मूलात्—V. R. Bu. Śc. Gh. F. Bt. Mw. BORI. S. S. I.-VI. जनितकौतूहलम् आ—A. 267-268. (०दस्स—K. I.) कोसिअस्स राएसिणो···किमपि ···कारिणी—K. I. II. गोदमीतीरे (om. in V.) पुरा किल···किं वि···पेसिदा—V. R. Mw. Bu. Bt. Pt. I. O. I. III., S. S. IV-VII. कहिं कहिं पि—Mt. पहिदा—A. 269. ततस्ततः—om. in V. R. Mw. Bt. F. Bu. A. Bik. BORI. Gh. 270. उन्मादयितुम्—K. II. उन्मादययित्तुअं—K. I. वसन्तोदारसमये से उन्मादयित्तुअं रूवं पेकिखअ (अर्धोक्ते लज्जया विरमति)—V. R. Bu. Mw. F. Bt. S. ०इत्तकम—Mt. देकिखअ—A. लज्जां रूपयति—K. I. Mt. 272. भवतु - 3ks. सर्वथा—om. in 3ks. परस्तात् (गम्यत—V.) अवगम०—Bt. Mw. A. 273. अह इं—V. R. Mw. Bt. F. Bu. Śn. A. Śr. Kv. NK. I. O. IV. 274. युज्यते—3ks. 275. मानुषीषु···वा—3ks. V. R. Mw. Bt. F. Bu. Śc. A. S. Kv. 277. सव्रीड़ा om. in 3ks. अधोमुखी (भूत्वा—Mw.) तिष्ठति (लज्जया—A.) —Bt. V. 278. ०काशो मे मनोरथः—3ks. om. in A. किं तु सख्याः परिहासोदाहृतां वरप्रार्थनां श्रुत्वा धृतद्वैधीभावकातरं मे मनः—V. R. A. Mw. Pt. BORI. Bt. S. Bu. Śc. NK. Gh. I. O. I.-VI., I. I. I-II., S. S. I-IV. Kv. Bod. I. परिहासोदारां वर-प्रार्थनां···श्रुत्वापि—Mt. किं तु मे मनः—om. in Pr. P. Kv. 279. विअ···लक्खीअदि—om. in 3ks. पुणो···विअ अज्जो—V. R. Bu. Mw. Bt. F. S. A. Mt. नायकाभिमुखी भूत्वा—Mt. 281. सुचरित—P. B. I. II.

290 प्रियंवदा—अज्ज धम्माअरणपरवसो अअं जणो। गुरुणो उण से अणुरूव-वरप्पदाणे संकप्पो।

राजा—(आत्मगतं सहर्षम्) XXXII

भव हृदय साभिलाषं संप्रति सन्देहनिर्णयो जातः।
आशङ्कसे यदग्निं तदिदं स्पर्शक्षमं रत्नम् ॥ २७ ॥

शकुन्तला—(सरोषमिव) अणुसूए। गमिस्सं अहं।

296 अनुसूया—किं णिमित्तं ?

शकुन्तला—इमं असंबद्धप्पलाविणिं पिअंवदं अज्जाए गोदमीए गदुअ णिवेद-इस्सं (इत्युत्तिष्ठति)।

अनुसूया—सहि ण जुत्तं अस्समवासिणो जणस्स अकिदसक्कारं अदिधिविसेसं-उज्झिअ सच्छन्ददो गमणं (शकुन्तला उत्तरमदस्त्वैव प्रस्थिता)।

राजा—(अपवार्य) कथं गच्छति ? (उत्थाय जिघृक्षुरिवेच्छां निगृह्य) अहो चेष्टाप्रतिरूपिका कामिजनमनोवृत्तिः। अहं हि,

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283. विआरिदेण अलं। णिअन्तणुयोग्गो तपस्सिअणो—K. I. II. णिअन्तणांजुत्तो—K. III. अणिज्जन्तणणिओओ—P. C. अबिआरणिज्जन्तणणिओओ क्खु—Mt. S. अलं विआरिअ। अणिअन्तणाणुजोओ (—V.) तवस्सिअणो णाम—V. R. Mw. Bt. S. A. Śr. Sn. I. O. IV. S. S. V. VI. NK. 285. उपपद्यते भवति—2ks. सखीं ते ज्ञातुमिच्छामि—V. Mw. Bt. Bu. A. F. S. S. IV. 288. अत्यन्तमात्मसदृशेक्षणवल्लभाभिः—3ks. Mw. Bt. Bu. BORI. Pt. F. ०मदिरेक्षण—Bik. I. O. II. III, S. S. III. A. 290. धम्मचरणे वि परवसो—Bt. Mw. V. Pt. S. Kv. Bik. 292. सहर्षम्—om. in V. Mw. Bu. Bt. 3ks. Dev. Mss. (Ret). R. न खलु दुर्लभैषा प्रार्थना—3ks. न दुरवापेयं खलु प्रार्थना—Bt. Bu. Mw. R. V. BORI. A. S. Śn. Śr. NK. I. O. I-IV, S. S. V., Gh. 295. गमिष्ये—K. I. गमिष्यहम्—K. I. अहम्—om. in Mt. 297. प्रियंवदां···(गदुअ—om.) णिवेदइस्से—3ks. गदुअ and st. dr. om. in V. R. Mw. Bu. F. Bt. A. Pt., St. dr. न किञ्चिदुक्त्वा प्रस्थितैव—Bu. Mw. F. P. Bik. 299-300. ण जुत्तं ते (om. in. V.) अकिदसक्कारम् अदिहिविसेसअ विसज्जिअ—V. R. Mw. Bu. F. Pt. A. न किञ्चिदुक्त्वा एव—3ks. उज्झिअ अस्समवासिणो जणस्स—A. 301-302. ग्रहीतुमिच्छन्नात्मानम्—3ks. आः कथं गच्छति—A. चेष्टाप्रतिरूपिणी—Mt. Bl[1]. ग्रहीतुमिच्छन् निगृह्यात्मानमात्मगतम्—V. R. Mw. Bt. Bu. I. O. II. Bik. कामिनो—Bt. Mw. Bik.

303 अनुयास्यन् मुनितनयां सहसा विनयेन वारितप्रसरः।
स्वस्थानादचलन्नपि गत्वेव पुनः प्रतिनिवृत्तः॥ २८॥

प्रियंवदा – (शकुन्तलामुपसृत्य) हला चण्डि, ण लब्भदि गन्तुं। XXXIII

शकुन्तला—(परिवृत्य सभ्रूभङ्गम्) किं ति ?

प्रियंवदा – दुवे मे रुक्खसेअणके धारेसि। तेहिं दाव अत्ताणअं मोआवेहि तदो गमिस्ससि (इति बलान्निवर्त्तयति)।

राजा – वृक्षसेचनादेव अत्रभवतीं परिश्रान्तामवगच्छामि। तथा ह्यस्याः,

स्रस्तांसावतिमात्रलोहिततलौ बाहू घटोत्क्षेपणा—
द्यापि स्तनवेपथुं जनयति श्वासः प्रमाणाधिकः।
बद्धं कर्णशिरीषरोधि वदने घर्माम्भसा जालकं
बन्धे स्रंसिनि चैकहस्तयमिताः पर्याकुला मूर्धजाः॥ २९॥

तदहमेनामनृणां करोमि! (इत्यङ्गुलीयकं ददाति। सख्यौ प्रतिगृह्य
315 नामाक्षराणि वाचयित्वा च परस्परमवलोकयतः) XXXIV

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304. स्थानादनुच्चलन्नपि—3ks. V. R. Mw. Bt. F. S A. Bu. I. O. II. S. S. IV. इति निवृत्तः – 3ks. 305. अनसूया—हले चण्डि ण दे युक्तं गच्छिदुम्—K. I. (शकुन्तलां निरुध्य) हला ण दे युत्तं गन्तुम्—V. R. Pt. Bu. Mw. Bt. A. S. नार्हसि—Pr. N. लभ्यसि—Mt. 306. परिवृत्य—om. in K. I. परा०—Mt. (सभ्रूभङ्गम्) किं णिमित्तम्—R. Pt. BORI. F. A. S. Bu. Mw. सभ्रूभेदम—V. ०क्षेप—C. 307-308. प्रियंवदा' om. and 'रुक्खसेचणके दए मे धारेसि तेहि दाव अत्ताणं अमोएहि।—K. I. रुक्खसेअणे (०णाणि—Bt.) दुवे धारेसि मे। एहि दाव अत्ताणं मोआवेहि तदो गमिस्ससि—V. R. Bu. Mw. Pt. F. S. A. रुक्खसेअणाइं दाव मोचिअ—A. Bt. रुक्खसेअणम्—Mt. वलादेनां निवर्त्तयति—K. I. II. 309. भद्रे (वृक्ष—K. I.) सेचनकादेव परिश्रान्तामत्रभवतीं लक्षये—3ks. अत्रभवतीं लक्षये—V. R. Mw. Bt. F. Bu. S. Bik. BORI. भद्रे—om. in V. भवति अत्रभवतीं परिश्रान्तां तर्कयामि—P. Pr. N. तर्कयामि—Mt. 310. ०रोहित०—R. I. करौ बाहु—K. I. II. 312. स्रस्तम्—V. R. Bik. घर्माम्भसां जालकम्—V. R. Mw. Pt. F. S. 313. ध्वंसिनि—Bik. 314. त्वधिकरोमि—3ks. स्वमङ्गुलीयं प्रयच्छति—R. I. III. त्वयि स्वाङ्गुलीयम्०—K. II. उभे नाममुद्राक्षराण्यनुवाच्य परस्परं मुखमवलोकयतः—3ks. अङ्गुलीयं दातुमिच्छति उभे...परस्परम् अवलोकयतः – V. R. Mw. Bu. F. Bt. A. S. Sc. Kv. Bl.

316 राजा—अलमन्यथा सम्भावनया। राज्ञः प्रतिग्रहोऽयम्।

प्रियंवदा—तेण हि णारिहदि इमं अङ्गुरीअविओअं कादुं अज्जो। अज्जस्स वअणादो ज्जेव अरिणा एसा भोदु।

अनुसूया—हला सउन्तले, मोआविदा सि अणुकम्पिणा अज्जेण अधवा महाराएण। ता कहिं दाणिं गमिस्ससि ?

शकुन्तला—(आत्मगतम्) ण एदं परिहरिस्सं जह अत्तणो पहवे। XXXV

प्रियंवदा—सपदं किं ण गच्छीअदि ?

शकुन्तला—इदाणिं पि किं तुह आअत्त म्हि। जदा मे रोअदि तदा गमिस्सं।

राजा—(शकुन्तलां विलोकयन्नात्मगतम्) किं नु खलु यथा वयमस्यामेवमियमप्यस्मान् प्रति स्यात् ? अथवा लब्धावकाशा मे मनोवृत्तिः। कुतः,

वाचं न मिश्रयति यद्यपि मद्वचोभिः
कर्णं ददात्यवहिता मयि भाषमाणे।
कामं न तिष्ठति मदाननसम्मुखीयं
329 भूयिष्ठमन्यविषया न तु दृष्टिरस्याः ॥ ३० ॥

316. अलमस्माकमन्यथा सम्भाविदेन—3ks. सम्भाव्य। राज्ञः परिग्रहोऽयमिति राजपुरुषं मामव गच्छत—V. R. Mw. Pt. F. S. A. Bu. Bik. BORI. Bl. इति···अवगच्छत—om. in A. 317-318. अङ्गुरीअअ···अज्जस्स वअणेण—Mt. अज्जो इदं च रण्णो अङ्गुलीअअं विओअकारणम् अज्ज तुव वअणेण अनृणा एव एसा K. I. II. ण अरिहदि (णारुहदि—Mw) एदं अङ्गुलीअअं अङ्गुलीविओअम्···वअणेण (अणिरिणा—Bt. Mw.) अरिणा दाणिं एसा (किञ्चिद् विहस्य)···गच्छ दाणिम्—V. R. Bt. S. A. Bu. Bik. BM. वअणेण एव्व—A. 319-320. अनसूया—om. परिवृत्यापवार्य···मोइदासि···महाणुभावेण ता किदत्थ दाणिं होसि (होहिसि—K. II.)—K. I. II. अज्जेण (स्वगतम्) अहवा महाराएण (प्रकाशम्) ता कदत्था दाणिं सि तुमं—Mt. 321. (अपवार्य निःश्वस्य) ण इदं विसुमरिस्सदि जइ—3ks. एदं स्स यदि—Bl[1]. Mt. शकुन्तला (आत्मगतम्) जइ अत्तणो पहविस्सम् (प्रकाशम्) का तुमं विसज्जिदव्वस्स रुन्धिदव्वस्स वा—V. Mw. R. Bt. Bu. A. Kv. Bik. I. O. II. Bm. BORI. III., S. S., I-IV. 322. हला (यदि—K. I) किं दाणिं सम्पदम् (om. in Mt. ण गच्छदि—3ks. Mt.

323. इदानीम् पि तुए किं वत्तव्वम्। जदा रोअस्सदि मे तदा गमिस्सम् K. II. जं मे रोइस्सदि तदा गमिस्से—K. I. 324-325. खलु—om. in Mt. एसा···गाधा मे प्रार्थना—K. I. II. अथवा लब्धावकाशा मे प्रार्थना—V. R Bu Mw. Bt. Śc. Śr, BORI.

330 (नेपथ्ये)

भोभोस्तपस्विनः तपोवनसन्निहितसत्त्वरक्षणाय सज्जोभवन्तु भवन्तः।
प्रत्यासन्नः किल मृगयाविहारी पार्थिवो दुःषन्तः।

तुरगखुरहतस्तथा हि रेणु
र्विटपनिषक्तजलार्द्रवल्कलेषु।
पतति परिणतारुणप्रकाशः
शलभसमूह इवाश्रमद्रुमेषु॥ ३१॥

राजा—(स्वगतम्) अहो धिक्। कथं मदन्वेषिणः सैनिकास्तपोवनमभिरुन्धन्ति। (पुनर्नेपथ्ये) भो भोस्तपस्विनः। पर्य्याकुलीकुर्वन् स्त्रीवृद्धकुमारकान् एष सम्प्राप्तः।

तीव्राघातादभिमुखतरुस्कन्धभग्न कदन्तः XXXVI
प्रौढ़ाकृष्टव्रततिवलयासञ्जनाज्जातपाशः।
मूर्त्तो विघ्नस्तपस इव नो भिन्नसारङ्गयूथो
धर्मारण्यं विरुजति गजः स्यन्दनालोकभीतः॥ ३२॥

344 (सर्वाः श्रुत्वा ससम्भ्रममुत्तिष्ठन्ति)

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326. मे वचोभिः—K. II. Bt. Bu Mw. I. O., II-IV. S. S. I-IV, BORI. 327. दधात्य०—K. II. ०त्यभिमुखम्—Bt. Mw. Bik. विहिता—K. I. 328. सम्मुखीना—V. R. Bu. सा—Mw. Bu. Bt. A. BORI. 330-332. आकाशे—A. सन्निहितास्तपोवनसत्त्वरक्षायै भवत—V. R. Bu. Mw. Bt. Mt. I. O. II. III., S. S. II. III. IV. राजा दुष्यन्तः—Mt. अवहितास्तपोवने सत्त्वरक्षायां भवन्तु। पर्य्यप्लुत स्त्रीकुमारम्···प्रत्यासन्नः खलु (किल—K. I.) मृगयाविहारी पार्थिवः K. I. II.···दुष्यन्तः—V. R. Mw. Bu. Bt. A. Sn. Śr. S. NK. Gh. I. O. I-IV, S. S. III-VII. 334. विषिक्त—3ks. Bik. बिषक्त०—Mt. P. V. R. Mw. I. O. I-IV., A. Śr. S. S. II-V. 337-344. The reading of these lines vary widely. अहो धिक् एष खलु (तथा—K. I.) निभृतचारी भूत्वा—3ks. अपि च, तीव्राघातप्रतिहततरुः (०तरुस्कन्ध—Mw. Bt. B.) स्कन्ध···पादाकृष्ट ·· वलयासङ्गसञ्जातपाश·· प्रविशति (व्रजति हि—I. O. II.—V. R. Bt. Bu. F. S. Mw. Bl². I. O. I-IV., S. S. II-IV. प्रौढ़ासक्तसङ्गसञ्जात—3ks. क्रोड़ाकृष्ट—Kv. क्रौड़ाकृष्ट—F. सर्वाः कर्णं दत्वा किञ्चिदिव सम्भ्रान्ताः। राजा—(आत्मगतम्) अहो धिक् ···पादा अस्मदन्वेषिणस्तपोवनमुपरुन्धन्ति। भवतु, प्रतिगमिष्यामस्तावत्—V. R. Mw. Bu. Bt. Pt. BORI. Gh. Bm. I. O. I.IV. S. S. II-IV. Nk. Śn. Śr. Kv. S. धिक्। कष्टम्

345 राजा—अहो धिक् कथमपराद्धस्तपस्विनामस्मि। भवतु तावत् प्रतिगच्छामि।
सख्यौ—महाभाअ। इमिणा हत्थिसंभमेण पज्जाउलाओ म्ह। ता अणुजाणीहि णो उड्अगमणे।
अनुसूया—(शकुन्तलां प्रति) हला सउन्तले। आउला अज्जा गोदमी भविस्सदि। ता एहि सिग्घं एक्कत्थाओ होम्ह।
शकुन्तला—(गतिरोधं रूपयित्वा) हद्धी हद्धी ऊरुत्थम्भविअल म्हि संवुत्ता।
राजा—स्वैरं स्वैरं गच्छन्तु भवत्यः। वयमप्याश्रमबाधा यथा न भवति तथा प्रयतिष्यामहे।
सख्यौ—महाभाअ, विदिदभूइट्ठो सि। णं संपदं ज उवआरमज्झत्थदाए अवरद्धाओ म्ह तं मरिसेसि। असम्भाविदसक्कारं भूओ वि पच्चवेक्खणणिमित्तं
355 सपरिहारं अज्जं विण्णवेमो। XXXVII

...पर्याकुलयन्···हस्ती—Mt. स्यन्दनावद्धदृष्टिः—Bl[1]. The 3ks. read after line 337 राजा (स्वगतम्) अहो धिक् प्रमादः (पुरो—K. I.) मदन्वेषिणः सैनिकास्तपोवनमुपरुन्धन्ति। तदपराद्धं तपस्विनामस्माभिः। भवतु (प्रत्या—K. I.) गमिष्यामि तावत्। सर्वा (कर्णं दत्त्वा—Mt.) ससम्भ्रममुत्तिष्ठन्ति।

345. अज्ज इमिणा आरण्णअवुत्तन्तेण पज्जाउल म्ह। अणुजाणीहि णो उड्अगमणअस्म—V. Mw. Bu. F. Bt. A. R. Bik. S. गअवुत्तन्तेण—F. गमणेण—Mt. अनसूया—अज्जअ इमिणा अक्खन्दवुत्तन्तेण पज्जउल म्ह। ता···उड्जगमणाए—3ks. राजा (ससम्भ्रमम्) गच्चन्तु भवन्त्यः आश्रमबाधा यथा न भविष्यति तथा प्रय्यतिष्यामहे—3ks. 347-354. Bu. Mw Bt. Pt. A. R. etc. drop the portion from 'महाभाअ···मरिसेसि and read 'अज्जअ असंभाविदादिहिसक्कारा भूयो वि पेकखणणिमित्तं लज्जेमो (उज्झामो—A.) विण्णवेदुम्। Here the 3ks. read सख्यौ—अज्ज सं भाविदसक्कारं भूयो वि दाव पच्चवेक्खणणिमित्त लज्जसे अज्ज विणिवेदिदुं (विण्णबेदुम्—K. II.)। विदिदभूयिट्ठोसि णं सपदं ज दाणिं उवआरमज्झत्थं (उवआरमज्झत्थदाए—K. I.) तए अवरद्धम्ह तं मरिसेसि (तं वि रमिसि—K. I.) 355. सम्भृतसत्कारोऽस्मि—Mt. सम्भूतसंस्कारोऽस्मि—Pr. N. 356-357. दाव परिवालेध मं जाव णं मोआवेमि 'सव्याजं विलम्ब्य—V. R. Mw. Bt. Pt. but om. in I. O. II. IV, S. S. VII. VIII, I. I. I-II, Bm. Here the 3ks read उभे-हूला, सउन्दले एहि सिग्घं दाव, आकुला अज्जा गोदमी भविस्सदि।

356. राजा—मा मैवम्। दर्शणेनैवात्रभवतीनां पुरस्कृतोऽस्मि।

शकुन्तला—अभिणवकुससूइपरिक्खदं मे चलणं, कुरुवअसाहापरिलग्गं च मे वक्कलं ता पड़िवालेध मं जाव णं मोआवेमि।

(इति राजानमवलोकयन्ती सह सखीभ्यां निष्क्रान्ता)

राजा—(निःश्वस्य) गताः सर्वाः। भवतु अहमपि गच्छामि। शकुन्तला-दर्शनादेव मन्दौत्सुक्योऽस्मि नगरगमनं प्रति। यावदनुयात्त्रिकानतिदूरे तपोवनस्य निवेशयामि। न खलु शक्तोऽस्मि शकुन्तलाव्यापारादात्मानं निवर्त्तयितुम्। कुतः,

गच्छति पुरः शरीरं धावति पश्चादसंस्थितं चेतः। XXXVIII

365. चीनांशुकमिव केतोः प्रतिवातं नीयमानस्य ॥ ३३ ॥

(इति निष्क्रान्ताः सर्वे)

॥ इति आखेटको नाम प्रथमोऽङ्कः ॥

शकुन्तला— (सव्याजविलम्बितं कृत्वा आत्मगतम्) हद्धी ऊरुत्थम्भो विअलम्हि संवत्ता।

राजा—स्वैरं गच्छन्तु भवत्यः। वयमावेगहेतुमाश्रमस्यापनेष्यामः। (शकुन्तला सव्याज-विलम्बितं कृत्वा परिक्रम्य सखीभ्यां सह निष्क्रान्ता)। 360-362. राजा (उत्थाय सखेदम्) मन्दौत्सुक्योऽस्मि नगरं प्रति। यावदनुयात्रिकजनं समेत्य एस हि—3ks. मन्दौत्सुक्यो-ऽस्मि···प्रति। यात्रिकान् समेत्य नातिदूरे···शक्नोमि (नातिदूरेण निवेशयेयम्—V. R.)-Mw. Bu. Bl². समर्थोऽस्मि—Mt. 365. ०दसंस्तुतं चेतः—Bu. Mt. Bt. I. O. I-IV., F. Kv. Śn. Śr. BORI. S. S. III-VI, BM. ०दसंस्कृतम्—A. ०दसंवृतम्—3ks. 366. चिना०—K. I. II. सचिन्तः स्खलितानि पदानि दत्वा निष्क्रान्तः—K. I इति महाकवि कालिदासरचिते शकुन्तलानामनाटके प्रथमोऽङ्कः—K. I. II. The name 'आखेटको नाम om. in Bl¹. Ś. Nr. Kv. Bt. Bu. F. Kv. Śn. Śr. A. Mw. BORI. Bik. I. O. I-IV.

(ततः प्रविशति विदूषकः)

2 विदूषकः—(निःश्वस्य) होमाणहे भो। हदोम्हि एदस्स मिअआसीलस्स रण्णो I वअस्सभावेण णिव्विण्णो। अअं मिओ अअं वराहो त्ति मज्झन्दिणे वि गिम्हे विरलपादवच्छाआसुं वणराईसुं आहिण्डिअ पत्तसंकरकसाअविरसाइं उण्हकडुआइं पिवीअन्ति गिरिणदीसलिलाइं। अणिअदवेलं च उण्हुण्हं मंसं भुञ्जीअदि। तुरअगआणं च सद्देण रत्तिं पि णत्थि पकामसुइदव्वं। महन्ते ज्जेव पच्चूसे दासीए पुत्तेहिं सअणिलुद्धेहिं II कण्णीवघादिणा वणगमण कोलाहलेण पबोधीआमि। III एत्तिकेणावि दाव पीड़ा ण वुत्ता जदो गण्डस्स उवरि विप्फोड़ओ IV संवुत्तो। जेण किल अम्हेसुं अवहीणेसुं तत्थभवदा मिआणुसारिणा अस्समपदं पविठ्ठेण मम अधण्णदाए सउन्तला णाम का वि तावसकण्णआ दिट्ठा। तं पेकिखअ संपदं णअरगमणस्स कधं पि ण करेदि। एदं जेव चिन्तअन्तस्स मम पहादा अच्छीसुं रअणी। ता का गदी। जाव णं किदाआरपरिकम्मं पिअवअस्सं पेक्खामि। (परिक्रम्यावलोक्य च) एसो वाणासण-हत्थो हिअअणिहिदपिअअणो वणपुप्फमालाधारी V इदो ज्जेव आअच्छदि 15. पिअवअस्सो। भोदु, अङ्गामद्दविअलो

St. dr. परिश्रान्तो—2ks. विषण्णो—V. R. Mw. Bu. F. Bt. S. Kv. A. Bl[2]. S. S. I. II. I. श्रमं नाटयन्निःश्वस्य—K. I. श्रमं नाटयत्ति निःस्वश्य—K. II. भो दिट्ठम्—V. R. Mw. Bu. Bt. A. Ś. Śc. Nk. Gh. हदो म्हि—Kv. हीही भो—Bl. I. हद्धी भो—Cz. दिढ़म्हि एदस्स मिगयासीलअस्स रण्णो वअस्सभावेण—3ks. मअआसीलअस्स—V. R. Pt. S. 2-4. मिगो—K. I. वआहो—K. III. मओ···अअं सद्दूलो त्ति···मज्झण्णे···ग्गिम्हविरल··· सु V. R. Mw. Bu. S. Bt. Śc. A. BORI. Bik. आहिण्डीअदि अडवीदो अडवी—V. R. Mw. Bu. Bt. S. A. Kv. Gh. Bik. अडवीम्—Bt. Mw. "आणि (०आइम्—K. II.) पीअन्ते—3ks. पिज्जन्ति गिरिणइए सलिलाइं—Mt. Bl[1]. (कसाआइ—V.) कड़ुआणि उण्हाणि (उण्होण्ह—K. I.) गिरिणदिजलाइं···अणिअदवेलं सूल्लमंसभूयिठ्ठो आहारो अहूणीअदि (०अइ—V.)—3ks. Mw. Bt. V. Bik BORI. Bu. R. S. A. Bl[2]. कदुआइ गिरिणइजलाइ पीअन्ति—V. R. कदुण्हाइं—A. S. Śn. Śr. सोण्हमंसभूइट्ठं अत्तीअदि Mt. 6-7. तुरगाणुधावणकण्डिदसंधिणो रत्तिम्पि सइदव्वं णत्थि—V. R. Mw. Bt. Bu. णत्थि पकामसुइदव्वम्—Mt. Pr. Kn. तुरअ (ग—K. I.) धावअकण्टइद (०किद—K. I.) सन्धिवन्धणाणं अम्हअङ्गाणां (अङ्गाणम्—K. I.)—3ks. कन्डइ-असत्थणो—A. S. 5. तदो (मम—K. I.)···पच्चिसि (K. I.)···सउणलुद्धएहिं कण्ण

16. भविश्र चिट्ठिस्सं। एवं पि णाम विस्सामं लहेश्रं ति (इति दण्डकाष्ठमवलम्ब्य स्थितः)।

(ततः प्रविशति यथानिर्दिष्टो राजा) VI

राजा—(आत्मगतम्)

कामं प्रिया न सुलभा मनस्तु तद्भावदर्शनाश्वासि।
अकृतार्थेऽपि मनसिजे रतिमुभयप्रार्थना कुरुते॥ १॥

(स्मितं कृत्वा) एवमात्माभिप्रायसम्भावितेष्टजनचित्तवृत्तिः प्रार्थयिता विप्रलभ्यते,

कुतः,

स्निग्धं वीक्षितमन्यतोऽपि नयने यत् प्रेरयन्त्या तया
यातं यच्च नितम्बयोर्गुरुतया मन्दं विलासादिव।
मा गा इत्युपरुद्धया यदपि तत् सासूयमुक्ता सखी
सर्वं तत् किल मत्परायणमहो कामः स्वतां पश्यति॥ २॥

विदूषकः—(तथास्थित एव) भो राजन् ण मे हत्थी पसरदि। वाश्रामेत्तकेण 30. जश्रावीश्रसि।

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31. राजा—(विलोक्य सस्मितम्) कुतोऽयं गात्रोपघातः ?

विदूषकः—कुदो किल ? सअं जेव अच्चि आउलीकदुअ अस्सुकारणं पुच्छसि ? VII

राजा—न खलु अवगच्छामि। भिन्नार्थमभिधीयताम्।

विदूषकः—जं वेदसो खुज्जस्स लीलं विड़म्वेदि तं किं अत्तणो पहावेण अध णदीवेअस्स ?

राजा—नदीवेगस्तत्र कारणम्।

विदूषकः—ममावि भवं।

राजा—कथमिव ?

विदूषकः—जुत्त णाम एदं जं तए रज्जकज्जाइं तादिसं च अक्खलिदपदं पदेसं उज्झिअ वणचरवित्तिणा भविदव्वं त्ति ? किं एत्थ मन्तीअदु ? अहं उण बम्हणो पच्चहं सावदाणुसरणेहिं संखोहिदसन्धिबन्धणाणं अत्तणो अङ्गाणं अणीसो

43. म्हि। ता पसीद एक्काहं दाव

पेक्खामि—3ks. अज्ज वि तस्स तं एव्व···अच्छीसु (पहादं—V.) पभादं आसि—V. R. Mw. Bu. Bt. Śc. S. F. सच्चं मम···पुत्तस्स अच्छीसुं पभादा रअणी—Mt. As. S. Bl[1]. पभादं अक्खीसु—A. st. dr. (उपसृत्य)—Mt. Bl[1]. 13-14. एसो राआ (—3ks.)··· वाणासणहत्थाहिं जवणीहिं परिवुदो (om. in Dev. Mss.) वणपुप्फमालाधारी···ग्येव···तं जाव णं उपसप्पामि—3ks. जवणीहिं वणपुप्फमालाधारिणीहिं परिवुदो—Bt. Mw. I. O. III. IV. R. Bu. Ś. A. S. S. I-VI. 15-16. का गदी। जाव णं किदाचारपरिक्कमं पेक्खामि (परिकम्मम्—Mw.)—Bt. V. Mw. अङ्गामर्दी—Śr. अङ्गमेत्तविअलो विअ—A. S. अङ्गभङ्ग—Mt. V. R. Mw. Bu. Gh. Śc. BORI. Bik. अङ्गसम्मद···दाणि—3ks.

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44. विस्समीअदु ।

राजा—(स्वगतम्) अयमेवमाह । ममापि कण्वसुतामनुस्मृत्य मृगयां प्रति निरुत्सुकं चेतः । तथाहि,

न नमयितुमधिज्यमुत्सहिष्ये VIII
धनुरिदमाहितसायकं मृगेषु ।
सहवसतिमुपेत्य यैः प्रियायाः
कृत इव लोचनकान्तिसंविभागः ॥ ३ ॥

विदूषकः—(राजानमवलोक्य) अत्तभवं किं पि हिअए कदुअ मन्तेदि ।

52. अरण्णे क्खु मए रुदिदं ।

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and K. II. reads 'जअदु जअदु भवम्' । 'भो महाराअ ण मे ता (—Kn) वाआमेत्तेण (जअदु जअदु भवं—KN)—Pr. Kn. Mt. राअञ्…हत्थाः पसरन्ति…K. I. II. ०वा आमेत्तकेण—Mt. हत्था जइ करीअसि—A. ता (om. in V.) वाआमेत्तेण—Bu. Bt. जीआवइस्सम्—V. R. Bl[2]. I. O. I., S. S. I. हत्थपाआ पसरन्ति—V. R. Bt. Mw. 31. सस्मितम्—K. I. st. dr. om. in Bt. Bu. Bik. Mw. V. वयस्स—3ks. 32. विहस्य सअं मे अच्छी—K. II. कधं कुदो त्ति ? सअं जेव अच्छिं भञ्जिअ अस्सुकारणं पुच्चेसि—Pr. P. Kn. B IV., S. C. I-II., As. S. I[1]. कुदो किल भणसि (—A) सअं अच्छी मए (—A) आउलीकरिअ A. S. Bu. पुच्छेसि—Bt. V. Bu. Mw. अक्खी पज्जाउलीकदुअ—Bl[1]. 34. भिन्नार्थमभिधीयताम्—om. in 3ks. Bt. V. Bik. भिन्नार्थतया—Cz. 35-36. This line and three others following have been om. in 3ks. वअस्स (कुज्ज—V.) खुज्जलीअं…णम्—V. R. Bl[1]. Mw. Bu. Bt. F. A. कुज्जस्स…किल—Mt. वेदसो क्खु—S. अत्तणोणुभावेण—Cz 38. मम वि—V. R. Bu. Mw. Bt. BORI. 41-43. विदूषकः (सरोषमिव—K. II.) भो तए णाम राअकज्जाइं उज्झिअ तादिसे अकीलपदेसे (पसादे) वणचरेक (वणअरेक—K. II.) वित्तिणा होदव्वम् । जं सच्चं सावदसउन्तलाणाणुगमणेहिं (०सावदसउणाणुगमणेहिं—K. II.) संखोहिदसन्धिवन्धणाणं अङ्गाणां (वन्धणाणामङ्गाणाम्) अणीसोम्हि संवुत्तो—3ks. एकाहिं—K. I. एक्काह अपि K. II. एव्वं राअकज्जाणि—Mw. Bt. उज्झिअ एआरिसे अमाणुससञ्चारे—Mw. आउलप्पदेसे वणचरवुत्तिणा तुए होदव्वम् । जं (सच्चं—Bt. Mw.) मम गत्ताण अणीसोम्हि संवुत्तो । ता पसादइस्सं विसज्जिदुं मं एक्काहं वि दाव विस्समिदुम्—V. R. Mw. Bt. Bu. BORI. A. I. O. II, III, S. S. III. Sc. Kv. अज्ज उण सच्चं पक्खसे सावदसाउणिआणुगमणेहिं—Bl[1].

53. राजा—(सस्मितम्) किमन्यत् ? अनतिक्रमणीयं सुहृद्वाक्यमिति स्थितोऽस्मि ।
विदूषकः—(सपरितोषम्) तेण हि तुमं चिरं जीव (इत्युत्थातुमिच्छति) ।
राजा—तिष्ठ । शृणु मे सावशेषं वचः ।
विदूषकः - आणवेदु भवं ।
राजा—विश्रान्तेन भवता ममान्यस्मिन् अनायासे कर्मणि सहायेन भवितव्यम् ।
विदूषकः - किं मोदकखज्जिआए ?
राजा—यद् वक्ष्यामि ।
विदूषकः—गहिदो खणो ।
राजा—कः कोऽत्र भोः ?
62. (प्रविश्य)

45-46. (स्वगतम्)···कण्वदुहितरं—Bl[1]. मृगयाविक्लवं चेतः—3ks. कुतः—Mt. V. R. Mw. Bu. Bt. I. O. I-IV, BORI. om. in K. II. चैवं काश्यपसुतां···(वन-मृगीषु विक्लवं—A. चेतः—A. F. V. R. Mw. Pt. 47. ०ज्यमस्मि शक्तो—V. R. Mw. Bt. S. F. A. Kv. Śr. Śn. Gh. BORI., S. S. I-VI, I. O I-VI. 51-52. भोः अत्तभवं हिअएण किम् अपि मन्तेदि । अरण्णे मए रुदितम्—3ks. अत्तभवं किं वि···करिअ ···रुदिअं आसि (रुइअम्—V.)—R. V. Mw. Bu. Bt. A. S. अरण्णे रुइअं मए—F. राज्ञो मुखम्—Mw. Bt. Bu. V. R. हन्त भवं अच्चब्भुदं किम्पि—Bl[2]. S. S. I., F. (variant). 53. इव—3ks. अतिक्रमणीयम्—K. I. मे—V. R. Bu. Mw. Bt. BORI. A. 54. चिरं जीव—3ks. Mw. V. R. Bu. Śc. Bt. Śr. S. A. Kv. BORI. 55. K. I. drops राजा as speaker and connects 'तिष्ठ' with 'स्थितोऽस्मि' in l. 53. वयस्य तिष्ठ—Mw. Bt. तिष्ठ तावत्—Mt. 57. मृगयाया अनायासे—A. ममाना०—Bl[1]. Mt. ०प्येकस्मिन्ननायासे—V. R. Bt. Bu. Kv. A. S. 58. (साभिलाषम्)—K. I. II. अवि मोदकखादितायाम्—K. II. किं मोदअखण्डिआए तेणहि अअं सुगहीदो खणो (repeated—A.) । राजा—यत्र वक्ष्यामि । कः कोऽत्र भोः । विदूषकः—गहीदो खणो—Bu. Bt. V. R. Mw. 60. अअं वह्मणो—Bl[1]. 63. रैवकसेनापतिस्तावदाहूयताम्—3ks. ०दिहानीयताम्—K. II. 64-65. om. in 3ks. एसो अण्णावणुक्कण्ठो इदो दिण्णदिट्ठी एव्व भट्टा चिट्ठइ । उवसप्पदु अज्जो—V. R. Mw. A. S. Bt. एसो दे अण्णाव-अणदत्तकण्णो तुमं ज्येव प्पणिवाणेदि—S. आलावदिण्णअण्णो भट्टा इध ज्जेव···णाम्—Pr. Kv. A. B. दौवारिकः—जं भट्टा आणवेदित्ति निष्क्रान्तः । ततः प्रविशति सेनापतिर्दौवारिकश्च (रैवकेण सह सेनापतिः—K. I)—3ks.

63. दौवारिकः—आणवेदु भट्टा ।

राजा रैवतक । सेनापतिस्तावदाहूयताम् ।

दौवारिकः—तह (इति निष्क्रम्य पुनः सेनापतिना सह प्रविश्य) एदु एदु अज्जो । एस आलावदिण्णकण्णो भट्टा तुमं ज्जेव पड़िवालेदि । ता उवसप्पदु अज्जो ।

IX

सेनापतिः—(राजानमवलोक्य स्वगतम्) कथं दृष्टदोषाऽपि मृगया स्वामिनि केवलं गुणाय एव संवृत्ता । तथाहि देवः,

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रविकिरणसहिष्णुः स्वेदलेशैरभिन्नः । X
अपचितमपि गात्रं व्यायतत्वादलक्ष्यं
गिरिचर इव नागः प्राणसारं बिभर्त्ति ॥ ४ ॥

सेनापतिः—(उपगम्य) जयति स्वामी । स्वामिन् । गृहीतमृगप्रचार सूचितश्वापदमरण्यम् । तत् किमिति स्थीयते ?

75. राजा—भद्र सेनापते । भग्नोत्साहः कृतोऽस्मि मृगयापवादिना माधव्येन । XI

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67. 3ks. om 'स्वगतम्' and 'कथम् and read संवृत्ता । (राजानमवलोक्य) दृष्टदोषाऽपि स्वामिनि मृगया केवलं गुण एव—V. R. Mw. Bt. Bu. A. Bl[4]. अदृष्टदोषाऽपि—Bt. I. O. I मृगयाविहारः—S. S. V. 69. ०पूर्वम्—3ks. Pt. R. V. Mw. Bu. A. F. S. Bl[1-2]. 70. ०रभिन्नम्—V. R. Mw. Bt. A. F. S. 3ks. 73-74. दौवारिकः—कखु···कण्णो इदो दण्णदिट्टि (०दिण्ण—K. II.) य्येव (अज्जो—om.)—K. I. II. उपसृत्य—K. I. उपसृत्य सप्रणामम्—K. II. ०हितं प्रचारसूचित्तश्वापदमरण्यं किमन्यदवस्थीयते—K. I. II. V. R. Mw. Bu. A. Bt. (उपेत्य) जयतु स्वामि । गृहीतश्वापदमरण्यम् । किमन्यत्रावसीयते ?—Śc. Kv. गृहीतश्वापदप्रचारमरण्यम् । किमद्याप्यवस्थीयते ?—A. स्वामिन्—om. in S. S. II-V., I O. IV. किमन्यदनुष्ठीयताम्—P. Lines 54-55 have been inserted here in Mt. 75. भद्रसेन—B. III. P. मन्दोत्साहः...माठव्येन—V. Bt. Mw. परिवादिना—Mt. Between lines 75-76 the Mt. reads विदूषकः—अत्तभवं पइदिमावण्णो । तुमं दाव दासीए पुत्तआ इदो तदो अड़वीम् आहिण्ड जाव विद्ध सिआललोलुवस्स कस्स वि जिण्णरिक्छस्स मुहे णिवड़िदो होसित्ति—Mt. 76-77. (जनान्तिकम्)···स्थिरप्रतिबन्धो···अहम पितावत् (—3ks.)—om. in Bt. Mw. V. Bik. मूर्खः वैधेयः—As. S. I. वैधवेयः—Bt. Śr. निदर्शनं मृगयागुणानाम—3ks. Kn. स्थिरप्रतिज्ञो—Mt. पश्यतु देवः—om in V. R. Mw. Bu. Bt. A. S. Śc. Pt. BORI. Kv.

76. सेनापतिः—(अपवार्य) सखे माधव्य दृढ़प्रतिज्ञो भव। अहं तावत् स्वामिनश्चित्तवृत्तिमनुवर्त्तिष्ये।

(प्रकाशम्) देव प्रलपत्येष वैधेयः। ननु प्रभुरेव निदर्शनम्। पश्यतु देवः

मेदश्छेदकृशोदरं लघु भवत्युत्साहयोग्यं वपुः XII
सत्त्वानामपि लक्ष्यते विकृतिमच्चित्तं भयक्रोधयोः।
उत्कर्षः स च धन्विनां यदिषवः सिद्धयन्ति लक्ष्ये चले
मिथ्या हि व्यसनं वदन्ति मृगयामीदृग् विनोदः कुतः॥ ५ ॥ XIII

विदूषकः—(सरोषम्) अवेहि रे उच्छाहइत्तआ अवेहि। अत्तभवं पइदिं आवण्णो। तुमं दाव दासीए पुत्तो अडइदो अडइं आहिण्ड जाव सिआलमिअलोलुवस्स कस्स वि जुण्णरिच्छस्स मुहे णिवड़िदो होसि।

राजा—भद्र सनापते। आश्रमसंनिकृष्टे स्थितोऽस्मीति वचस्ते नाभिनन्दामि। अद्य तावत्,

गाहन्तां महिषा निपानसलिलं शृङ्गैर्मुहुस्ताड़ितं
89. छायाबद्धकदम्बकं मृगकुलं रोमन्थमभ्यस्यतु। XIV

I. O. II. IV. S. S. V. VI. प्रलपत्वेष—A. R. Bu. 79. उत्थानयोग्यं वपुः—V. R. Mw. Bt. A. S. BORI. 82. मिथ्यैव व्यसनम्—V. R. Mw. Bt. Śc S. A. Bu. 83-85. (कृतकरोषम्)···अत्तभवं पकिदिं···पुनः···अडवीदो अडवीम्···सीससिआली विअ जुण्ण··पड़िस्सदि—K. I. II. उच्छाहहेतुअ—Mw. आहिन्डन्तो णरणासिआलोलुवस्स जिण्णरिच्छस्स (०रिक्खस्स—Bt.) कस्स वि मुहे पड़िस्सदि— V. R. Bu. Mw. Śc. S. A. Bt. कहं वि···णासालोलुवस्स · पड़िदोसि—A. इतुआ—Cz. ०हिन्डन्तो जाव—Pr. Kv. The As. S. I. misarranges the text beginning from '···मन्दोत्साहः···कृतोऽस्मि' to 'मुहे पड़िस्सदि। भद्र सेनापते', 86. भद्रसेना···सन्निकर्षे वर्त्तामहे—K. I. II. सन्निकृष्टे स्थिताः स्मः अतः—V. R. Mw. Bu. F. Bt. S. A. सन्निकृष्टस्थिताः—Mw. वचनं ते—Śr. Kn. Mt. कुलपतेराश्रम०—S. S. V.

89. ०च्छाया—3ks. 90. विश्रब्धं क्रियताम्—As. SI. 91. विश्रान्तिम्—3ks. 92, यत् प्रभ०—V. R. Mw. Bt. Bu. S. A. Bik. 93-94. निवर्त्यतां वनग्रहिनः—3ks. वनग्राहिनः। यथा न मे···मुपरुन्धन्ति—V. R. Mw. Bu. Bt. Kv. S. A. पूर्वगान्। दूरात् परिहरन्ति—Mt. 95. ०तपोधनेषु···इव सूर्यकान्तास्तदन्यतेजोऽभिभवाद् वमन्ति—V. R. Mw. Bu. Bt. Kv. S. A. I. O. II. III. S. S. I. II. 99. यथाज्ञा-

90. विश्रब्धैः क्रियतां वराहपतिभिर्मुस्ताक्षतिः पल्वले
विश्रामं लभतामिदञ्च शिथिलज्याबन्धमस्मद्धनुः ॥ ६ ॥ XV

सेनापतिः—यथा प्रभविष्णवे रोचते।

राजा तेन हि निवर्त्तय पूर्वंगतान् धनुर्ग्राहिणः। यथा च सैनिकास्तपोवनं नाभिरुन्धन्ति दूरात् परिहरन्ति च तथा निषेद्धव्याः। पश्य।

शमप्रधानेषु तपोवनेषु
गूढं हि दाहात्मकमस्ति तेजः।
स्पर्शानुकूला अपि सूर्यकान्ता
स्ते ह्यन्यतेजोभिभवाद्दहन्ति ॥ ७ ॥ XVI

सेनापतिः—यदाज्ञापयति स्वामी।

100. विदूषकः—भो उच्छाहइत्तआ। णिक्कम णिक्कम (सेनापतिर्निष्क्रान्तः)।

राजा—(परिजनमवलोक्य) मृगयावेषमपनयन्तु भवन्तः। रैवतक त्वमपि स्वनियोगमशून्यं कुरु।

रैवतकः—जं महाराओ आणवेदि (इति निष्क्रान्तः)।

विदूषकः—किदं भवदा णिम्मक्खिअं। ता इमस्सिं पादवच्छाआविरइद-विदाणसणाधे सिलादले उवविसदु भवं जाव अहं पि सुहासीणो होमि।

राजा—गच्छाग्रतः।

107. विदूषकः—एदु एदु भवं (उभौ परिक्रम्योपविष्टौ)।

पयति—P. Pr. N. om. in Bt देवः—K. I. II. 100. गच्छ सम्पदम् दासीए पुत्त—K. I. II. ०ध्वंसिदो—Bt. Mw. दे उच्छाहवुत्तन्तो (निष्क्रान्तः)—Mw. Bu. R. V. Bt. Kv. S. A. Śr. Śn. Gh. भो ..णिक्कम (once)—Mt. 101-102....भवत्यः। स्वनियोगम—Bu. Bt. R. V. दौवारिकः—Bl[1]. 103. परिजनः—जं भट्ठा आणवदि (निष्क्रान्तः परिजनः)—. I. II. परिजनः—जं देओ आणवेदि—S. R. Mw. Bu. Kv. Bt. देओ आणवेइ—V. दौवारिकः—जं देओ—Mt. 104-105. कअं—V. भअदा णिम्मच्छिअं (०किखअं—Bt.) सम्मदं एदस्सिं पादवच्छाआए विरइदलदाविदाणदंसणीआए आसणे णिसीददु..V. R. Mw. Bu. Pt. F. S. 'दाणिं before णिम्म'—Mw. Bu. Bt. णिम्मकिखअं ता . णाहे सिलाग्रले—Pr. Kv. P. पादवच्छायाविर'... विदाणंसणाहे—Mw. कदं च्छाआए अविरल-लदा—A (सहासम्) किदं भवदा णिद्धूमकदंसअपदीआरो ता सम्पादं एदस्सिं आवास (?) पादवच्छायापरिवुदे विदाणकसणाहे आसणे जहासुहं उपविसतु (भवम् निर्धूसेसअयपदीआरो... विदाणअ...उवविसद भवं एव—. I.)—3ks. 106. गच्छ, गच्छाग्रतः—K. I. II. 107.

108. राजा—सखे माधव्य। अनवाप्तचक्षुःफलोऽसि येन त्वया द्रष्टव्यानां परं न दृष्टम्।

विदूषकः—णं भवं जेव मे अग्गदो वट्टदि।

राजा—सर्वः कान्तमात्मानं पश्यति। अहं तु तामेवाश्रमललामभूतां शकुन्तलामधिकृत्य ब्रवीमि।

विदूषकः—(स्वगतम्) भोदु ण से पसरं वड्ढाइस्सं। (प्रकाशम्) भो जदो सा तावसकण्णआ अणब्भत्थणीआ तदो ताए किं दिट्ठाए ?

राजा—मूर्ख ! निराकृतनिमेषाभिर्नेत्रपङ्क्तिभिरुन्मुखः। XVII
नवामिन्दुकलां लोकः केन भावेन पश्यति ? ॥ ८ ॥

न च परिहार्ये वस्तुनि दुःषन्तस्य मनः प्रवर्त्तते।

विदूषकः ता कधेहि।

राजा—ललिताप्सरोभवं किल मुनेरपत्यं तदुज्झिताधिगतम्।

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चिरं गतनिमेषाभिर्नेत्रपङ्क्तिभिरुन्मुखः (निमीषाभिः—K. I.)
नवामिन्दुकलां लोकः केन भावेन पश्यति ?
न च सा मादृशां नाम प्रार्थनीया समासतः
सरिन्मध्यगताकालागुरुखण्डवत् ॥ Verse No 8 has been om. in V. R. Mw. Bu. Bt. A. S. Śc. Śn. Kv. BORI. NK. Gh. J. O. IV-V. S. S. V. VI. VII. VIII. 117-120. राजा—सखे न परिहार्ये वस्तुनि पौरवाणां मनः प्रवर्त्तते।

121. विदूषकः—(विहस्य) भो जधा कस्स वि पिण्डखज्जूरेहिं उव्वेइदस्स तिन्तिड़िआए अहिलासो भोदि, तधा इत्थीरअणपरिभोइणो भवदो इअं अव्भत्थणा।

राजा—सखे न तावदेनां पश्यसि येन त्वमेवमवादीः।

विदूषकः—तं खु रमणीअं णाम जं भवदो वि विम्हअं उप्पादेदि।

राजा—वयस्य किं बहुना ?

चित्ते निवेश्य परिकल्पितसर्वयोगा XVIII
रूपोच्चयेन महता मनसा कृता नु।
स्त्रीरत्नसृष्टिरपरा प्रतिभाति सा मे
धातुर्विभुत्वमनुचिन्त्य वपुश्च तस्याः॥ १०॥

विदूषकः—सव्वधा पच्चादेसो क्खु सा रूववदीणं।

132. राजा—इदञ्च मे मनसि वर्त्तते,

सुरयुवतिसम्भव किल मुनेरपत्यं तदुज्झिताधिगतम्।
अर्कस्योपरि शिथिलं च्युतमिव नवमल्लिकाकुसुमम्॥—V. R. Mw. Bu. Bt. A. S. Śc. Kv. Śn. Śr. F. S. S. III-VI., Bik., BORI., Bm., I. I. I-II., I. O. II.-IV. 121-123. तिण्तिलीआणां (पिप्पलआणम्) उवरि अहिलासो होदि तथा इत्थीरअण परिहाविणो (जा—K. II.) भवदो इयं पत्थणा णाम—3ks. जह कस्स वि पिण्डखज्जुरेहिं उव्वेजिदस्स तिन्तिलीए (—णीए—Bt.) अहिलासो भवे तह इत्थिआरअणपरिभोइणो भअदो इयं अव्भत्थणा—V. R. Mw. Bu. Pt. F. S. A. तिन्तिड़ीए सद्धा भोदि अन्तेउरइत्थिआर-अण···पत्थणा—Pr. N. P. तिन्तिड़ीआ—एMw. तिन्तिणीफलाहिलासो- A. परिहाइणो —V. परिभोइणो—Mt. P. 124. तेन त्वं—K. I. येनैवमवादीः—V. R. Mw. Bik. Bu. F. Pt. S. A. तावदेनां न जानासि—Pr. Kn, 125. रमणिज्जं···भअदो—V. R. Mw. Bu. Bt. F. S. A. णाम—om. in V. R. Bu. Mw. रमणिज्जं एव—Kv. जाणेदि—K. II. जणअदि—K. I. 127 128. चित्ते···सत्त्वयोगा···मनसा विधिना—Mw. R. V. Bu. Bt. A. Kv. I. O. II. III. IV. Mt. S. Śc. योगान्—3ks. P. सर्वयोगाद्—BORI. Bl[1-2]. विधिना विहिना कृशाङ्गी—Kv. Pr. विहिता—3ks. विधिना मनसा—F. Śr. Bl[1-2]. I. O. II. IV.

131. जइ एव्वं···दाणि—V. R. Mw. Bu. Bt. F. S. A. सविस्मयम्—K. I. II.

133. अनाघ्रातं पुष्पं किशलयमलूनं कररुहै-
रनामुक्तं रत्नं मधु नवमनास्वादितरसम्।
अखण्डं पुण्यानां फलमिव च तद्रूपमनघं
न जाने भोक्तारं कमिह समुपस्थास्यति भुवि ॥ ११ ॥

विदूषकः—तेण हि लहुं लहुं गच्छदु भवं। मा दाव सा तवस्सिणी कस्स वि इङ्गुदीतेल्लचिक्कणसीसस्स हत्थे णिवडिस्सदि।

राजा—परवती खलु तत्रभवतो न च सन्निहितगुरुजना।

विदूषकः—अध भवन्तं अन्तरेण कोदिसो उण से चित्तराओ? XIX

राजा—वयस्य, स्वभावादप्रगल्भास्तपस्विकन्यकाः। तथापि—

अभिमुखे मयि संवृतमीक्षितं
हसितमन्यनिमित्तकथोदयम्।
विनयवारितवृत्ति रतस्तया
न विवृतो मदनो न च संवृतः ॥ १२ ॥

विदूषकः—किं णु क्खु दिट्ठमेत्तस्स ज्जेव भवदो अङ्कं आरोहदु।

राजा—सखीभ्यां मिथः प्रस्थाने पुनस्तत्रभवत्या मयि भूयिष्ठमाविष्कृतो भावः।

148. तथाहि,

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134. अनाविद्धम्—Mw. Bu. Bt. Śr. Śn. Kv. R. BORI. Gh. 136. कमिव (—3ks) विधिः—1 t. Mw. V. R. Pt. S. A. BORI. S. S. II. 137-138. नेण हि लहुं परित्ताअदु णं भवं मा कस्स वि तवस्सिणो इङ्गुदि (लि- V.) तेल्लमिस्सचिक्कणसीसस्स हत्थे पड़िस्सदि—A. V. Bu. Mw. Bt. F. R. S. मा दाव om. in S. R. V. Mw. Bu. A. लहु लहुं गदुअ परिणेदु—Mt. लहु परिणअदु भवं। मा···आरण्णकस्स हत्थे पड़िस्सदि—3ks. 139. सन्निहितोऽत्र गुरुजनः—V. R. Mw. Bt. S. 140. अत्रभवन्तमन्तरेण (अह तत्र—A. S.)—V. R. Mw. Bu. A. Bl[1]. अध तुह उवरि कीदिसो उण से चित्तराओ—B. III. P. चित्ताणुराओ—3ks. 141. कन्यकाजनः—3ks. Mt. निसर्गादेवाप्रगल्भस्तपस्विनः—Bt. Bu. तथापि तु—Mw. Bt. V. 142. संहृतम्—3ks. Mw. V. Bt. A. Mt. 143. कृतोदयम्—Mw. Bu. V. F. S. S. II. I. O. I. III. Bik. 144. वाधितं—3ks. 145. न मदनो विवृतो—P. 147. सा···भवदो···दिट्ठमेत्तस्स ज्जेव—3ks. (विहस्य) णं खु···तुह अङ्क आरोहदि—V. R. Mw. Bt. S. दिट्ठमेत्तकेण—Mt. 148. सखीभ्यां om. in Mw. Mt. सखे···शालीनतयापि तत्रभवत्या मयि··खलु—K. I. II. पुनः शालीनतयापि काममाविष्कृतो (—Mw.) भावस्तत्रभवत्या मयि—V. R. Mw. Bu. Bt.

149. दर्भाङ्कुरेण चरणः क्षत इत्यकाण्डे
तन्वी स्थिता कतिचिदेव पदानि गत्वा।
आसीद्विवृत्तवदना च विमोचयन्ती
शाखासु वल्कमसक्तमपि द्रुमाणाम्॥ १३॥

विदूषकः—गहिदपाधेयो किदो सि ताए। ता अणुरत्तं तवोवणे तुमं तक्केमि।

XX

154. राजा—सखे, चिन्तय तावत् केनापदेशेन पुनराश्रमपदं गच्छामः?

विदूषकः—को अवरो अवदेसो? णं भवं राआ।

राजा—ततः किम्?

विदूषकः—णीवारच्छष्ठभाअं मे तावसा उवहरन्तु त्ति।

राजा—मूर्ख। अन्यमेव भागधेयमेते तपस्विनो निर्वपन्ति यो रत्नराशीन् अपि विहायाभिनन्द्यते। पश्य,

यदुत्तिष्ठति वर्णेभ्यो नृपाणां क्षयि तद्धनम्।
161. तपः षड्भागमक्षय्यं ददत्यारण्यका हि नः॥ १४॥

(नेपथ्ये)

F. S. A. 150. दत्वा—K. II. 153. गिहीदपाथेयो होसि कधं पुण तवोवणगमणं त्ति पेक्खआमि—K. I. II. तेण हि गहीदपाहेओ होहि। किदं तुए उववणं (…भवं। किदो तए अणुरञ्जितम्—Mt.) तवोवणं त्ति पेक्खामि—V. R. Mw. Bu. Bt. S. S II. Bl[1]. किदं तुए अणुपसग्गं तवोवणं त्ति पेक्खामि—A. अहो अणुरक्खं तवोवणं त्ति तक्केमि—Kv. Pr.

154. केनोपायिना आश्रम०—K. II. तपस्विभिः कैश्चित् परिज्ञातोऽस्मि। चिन्तय तावत् केनापदेशेन पुनराश्रमपदं गच्छामः—Mw. Bu. F. Bt. S. A. सकृदपि आश्रमे वसामः—V. Bt. 155. को अवरो अवदेसो तुम्हाणं—B. Bik. ०राआणम्? णीवारच्छ-टठभाअं अम्हाणं उवहरन्तु त्ति—V. Bu. Bt. F. S. A. Mw. BORI. एस चिन्तेमि। मा क्खु मे अलिअपरिदेविदेहिं समाधिं भञ्जिहिसि (भज्जेस्सि सि। चिन्तयित्वा—K. I.) भोः की अण्णो उपायेण? राआ—3ks. 157. णीवारच्छट्ठाङ्कं दाव (अम्हाणं—Mw.) उवहरत्विति—3ks. तावसा मे उवहरतु त्ति—3ks. 158-159. अन्यं भागमेते रक्षिणो निर्वपन्ति यद्… नन्द्यम्—K. I. JI. एतेषां रक्षणे निपतन्ति (०तति—Bt. V.) नन्द्यम्—V. R. Mw. Bt Bl[1]. F. S. A. Kv. पुण्यभागमेते…रक्षिणे यं रत्नराशीं परिहायाभिनन्द्यन्ते—Mt. AS(I). 160. तत्फलम्—Bt. Mw. V. I. O. III. Bik., S. S. II. Kv. Śr. Śc. 161. ०त्यारण्यको जनः—K. I. II. 163. कर्णं दत्वा प्रशान्तस्वरैस्तपस्विभिर्भवितव्यम्—

162. हन्त, सिद्धार्थौ स्वः।

राजा—(आकर्ण्य) अये, धीरप्रशान्तः स्वरः। तत् तपस्विभिर्भवितव्यम्।

(प्रविश्य)

दौवारिकः—जअदु भट्टा। एदे क्खु दुवे इसिकुमारआ पड़िहारभूमिं उवट्ठिदा।

राजा—अविलम्बितं प्रवेशय तौ।

दौवारिकः—जं भट्टा आणवेदि (इति निष्क्रम्य ऋषिकुमारकाभ्यां सह पुनः प्रविश्य) इदो इदो एध।

एकः—(राजानमवलोक्य) अहो दीप्तिमतोऽपि विश्वसनीयताऽस्य वपुषः।

अथवा उपपन्नमेवैतत् ऋषिकल्पे राजनि। कुतः,

अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये
रक्षायोगादयमपि तपः प्रत्यहं सञ्चिनोति।
अस्यापि द्यां स्पृशति वशिनश्चारणद्वन्द्वगीतः
पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपूर्वः॥ १५॥

द्वितीयः—सखे, अयं स वलभित्सखो दुःषन्तः?

प्रथमः—अथ किम्?

178. द्वितीयः—तेन हि,

V. R. Mw. Bu. Bt. F. S. Kv. Br. KI. II. 165. जेदु जेदु, भट्टा एदे दुवे ·· उवट्ठिदा—V. R. Mw. Bu. Bt. पत्थिदो—K. I. II. जेदु—A. R. भूमिए—Mt. Pr. N. 167. तेन हि अविलम्बितम्—V. R. Mw. Bu. F. Bt S. A. 168-169. एसो पवेसेमि—(निष्क्रम्य ऋषिकुमारकाभ्यां सह प्रविश्य) इदो इदो भअवन्ता—V. R. भवन्ता—Mw. Bt. A. F, S. Bu. अअं पवेसामि (—इति निष्क्रान्तः। ततः प्रविशतस्तापसौ दौवारिकश्च)··· भवन्तौ—K. I. II. st. dr. उभौ राजानं विलोकयतः—Bt. Mw. V. Bik. Pt. A. BORI. S तापसौ राजानं दृष्टवा—K. I. II. 170-171. प्रथमः—V. Mw. R. Bu. Bt. F. अस्य om in K. I. II. ०मेतद् ऋषिभ्यो नातिभिन्ने राजनि— V. Bl[1]. R. Bu. F. Bt. S. A. ०मेतदस्मिन्—K. I. II. तथाहि—K. I. II. 172. अद्याक्रान्ता···सद्मपूर्वं—3ks. सर्वभोग्ये—V. R. Mw. Bt. F. A. S. 174. अद्यापि—K. I. 175. राजशब्दः—K. I, 176. गौतम—Bl[1]. 3ks. Bt. Bt. Bu. R. Mw. A. ...(दुष्यन्तः—K. I.) दुष्यन्तः 177. om in K. II. 181. सुरसमितयः—K. I.II. सुरयुवतयो वद्धवेरा हि दैत्यैः—V. R.

197. नैतच्चित्रं यदयमुदधिश्यामसीमां धरित्री
मेकः कृत्स्नां नगरपरिघप्रांशुबाहुर्भुनक्ति ।
आशंसन्ते समितिषु सुराः सक्तवैरा हि दैत्यै
रस्याधिज्ये धनुषि विजयं पौरुहूते च वज्रे ॥ १६ ॥

उभौ (उपेत्य) विजयस्व राजन् ।

राजा—(आसनादुत्थाय) अभिवादये भवन्तौ ।

ऋषी—स्वस्ति भवते (इति फलान्युपहरतः) ।

राजा—(सप्रणामं प्रतिगृह्य) आगमनप्रयोजनं ज्ञातुमिच्छामि ।

ऋषी—विदितो भवानिहस्थस्तपस्विभिस्ते च भवन्तमभ्यर्थयन्ते ।

राजा—किमाज्ञापयन्ति ?

ऋषी—तत्रभवतः कुलपतेरसान्निध्याद् रक्षांसि नस्तपोविघ्नमुत्पादयन्ति । तत् कतिपयरात्रं सारथिर्द्वितीयेन भवता सनाथीक्रियतामाश्रम इति ।

राजा—अनुगृहीतोऽस्मि ।

विदूषकः—(अपवार्य) अअ दाणिं अणुऊलो दे गलहत्थो ।

राजा—रैवतक, उच्यतामस्मद्वचनात् सारथिः सबाणकार्मुकं रथमुपस्थापयेति ।

194. दौवारिकः—जं देवो आणवेदि (इति निष्क्रान्तः) ।

Bik Śc. Kv. Nk, Bl_1. Bu. A. Bt. BGRI. 183. उभौ (उपसृत्य—K. I. II.) स्वस्ति भवते, इति फलान्युपहरतः—K. I. II. V. R. Mw. A. Bu. Pt. S. 184. राजा (सादरमुत्थाय) अभिवादये भवन्तौ—K. I. II. 185. उभौ—Bt. Mw. V. Bu. Bl^1. Pt. S. A. but K. I. omits this. 186. (सप्रणामं गृहीत्वा आसने उपविश्य) किमाज्ञापयन्तां भवन्तौ—3ks. आज्ञप्तमात्मानमिच्छामि—Bik. (परिगृह्य) आज्ञामिच्छामि—V. R. Bu. Mw. आज्ञापयितुमिच्छामि—A. आज्ञापयेतां भवन्तौ—Mt. 187. ०आश्रमवासिनामिहस्थ-स्तेन भवन्तम्—V. R. Mw. Bt. Bl^1. S. A F. तपस्विनाम्—Kv. आश्रमसदाम··· प्रार्थयन्ते—3ks. 189-190. उभौ—काश्यपमुनेरसान्निध्याद् रक्षांसि नः इष्टिविघ्ना उत्पादयितुमिच्छन्ति—K. I. II. कण्वस्य महर्षेरसान्निध्याद···इष्टिविघ्नम्—V. R, Bu. Mw. Bt. F. S. A. Nk. आश्रमपदम्—Mt. 192. अनुउलो दे अव्भत्थणा—Mw. V. R. Bu. Bt. F. अणुउलदरा—A. सा अणुकूलगलहत्था—K. II. III. अनुरूपा—Bl^2. 193. (स्मितं कृत्वा) मद्वचनाद···सवाणासनं रथमुपस्था—V. R. Mw. Bu F. Bt. S.

195. ऋषी—अनुकारिणि पूर्वेषां युक्तरूपमिदं त्वयि ।
आपन्नाभयसत्रेषु दीक्षिताः खलु पौरवाः ॥ १७ ॥ XXI

राजा—गच्छतां भवन्तौ । अहमप्यनुपदमागत एव ।

ऋषी—विजयस्व (इति निष्क्रान्तौ) ।

राजा—माधव्य । अप्यस्ति ते शकुन्तलादर्शनं प्रति कुतूहलम् ।

विदूषकः—पढमं अपरिबाधं आसि । संपदं रक्खसवुत्तन्तेण सपरिबाधं ।

राजा—मा भैषीः । ननु मत्समीप एव वर्त्तिष्यसे ।

विदूषकः—एसो क्खु तुह चक्करक्खीभूदो म्हि । XXII

(प्रविश्य)

दौवारिकः—सज्जो रधो भट्टिणो विजअपत्थाणं अवेक्खदि । एसो उण णअरादो देवीणं सआसादो करभओ आअदो ।

राजा—(सादरम्) सत्यमार्याभिः प्रहितः ? XXIII

दौवारिकः अध इं ।

208. राजा—तेन हि प्रवेश्यताम् ।

A. कामुकम एव उपनयेति—K. I. 195-196. सहासम्—K. I. II. (सहर्षम्) उपकारिणि ···अनुरूपम···आपन्नानां भयत्राणे—Mt. As. S. I. आपन्नाभयसत्रेण—3ks.

197. (सप्रणामम्) गच्छतां पुरो भवन्तौ—V. R. Mw. Bu. Bt. F. S. A. गच्छेतां भवन्तौ—Pr. Mt. 198. उत्थाय निष्क्रान्तौ—K. I. उभे—Bt. Bu. Mw. Pt. F. S. A. 199. दर्शने—K. I. II. V. R. Bu. Pt. F. S. कुतूहलमस्ति ते—Mt. 200. पढ़िमं सपरिबाधमासि (सभयम) दाणिं रक खसवृत्तान्तेण (वृत्तन्तेण) उण विसाददंसिणा विसो सिदोम्हि—K. II. सम्प्रदं विसाददंसिणा सिदोम्हि—K. I. परिवाहं···विन्दु···वि ण अवसेसिदो—V. R. Mw. Bu. F. Bt. S. इमस्स विन्दु वि णावसिदो—A. 201. मत्समीपे (मत्समीपवर्त्तिना त्वया—Vik.) भविष्यसि—3ks. 202. एष रक्खसादो रक्खिदो म्हि—V. R. A. Bu. Bt. एस तव रक्खीभूदम्हि—Mt. As. S. I. एस चक्करक्खीकदोम्हि—K. II. एसो एकाकीभूदोम्हि—K. I. एस चक्काकीभूदम्हि—K. III. रधचक्करक्खीभूदोम्हि जइ ण कोवि आअच्छिअ विग्घं करेदि Pr. Kn. 205-206. भट्टा (विजअपत्थिणम-विक्खदि—K. I.) जअअपत्थाणं उदीक्खदि (K. II.)···उवट्ठिदो—K. I. II.···आणत्तिहरो करभयो आअदो—V. R. Bt. Mw. F. Bu. S. A. 206. किमम्बाभिः प्रेषितः—V. R. Mw. Bu. Bt. S. A. K. I. and II. मातृभिः—Ś. 208. तेन हि—om. in K. I, II.

209. दौवारिकः—(निष्क्रम्य पुनः करभकेण सह प्रविश्य) करभअ, एसो भट्टा उव सप्पदु भवं।

करभकः—(उपसृत्य प्रणम्य च) जअदु जयदु भट्टा। देवीओ विण्णवेन्ति।

राजा—किमाज्ञापयन्ति ?

करभकः—आगामिचदुट्ठदिअसे पुत्तपिण्डपारणो णाम उववासो भविस्सदि। तत्थ दोहाउणा अवस्सं अम्हे सम्भाविदव्वाओ त्ति। XXIIIA

राजा—इतस्तपस्विकार्यमितो गुरुजनाज्ञा। उभयमप्यनतिक्रमणीयम्। तत् किमत्र प्रतिविधेयम् ?

विदूषकः—(विहस्य) भो तिसङ्कू विअ अन्तरा चिट्ठ।

राजा—सत्यमाकुलीभूतोऽस्मि।

कृत्ययोर्भिन्नदेशत्वाद् द्वैधीभवति मे मनः।
पुरः प्रतिहतं शैले स्रोतः स्रौतीवहं यथा ॥ १८ ॥ XXIV

(विचिन्त्य) सखे त्वमार्याभिः पुत्र इव गृहीतः। स भवानितः प्रतिनिवृत्य तपस्विकार्यव्यग्रतामस्माकं निवेद्य तत्रभवतोनां पुत्रकार्यमनुष्ठातुमर्हति।

223. विदूषकः—भो। मा रक्खसभीरुअ मं अवगच्छ।

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224. राजा—(स्मितं कृत्वा) भो महाब्राह्मण, कथमिदं त्वयि सम्भाव्यते ?

विदूषकः—तेण हि राअाणुअ्रो विअ्र गन्तुं इच्छामि ।

राजा—ननु तपोवनोपरोधः परिहरणीय इति सर्वानेवानुयात्रिकांस्त्वयैव सह प्रेषयामि ।

विदूषकः—(सगर्वम्) हौ ही जुअ्रराअ्रो म्हि संवुत्तो ।

राजा—(आत्मगतम्) चपलोऽयं बटुः । कदाचिदिमामस्मत्प्रार्थनामन्तः पुरेभ्यो निवेदयेत् । भवत्वेवं तावत् । (विदूषकं हस्ते गृहीत्वा प्रकाशम्) सखे माधव्य, ऋषिगौरवादाश्रमपदं गच्छामि । न खलु सत्यमेव तापसकन्यायामभिलाषो मे । पश्य

क्व वयं क्व परोक्षमन्मथो मृगशावैः सह वर्धितो जनः ।
परिहासविकल्पितं सखे परमार्थेन न गृह्यतां वचः ॥ १९ ॥

विदूषकः—एवं णेदं (इति निष्क्रान्ताः सर्वे) ।

23. ॥ इति आख्यानगुप्तिर्नाम द्वितीयोऽङ्कः ॥

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का कथा वाणसन्धाने ज्याशब्देनैव दूरतः।
हुङ्कारेणेव धनुषः स हि विघ्नान् व्यपोहति ॥ १ ॥

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॥ इति प्रवेशकः ॥

(ततः प्रविशति मदनावस्थो राजा) III

राजा (निःश्वस्य चिन्तयन्)

जाने तपसो वीर्यं सा बाला परवतीति मे विदितम्।

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17. भगवन् मन्मथ, कुतस्ते कुसुमायुधस्य सतस्तैक्ष्ण्यमेतत् ? (स्मृत्वा) ओं ज्ञातम्

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स्त्वयि ज्वलत्यौर्व इवाम्बुराशौ ।
त्वमन्यथा मन्मथ मद्विधानां
भस्मावशेषः कथमेवमुष्णः ॥ ३ ॥

अपि च । त्वया चन्द्रमसा च विश्वसनीयाभ्यामभिसन्धीयते कामिसार्थः । कुतः,

तव कुसुमशरत्वं शीतरश्मित्वमिन्दो
र्द्वयमिदमयथार्थं दृश्यते मद्विधेषु ।
विसृजति हिमगर्भैं रग्निमिन्दुर्मयूखै
स्त्वमपि कुसुमबाणान् वज्रसारीकरोषि ॥ ४ ॥

अथवा,—

अनिशमपि मकरकेतुर्मनसो रुजमावहन्नभिमतो मे ।
यदि मदिरायतनयनां तामधिकृत्य प्रहरतीति ॥ ५ ॥

भगवन् । एवमुपालब्धस्य ते न मां प्रत्यनुक्रोशः ।

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क्षीरस्निग्धाश्चामी दृश्यन्ते किसलयच्छेदाः ॥ ७ ॥

(स्पर्शं रूपयित्वा) अहो, प्रवातसुभगोऽयं वनोद्देशः, V

शक्योऽरविन्दसुरभिः कणवाही मालिनीतरङ्गाणाम्।
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संसर्पद्भिः कथितमलिभिः गन्धशेषं दधानाः।
उत्कृत्तानां तदनु च नखैः कर्णपूरक्षमानां
छेदात् क्षीरं विरमति लता पल्लवानां न तावत्। अपि च—41-42. उन्मीलन्ति—C. vs. 7. does not occur in V. R. Bu. Mw. Bt. S. A. Kv. Śc. Nk. Gh. Bik. 43. परिक्रम्यावलोक्य वायुस्पर्शं निरूपयन्—K. II. साह्लादं वायुस्पर्शम्—K. I. प्रदेश—Mt. Bl[1] उद्देशः—A, Bt. V. 44. शक्यम्—R. Kv. Mw. Bu. F. Gh. Śn I. O. I-VI. S. S. I-III. BORI. A. S. Bt. Śr. Śc Nk.—Bik 45. मदनग्लानैरङ्गैः पीड़ितुमालिङ्गितुम्—3ks. अविरलम्—Kv. Mw. Bu. F. Bt. S. A. Bik. BORI. S. S. II-V.

46. (विलोक्य च) हन्त अस्मिन्नेव वेतसलतामण्डपे सन्निहितया शकुन्तलया भवितव्यम्। तथा हि

अभ्युन्नता पुरस्तादवगाढ़ा जघनगौरवात् पश्चात्।
द्वारेऽस्य पाण्डुसिकते पदपङ्क्तिर्दृश्यतेऽभिनवा ॥ ९ ॥

यावद्विटपान्तरेणावलोकयामि। (तथा कृत्वा सहर्षम्) अये लब्धं नेत्रनिर्वाणम्। एषा मनोरथप्रिया मे कुसुमास्तरणं शिलापट्टमधिशयाना सखीभ्यामुपास्यते। भवतु, शृणोमि तावदासां विश्रम्भकथितानि (विलोकयन् स्थितः)।

(ततः प्रविशति सह सखीभ्यां शकुन्तला)

54. सख्यौ (उपवीज्य) हला सउन्तले' अवि सुहाअदि दे णलिणीपत्तवादो ?

शकुन्तला (सखेदम्) किं वीअअन्ति मं पिअसहीओ ?

(उभे सविषादं परस्परमवलोकयतः)

राजा—वलवदस्वस्थशरीरा तत्रभवती दृश्यते। (सवितर्कम्) तत् किमयमातपदोषः स्यादुत यथा मे मनसि वर्त्तते ? (विचिन्त्य) अथवा कृतं सन्देहेन

---

46. परिक्रम्याबलोक्य च—Bt. V. Mw. P. Bu. सन्निहितया (om. in P. Mt. B¹-III. 3ks.) तया—Bu. Bt. V. Mw. Bl¹. हन्त—K. II. वेतसपरिक्षिप्ते—Mw. Bt. V. Bu. A. F. अनेन पथा सुतनुरचिरं गतेति तकयामि—Bl¹, अधो विलोक्य—Bt. Bik. Mw. 3ks. Bu. I. O. III. 48. अल्पनिहित०—3ks. 49. दूरे—S. 50-52. परिक्रम्य तथा कृत्वा सहर्षम् V. R. Mw. Bt. Bu. S. A. 'परिक्रम्य'—om. in K. I. II. नेत्र—om. in K. II. ०निर्वापणं···मनोरथभूमिः प्रियतमा मे कुसुमास्तरणं शिलापट्टमधिशायाना सखीभ्यामन्वास्यते। लताव्यवहितः श्रोष्यामि तावदासां विश्रम्भकथितानि—K. I. III. मे मनोरथप्रियतमा सा···अन्वास्यते (पर्य्युपास्यते—Mt.)—Bu. V. R. Mw. Bt. F. S. A. भवतु श्रोष्यामासां विश्रम्भकथितानि (कथितम्—Mt. Mw. Bt.)—V. R. Mw. Bu. Bt. F. A. S. लताव्यवहितः—3ks. शृणोमि विश्रम्भकथितानि—Dv. N. Pr. Kv. विप्रलब्धकथितानि—S. अवलोकयन् स्थितः—K. I. II. 53. st dr. यथोक्तव्यापारा—Bu. Bt. F. A. S. V. R. Kv. Bik. BORI. यथानिर्दिष्टपरिवार—K. I. II. 54. उपवीज्य सस्नेहम्—V. R. Mw. Bt. F. S. A. Bik. सस्नेहम्—om. in 3ks. Bl¹. III. Mt. सहि···सुहाअदि ते···वादो—K. I. II. सुहेदि—R. सुहाअदे—A. 51. सखेदम्—K. I. वेदनां नाटयित्वा—K. II. शून्याभिनयम्—Mt. st. dr. om. in V. Mw. Bu. R. S. A. F. वीअअन्ति मं सहीओ ?—V. Bu. Bt. F. S. A. किं वा वीजअन्ति मं (मां—K. I.) सहीओ—K. I. II. Bt. V. Mw. वीजअन्ति—Nr. Dm. Pr. Śn. 56. st. dr. अन्योन्यं

59. स्तनन्यस्तोशीरं प्रशिथिलमृणालैकवलयं
प्रियायाः सावाधं तदपि कमनीयं वपुरिदम् ।
समस्तापः कामं मनसिजनिदाघप्रसरयो
र्न तु ग्रीष्मस्यैवं सुभगमपराद्धं युवतिषु ॥ १० ॥

प्रियंवदा (जनान्तिकम्) अणुसूए। तस्स राएसिणो पढमदंसणादो आरम्भिअ पज्जुस्सुअमणा सउन्तला। ण खु से अण्णणिमित्तो आदङ्को भवे।

अनुसूया—ममावि एरिसी आसङ्का। भोदु पुच्छिस्सं। सहि पुच्छिदव्वा सि किं पि। वलीओ क्खु अङ्गसंतावो।

76. राजा—वक्तव्यमेव

शशिकर विशदान्यस्यास्तथा हि दुःसहनिदाघशंसीनि। VII
भिन्नानि श्यामिकया मृणालनिर्माणवलयानि ॥ ११ ॥

शकुन्तला—(पूर्वार्धेन शयनादुत्थाय) हला भण जं वत्तुकामा सि।

अनुसूया हला सउन्तले। अणब्भन्तराओ अम्हे मणोगदस्स दे वुत्तन्तस्स। किं तु जादिसी इदिहासकधाणुबन्धेसुं कामअमाणाणं अवत्था सुणीअदि तादिसो तुह त्ति तक्केमि। ता कधेहि किं णिमित्तं दे अअं आआसो। विआरं

74. परमत्थदो अआणिअ अणारम्भो किल पडीआरस्स।

पश्यतः—K. II. सख्यौ वेदनां नाटयित्वा—Bt. Bu. Bik. V. BORI. विषादनाटितकेन परस्परमवलोकयतः—K. I. Here K. I. and II read शकुन्तला सखेदं पुनस्तदेव। शकुन्तला सखेदं निःश्वसति—S. J. 57-58. वलवदस्वस्थशरीरा शकुन्तला दश्यते—V. R. Pt. F. S. A. Bl[1]. ०दसुस्था—Mw. Bm. (सवितर्कम्)—om. in. Mt. V. साभिलाषं निर्वर्ण्य—K. I. II. उत मदनदोषः उभयथा मे मनसि वर्त्तते—A. दोषः स्यात? उभयथापि मे—F. 59. शिथिलित-V. Bu. R. Bt. BORI. Bik. 60. ०किमपि—V. R. Bu. Mw. Bt. F. S. A. Lines 63-59. have been om. in Mt. 3ks. S. and Dev. Mss. (Mix & Rt)

71-74. अणब्भन्तरा अम्हे मअणगदस्स···णिबन्धेसुं···कामिजणाणं·· तवावि त्ति—Mt. अणन्तरण्णा (अम्हे—K. II.) वयं मअणगदवुत्तन्तस्स (मअणगअस्स—K. I.)। तधावि इदिहासगदेषु मअणुवुत्तन्तेषु कामअमाणस्स (कामिअणाणं—Kv.)···दे लक्खम्ह—3ks 75. अणसूयामनुगतो—K. II. अवगतः—Kv. 76. (आत्मगतम्) वलिओ···विणि० Mt. वलवान् (च मे—K. I.) मे अहिणिवेसो·· सक्नोमि···णिव्वरिदुम्—3ks. 77-78. उवेक्खसि···अणुदिअहं···लावण्णमित्तकच्छाअं ण मुञ्चसि—Mt.···किलेदमत्तणो च परिहीयसे अङ्गेहिम् केवललावण्णमई छाया (छायां तु ण मुञ्चेदि K. I.)—3ks.

75. राजा—अनुसूययापि मदीयस्तर्कोऽनुगतः ।

शकुन्तला—वलीओ क्खु मे आआसो । ण सहसा सक्कणोमि णिवेदिदुं ।

प्रियंवदा—सहि सुट्ठु क्खु एसा भणादि । किं एदं अत्तोणो उवट्टबं णिगूहसि अणुदिअसं च परिहीअसि अंगेसुं । केवलं लावण्णमई छाया तुमं ण मुञ्चेदि ।

राजा—अवितथमाह प्रियंवदा । तथा ह्यस्याः

क्षामक्षामकपोलमाननमुरः काठिन्यमुक्तस्तनं
मध्यः क्लान्ततरः प्रकामविनतावंसौ छविः पाण्डरा । VIII
शोच्या च प्रियदर्शना च मदनग्लानेयमालक्ष्यते
पत्त्राणामिव शीषणेन मरुता स्पृष्टा लता माधवी ॥ १२ ।

शकुन्तला—(निःश्वस्य) कस्स वा अण्णस्स कधइस्सं । किं तु आआसइत्तिआ वो भविस्सं ।

उभे—सहि । अदो ज्जेव णो णिब्बन्धो । संविभत्तं खु दुक्खं सज्झवेअणं
87. भोदि ।

Lines 63-75. occur in V. R. Mw. Bik. Śc. Kv. F. A. BORI. S. S. I-II.I O. II-IV., I. I. I., Bl[1]. as follows.

प्रियंवदा—पज्जुस्सुआ विअ (०मणा आपण्णा विअ—A.) किं णु क्खु तण्णिमित्तो से अअं आतङ्को भवे ।

अनसूयो—मम वि ईदिसी आसंका हिअअस्स । भोदु, पुच्छिस्सं दाव णं । (प्रकाशम्) सहि पुच्छिदव्वा सि किं पि । वलिअं खुदे सन्तावो ।

शकुन्तला—(पूर्वार्धेनापास्य—BORI पुष्पशय्यामुदस्य—Bl[2]. Bt. Bik. S. S. I. V., I. O. III. IV.) हला किं वत्तुकामासि ।

अनसूया—०तरा क्खु अम्हे मअणगदस्स (मदण—Bt. Mw.)···जारिसि (—V.) इदिहासणिअन्धेसु(षु) कामअमाणाणं···तादिसि(सीं)···अजाणिअ···

राजा—अनसूयामप्यनुगतो मदीयस्तर्कः । नहि स्वाभिप्रायेण मे दर्शनम् (तर्कोऽनुमतः—B. III.)

शकुन्तला—(आत्मगतम्)···दाणिं वि सहसा एदाणं ण सक्कुणोमि णिवेदिदुम् ।

प्रियंवदा—···किं अत्तणो आतङ्कं उवेक्खसि ।

79. तथाहि—Bt. Bu. BORI. Bl[2]. 81. ०पाण्डुरा—Mt. Kv. Nr. R. V. Bu. BORI. Bik. 82. ०क्लिष्टेयमालक्ष्यते—Bt. Bu. V. R. Bik. Kv Śc. Gh. 84. कथितव्वं । किंण आआसइत्तिआ—Mt. कहइस्सं । आआसइत्तिआ दाणिम्—Mw. Bu. Bt. V. R. 86-87. अदो एव्व क्खु णिव्वन्धो···सिणिद्धजणसंविभत्तं हि दुक्खं सज्झवेदणं होदि—V. Bt. Bu. Mw. R. BORI. Bik. सिणिद्धजणसविभिन्नं हि—Bl[1.2].

88. राजा— पृष्टा जनेन समदुःखसुखेन बाला
नेयं न वक्ष्यति मनोगतमाधिहेतुम् ।
दृष्टो विवृत्य बहुशोऽप्यनया सतृष्णम्
अत्रोत्तरश्रवणकातरतां गतोऽस्मि ॥ १३ ॥

शकुन्तला—जदो पहुदि सो तवोवणरक्खिदा राएसी मम दंसणपधं गदो (इत्यर्धोक्तेन लज्जां नाटयति)

उभे—कधेदु पिअसही ।

शकुन्तला—तदो पहुदि तग्गदेण अहिलासेण एदावत्थम्हि संवुत्ता ।

उभे—दिट्ठिआ इदाणिं दे अणुरूवे वरे अहिणिवेसो । अह वा साअरं उज्झिअ कहिं वा महाणदीए पविसिदव्वं ?

राजा (सहर्षम्) श्रुतं यच्छ्रोतव्यम् ।
स्मर एव तापहेतुर्निर्वापयिता स एव मे जातः ।
दिवस इवाभ्रश्यामस्तपात्यये जीवलोकस्य ॥ १४ ॥

शकुन्तला—ता जइ वो अणुमदं तदो तधा पअत्तध जधा तस्स राएसिणो अणु-

102. कम्पणीआ होमि अण्णधा सुमरेध मं । IX

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90. निवृत्य—P. 91. अत्रान्तरे श्रवण०—Bt. V. Mw. R. BORI. अत्रान्तरम्—3ks. 92. मे—दस्सण···K. II. मे स—K. I. सहि जदो पहुदि···(पहुइ—V.)···मम दंसणपहं आअदो सो तवोवणरक्खिदा राएसि, तदो आरहिअ तग्गदेण अहिलासेण एतावदवत्था म्हि संवुत्ता—R. V. Bu. BORI. Bik. V. Bt. F. S. 94. कधेदु (—Bl[1].) पिअसहीं—Mt. 3ks. omit this line. 95. आरभिअ—K. I. I. आरम्भिअ—Mt. एदवत्था म्हि (एतदव—K. I)—K. II. 96-97. दिट्ठिआ दाणिं दे अणुरूअवराहिलासो···वज्जिअ— Mt. दे अनुरूए वरे—Dv. Kn. Pr. Mw. and 3ks. omit these two lines. 98. यच्छ्रोतव्यम्—om. in Mw. Bu. A. R. Bt. V. 3ks. 100. इवार्धश्याम—V. R. Bu. A. F. Pt. S. Kv. BORI. S. S. I. 101-102. तं जह वो अणुमअं तह करह(वट्टह) जहा···अणुअम्पिणीआ होमि—V. R. Bu.Bt Bik तदो तथा पउतिदव्वं जधा···अण्णधा सुमरेध मं—P. Pr. Kn. Dv. ओसिञ्चह दाणिं मे—A. एवं यदि वो अणुमदं तधा मन्तेध जधा तस्स राएसिणो अणुकम्पणीआ होमि । अण्णधा मं दाणिं सान्तुदएण—K. II. (ओभिमदं···अणुअप्पणीआ सिञ्चेअ सान्तुदएण K. III.) पसीदध सिञ्चध दाणि मे उदअम्—Mt. 103. संशयच्छेदि वचनम्—V. R.Bt.Mw. Bu. विमर्शच्छेदि वचनमेतावत् कामफलं यत्नफलमन्यत 3ks. B. III. IV. (सभयानन्दम्)

103. राजा विमर्शच्छेदि वचनम् ।

प्रियंवदा—(जनान्तिकम्) अणुसूए दूरगदमम्मधा अक्खमा क्खु इअं कालहरणस्स ।

अनुसूया—पिअंवदे । अध को उवाओ भवे जेण अविलम्बिदं णिहुदञ्च सहीए मणोरधं संपादेमो ?

प्रियंवदा—णिहुदं त्ति पअत्तिदव्वं । सिग्घं त्ति ण दुक्करं ।

अनूसूया—कधं विअ ?

प्रियंवदा—णं सो वि राएसी इमस्सिं जणे सिणिद्धदिट्ठिसूइदाहिलासो इमेसुं
111. दिअसेसुं पज्जाअरकिसो विअ लक्खीअदि ।

अहो···एतदवस्थापि मां सुखयति—Mt, Bl[1]. [2]. 104-105. After गअमम्महा···हरणस्स'० V, R. Mw. Bu. B. Pt. F. S. and 3ks. read as follows जस्सिं वद्धभावा एसा सो ललामभूतो पौरवाणाम् । ता जुत्तं से अहिलासो अहिणन्दिउं (·· च वि तुरइदं ज्जेव अहिलासं अणुवत्तिदुम्—3ks.)

अनसूया (अपवार्य—K. II. जनान्तिकम्—K. I.) तह जहं भणसि (जधा भणसि—K. I. II) ।

प्रियंवदा—(प्रकाशम्) सहि दिट्ठिआ अणुरुवो से अहिणिएसो—(अणुरुवो अस्याः अहिलासो—K. I. II.) साअरं वज्जिअ कहिं वा महाणइ ओतरइ (णइए गन्तव्वम्—K. I. II.) को दाणिं सहआरम् अन्तरेण अतिमुत्तलअं पल्लविअं सहइ ? (सहेदि—Bt. Bu. A, Kv. को दाणिं सहआरं अदिमुत्तलदाए वेलिदुं ण इच्छदि—K. I. II.)

राजा—किमत्र चित्रं यदि विशाखे शशाङ्कलेखामनुवर्त्तते ते । अयमत्रभवतीभ्यां कृतो (कृती—K. I.) जनः K. I. II.

106-107. को उण···अविलम्बिअं णिहुअञ्च सहीए—V. R. Mw. Bt. F. S. Bik. BORI. सहीमणोरहम्—A. को···सम्पादेमो—F. प्रियंवदे को उणु···सहीए अविलम्बिद् गूढ़ं (निगूढ़—K. I.) मनोरधं सम्पादेम्हः—K. I. II. 108. णिहुअं त्ति चिन्तणीअं भवें सिग्धं त्ति सुअरम्—R. V. Mw. Bt. Bu. S. A. F. From vs 10 up to this line the entire text is om. in S. S. II. णिउणं पअदिदव्वं त्ति । चिन्तणीयं भवे सिग्घं त्ति ण दुक्करम्—3ks. 110 111. णं सो राएसी इमस्सिं सिणिद्धदिट्ठीए सूइआहिलासो इमाइं दिअहं पज्जाअरकिसो···लक्खीअइ—V. R. Mw. Bu. Bt S. A. Bik BORI. ०व्वि राजसि···दिट्ठीए···व्वअारकिसो लक्खीअदि—F. दिअसेसुम्—Dv. N. Kv. Pr. दिट्ठिसूह-दाहिलासो—A.

112. राजा—सत्यमित्थम्भूत एवास्मि। तथाहि, X

अशिशिरतरैरन्तस्तापैर्विवर्णमणीकृतं
निशि निशि भुजन्यस्तापाङ्गप्रवृत्तिभिरश्रुभिः।
अनतिलुलितज्याघाताङ्कान् मुहुर्मणिबन्धनाद्
कनकवलयं स्रस्तं स्रस्तं मया प्रतिसार्यते ॥ १५ ॥

प्रियंवदा—(विचिन्त्य) हला मअणलेहो से करीअदु! तं अहं सुमणोगोविदं कदुअ देवदासे सावदेसेण तस्स रण्णो हत्थं पावइस्सं।

119. अनुसूया—सहि, रोअदि मे सुउमारो एसो पओओ। किं वा सउन्तला भणादि ?

शकुन्तला - णिओओ वि विअप्पीअदि ?

प्रियंवदा—तेण हि अत्तणो उवण्णासाणुरूवं चिन्तेहि किं पि ललिदोवणिबन्धणं गीदअं।

शकुन्तला—चिन्तइस्सं। किं तु अवहीरणाभीरुअं उण वेवदि मे हिअअं।

राजा— अयं स ते तिष्ठति सङ्गमोत्सुको
विशङ्कसे भीरु यतोऽवधीरणाम्।
लभेत वा प्रार्थयिता न वा श्रियं XI
128. श्रियो दुरापः कथमीप्सितो भवेत् ॥ १६ ॥ अपि च—

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112. आत्मानमवलोक्य—Mw. S. S. VI. ००म्भूतोऽस्मि—K. I. F. 113. इदमशिशिरैरन्तस्तापाद् विवर्णमणीकृतम्—Bt. V. Mw. Bik. BORI. A. विवर्णमलीमसम्—Mt. Dv. Pr. Kv. 114 ०प्रसारिभिः—V R. Bu. Bt. F. S. Mw. प्रसर्पिभिः—A. 115. अनतिनुदित—C. ०ज्याघाताङ्कम्—V. R. Bu. Bt. Mw. A. Śc 116. पुनः—3ks. Kv. मुहुः—Mt. 117-118. संचिन्त्य—Mt. इमं देवसेवावदेसेण सुमणोगोविदं कदुअ से हत्थअं पावइस्सम्—Bu. Mw. V. Bt. देवतासेवाव्यपदेशेन Ś. देवदाववदेसेण—Mt. देवप्पसादस्सावदेसेण—A. Kv. R. मदणलिहो···हत्थे पदुइस्सम् (पादइस्सम्—K. II.)—3ks. 119. सुकुमारओ—3ks. पओओ वि—K. I. 120. सहीणिओओ—Mt. Kv. को णिओओ विकप्पीअदि ? Bu. R. Bt. वितक्कीअदि—Bl[1]. किं णिओओ तुम्हाणम् A. S. (सलज्जम्) णिओओ विकप्पीअदि—3ks. 122-123. ललिदपदणिवन्धिअं गीदिअम्—Mt. उवण्णासपुव्वं चिन्तेहि दाव किं वि ललिअपदबन्धणम्—Mw. Bu. V. F. Bt. R. उवण्णासपुरवं किं वि सुललिदं (सुललिदपद—K. II) पदबन्धं चिन्तय—3ks. ललिदपदावलिबन्धं गीदिअम्—Kv. Nr. Pr. 124. सहि···धीरणा उण—Mt. अवधीरणाभीरुअं पुणो वेवदि मे हिअअम्—

129. अयं स यस्मात् प्रणयावधीरणा
मशङ्कनीयां करभोरु शङ्कसे ।
उपस्थितस्त्वां प्रणयोत्सुको जनो
न रत्नमन्विष्यति मृग्यते हि तत् ॥ १७ ॥

सख्यौ—अह अत्तगुणावमाणिणि, को णाम संदावणिव्वावइत्तअं सारदीअं जोण्हं आदवत्तेण वारइस्सदि ?

शकुन्तला - (सस्मितम्) णिओइदम्हि (इति चिन्तयति) ॥

राजा—स्थाने खलु विस्मृतनिमेषेण चक्षुषा प्रियामवलोकयामि । तथा हि—

उन्नमितैकभ्रू लतमाननमस्याः पदानि रचयन्त्याः ।
पुलकाचितेन कथयति मय्यनुरागं कपोलेन ॥ १८ ॥

शकुन्तला—हला मए चिन्तिदा गोदिआ । असंणिहिदाइं उण लेहसाहणाइं ।

प्रियंवदा—णं इमस्सिं सुओदरसिणिद्धे णलिणीवत्ते पत्तच्छेदभत्तीए णहेहिं आलिहोअदु ।

142. शकुन्तला सुणध दाव णं संगदत्था ण व त्ति ।

3ks. सहि (-B[1])···चिन्तेमि अहं···हीरणा - Bu. Mw. Bt. 125. सहर्षम्—3ks. Mw. R. V. Bt. Bu. आत्मगतम्—Śr. 126. ०अवधीरणम्—V. Bt. BORI. 128. श्रिया —V. R. Mw. Bu. Bt. S. A. I. O. I-II, I. I. I., S. S. I-IV., Kv. Śn. Gh. 130. आशङ्कमाणां करभोरु मन्यसे—Bl[1]. vs. 17 om. in V. R. Mw. Bt. Bu. F. S. A. Śn. Gh. NK. BORI. Bik. S. S. II-VII., I. O. I. II. III. IV. I. I. I. II. BM. etc. 133-134. दाणिं सरीरणिव्वावइत्तिअं सारदीअं जोसिणिं पड़न्तेण वारेदि (वारेइ—V.)—R. Mw. V. Bu. Bt. F. S. A. अत्तगुणावमाणिणि को दाणिं सारदिं ज्योणहं (सारीरअं ज्योण्हं—K. II.) आदपत्तेण वारइस्सदि—K. I. II. णिव्वाण-हेतुअं सारदीअं जोण्हं आदवत्तेण णिवारेदि—Pr. N. Dv. Kv. 135. णिओइदा दाणिं म्हि—V. R. Bu. Mw. Pt. F. S. णिउत्ता - A. आसीना चिन्तयति (—K. II. —K. I. II. उपविष्टा चिन्तयति—V. R. Mw. S. Pt F. Kv.

136. विलोकयन्—I. I. II. यतः—Kv. Bu. P. 138. कण्टकितेन—K. I. II. V. R. Pt. F. S. A. Mw. I. O. I. II Bu. Bik. S. S. I. II. पुलकाञ्चितेन—Kv. 139. चिन्तिअं मत्र गीअवत्थु । ण हु सण्णिहिआणि उण लेहणसाहणाणि—V. R. Bu. Mw. Bt. चिन्तिदं मए पन्थुअम् सण्णिहिदाणि उण लेहसाहणाणि—A. 142 सुणम्ह दाव से

143. उभे—अवहिदाओ म्ह।

शकुन्तला- (पठति)

तुजझ ण आणे हिअअं मम उण मअणो दिवा अ रत्तिं च। XII
णिक्किव दावइ बलिअं तुह हुत्तमणोरहाइं अङ्गाइं ॥ १९ ॥

राजा—(सहसोपसृत्य तपति तनुगात्रि मदनस्त्वामनिशं मां पुनर्दहत्येव।
ग्लपयति यथा शशाङ्कं न तथा हि कुमुद्वतीं दिवसः ॥ २० ॥

सख्यौ—(विलोक्य सहर्षमुत्थाय) साअदं जधासमीहिदफलस्स अविलम्बिणो मणोरधस्स। शकुन्तला—(उत्थातुमिच्छति)

राजा सुन्दरि। अलमलमायासेन

संदष्टकुसुमशयनान्याशु विमर्दितमृणालवलयानि।
गुरुपरितापानि न ते गात्राण्युपचारमर्हन्ति ॥ २१ ॥

शकुन्तला (ससाध्वसमात्मगतम्) हिअअ तधा उत्तम्भिअ इदाणिं ण किं पि पड़िवज्जसि।

अनुसूया—इदो सिलादलेक्कदेसं अणुगेण्हदु महाराओ।

157. (शकुन्तला किञ्चिदपसरति)

अक्खराइं। तदो···लिहिअवण्णं करिस्ससि। सम्पदं पड़ीअदु दाव—Mt. इमस्सिं सुओदर सुउमारे णलिणीवत्ते णहेहिं णिक्खित्तवण्णं करेहि (करसु—V.)—R. Mw. Bt. S. A. ण···सुको···खकु···पत्तच्छेदभत्तीए णहेहिं णिकिखत्तवण्णं करेहि। उभे—सुणम्ह से अक्खरे—3ks. (यथोक्तं रूपयित्वा) हला, सुणुह दाणिं संगदत्थं ण वेत्ति—Bt. V. Bik. BORI. Mw. वीसदत्था—Mt. 143. अवहिदम्ह—Bt. V. R. Bik. BORI. 3ks. 144. वाचयति—Bt. V. R. Mw. कामो—V. R. Bu. BORI. Bik. दिवा वि रत्तिं वि—Bt. V. R. Mw. 145. णिग्घिण तवेइ तुइ वुत्त मणोरहाइं—V. Bt. Mw. Bu. णिक्किव तवेइ—3ks. तुह हुत्त—3ks. तुमम्मि अहिमुहमणोरहं हिअअम्—A. 146. सहर्षमुपगम्य—3ks. राजा—अवसरः खलु अयमात्मानं दर्शयितुम्—Kv. vs. 19 om. in S. S. II. 148. (सहर्षम्) साअअं अविलम्बिणो मणोरहस्स—Bt. V. Mw. R. चिन्तिदफलस्स—Mt. 3ks. st. dr. शकुन्तला···अभ्युत्थातुमिच्छति—Bt. R. V. Bik. BORI. 151. अलमायासेन—Mt. 152. आशुक्लान्तविसभङ्गसुरभीणि—Bl[3]. Bt. V. R. Mw. A. विवर्णित—Mt. 3ks. 153. गुरुसन्तापानि—3ks. 154. In Mt. this line comes after I. 148. 156. अलङ्करेदु—C. Bu. Mw. R. Bt. A अलङ्करेउ—V. पिअवअस्सो—Mt, वअस्सो—V. R. Bu. A. 3ks. महाभाओ—Kv. Dv. Pr. 137. st. dr. पादा०—

158. राजा—(उपविश्य) प्रियंवदे, कच्चित् सखीं वो नातिबाधते शरीरतापः ?

प्रियंवदा—(सस्मितम्) लद्धोसधो दाणिं उवसमं गमिस्सदि। महाराअ, दोण्णं पि वो अण्णोण्णाणुराओ पच्चक्खो। सहीसिणेहो उण पुणरुत्तवाइणिं करेदि मं।

राजा—भद्रे न तत् परिहार्यं। यतो विवक्षितमनुक्तमनुतापं जनयति।

प्रियंवदा तेण हि सुणादु अज्जो।

प्रियंवदा—अस्समवासिणो जणस्स रण्णा अत्तिहरेण होदव्वं ति णं एसो धम्मो।

राजा—अस्मात परं किं तत् ?

प्रियंवदा—तेण हि इअं णो पिअसही तुमं उद्दिसिअ भअवदा मअणेण इमं अवत्थन्तरं पाविदा। ता अरिहसि अब्भुववत्तीए जीविदं से अवलम्बिदुं।

राजा—भद्रे साधारण एष प्रणयः। सर्वथाऽनुगृहीतोऽस्मि।

शकुन्तला - (सप्रणयकोपस्मितम्) हला, अलं वो अन्तेउरविरहपज्जुस्सुएण राएसिणा उवरुद्धेण।

राजा— इदमनन्यपरायणमन्यथा

173. हृदयसन्निहिते हृदयं मम।

Mt. 151. राजा उपविशति। शकुन्तला सलज्जा तिष्ठति—Bt.Bu. R. V. उपविश्य—प्रियंवदा०—om. in 3ks.

159-161. 3ks. Mt. and Bik. insert कालेण···मेहवादाहदं···पिअसहिं occurring in infra lines 179 180. Here the st. drs सख्या सहोपविश्य and शकुन्तला सलज्जा तिष्ठति are seen in 3ks. 160. Mt. reads after this line अनुसूया—एस णं धम्मो। Bt. Bu. Mw. V. R. S. A. read—दुवेणं पि वो···सही मं करेदि 162. भद्रे···परिहार्यम्—om. in 3ks. 163. om in V. R. Mw. Bt. A. K. I. but K. II. retains this. 165 ···विसअवासिणा रण्णा – V. R. A. Mw. Bu. Bt. I. O. II. III. c. Kv. S. S. III. IV. 166. नास्मात् परम्—V. R. Bt. Mw. Bu. F. A. Śc. Kv. Nk. 168-169. ता अरहसि अवभुवत्तए (—त्तीए—Mt) अस्याः अवलम्बितुम्—2ks. 169. साधारणोऽयं—V. R. Mw. Bu. A. अनुगृहीतोऽस्मि—K. I. अवहितोऽस्मि—K. II. 170. (प्रियंवदामवलोक्य)···उवरोहेण—BORI. V. Mw. Bu. R. Bt. सस्मितम्—Mt. 172. सुन्दरि—K. I. II. Bu. Bt. Mw. R. 173. सण्णिहिता—3ks. 175 कुसुमवाण परोक्खवअणम्—S. 187. st. dr. om. in Mt. 192. तवाङ्गरोचितारे—3ks. ०मृष्ट—V.

174. यदि समर्थयसे मदिरेक्षणे
मदनवाणहतोऽस्मि हतः पुनः ॥ २२ ॥

अनुसूया—महाराअ। बहुबल्लहा खु राआणो सुणीअन्ति। जधा इमं णो पिअसही बन्धुअणसोअणीआ ण भोदि तधा करिस्ससि।

राजा—भद्रे, किं बहुना,

परिग्रहबहुत्वेऽपि द्वे प्रतिष्ठे कुलस्य नः।
समुद्ररशना चोर्वी सखी च युवयोरियम् ॥ २३ ॥ XIII

(शकुन्तला हर्षं सूचयति)

उभे—णिव्वुदाओ म्ह।

प्रियंवदा—(जनान्तिकम्) अणसूए पेक्ख पेक्ख मेहवादाहदं विअ गिम्हे मोरिं खणे खणे पच्चाअदजीविदं पिअसहिं।

शकुन्तला हला। मरिसावेध लोअवालं जं अम्हेहिं बीसद्धपलाविणीहिं उवआरादिक्कमेण भणिदं।

उभे—(सस्मितम्) जेण तं मन्तिदं सो ज्जेव तं मरिसावेदु। अण्णस्स को अच्चओ ?

शकुन्तला - अरिहदि क्खु महाराओ इमं पच्चक्खबअणं विसोढुं। परोक्खं
190. वा किं ण मन्तीअदि ?

—B. VI. ०हतोऽपि—3ks. Pr. Kv. A. 176-177. महाराअ। बहुवल्लभा (क्खु—om. in 3ks) सुणीअन्ति·· वन्धुजण असोअणीआ होदि तह णिव्वाहसे (णिव्वहेहि—K. I.) 3ks. णिव्वाहेसि—Mt. तधा करिस्ससि- Pr. Kv. 178. K. I. II. om. in किं वहुणा 179. मे—Bik. Bt. Mw. V. BORI. S. Nk. Gh. 180. ०वसना R. Bu. Bt. C. Bik., I. O. II. III. IV. BORI. Bl[1]. S. C. III. For this line 3ks. read धर्मेणोल्लिखिता लक्ष्मीः सखी च युवयोरियम्।" I. O. I. ends here. 182. णिव्वुद म्ह—R. Mw. Bu. V. Bt. but Bt. om. st. dr in line. 180. अणुगिहीदोम्हि—K. I. II. 183-184. Mt. inserts these lines supra 159-160.

185-186. परिचरादिक्कमेण वीसत्थपलाविणीहिं जल्पिदम्—K. II. उवचारादिक्कमेण वीसम्भपलाविणीहिं भणितम्—K. I. 187. st. dr. om. ज्जेव—om. and जणस्स inserted—3ks. जं जणस्स उण को पच्चओ Mt. 189. से वग्रणाणि सोढ़ुम् (—Mt.) परोक्खं को वा किं ण मन्तेदि ?—3ks. क्खु and पच्चक्खवग्रणम्—om. in Kv. Pr.

191. राजा—(सस्मितम्) अपराधमिमं ततः सहिष्ये
यदि रम्भोरु तवाङ्ग सङ्गमृष्टे ।
कुसुमास्तरणे क्लमापहं मे
सुजनत्वादनुमन्यसेऽवकाशम् ॥ २४ ॥ XIV

प्रियंवदा—णं एत्तिकेण उण तुट्ठी भविस्सदि ?

शकुन्तला—(सरोषमिव) विरम दुल्ललिदे । एदावत्थं गदाए वि मए कीलसि ?

अनुसूया—(बहिर्विलोक्य) पिअंवदे एसो तवस्सि मिअपोदओ इदो तदो दिण्णदिट्ठी णूणं परिब्भट्टो पज्जुस्सुओ मादरं अण्णेसदि । ता संजोएमि दावणं ।

प्रियंवदा—हला चवलो क्खु एसो दुव्विणीदो । ता ण एणं संजोइदुं एआइणी पारेसि । ता अहं पि सहाअत्तणं करइस्सं (उभे प्रस्थिते) ।

शकुन्तला—इदो अण्णदो ण वो गमणं अणुमण्णे, जदो असहाइणि म्हि ।

उभे—(सस्मितम्) तुमं दाव असहाइणी जाए पुढवीणाधो समीवे वट्टदि ? (इति निष्क्रान्ते)

शकुन्तला—कधं गदाओ पिअसहीओ ?

राजा (दिशोऽवलोक्य) सुन्दरि, अलमावेगेन । नन्वयमाराधयिता जनस्ते
207. सखीभूमौ वर्त्तते ।

परोक्खवअणम्—S. 187. st. dr. om. in. Mt. 192. तवाङ्गरोवितारे—3ks. ०मृष्ट—V R. Bu. Bt. Blk. I. O. II. III. S. C. I. II. S. S. I-IV. Mw. Śc. Gh. 195. स्वजनत्वाद्—Kv. Pr. Mt. B. IV. अवमन्यसे—K. II. 196. एत्तएण उण दे तुट्टी भवेत् ?—K. I. (सापहासम्) णं एत्तिकेण—Mt. एतावदा—K. II. एतेनैव तुष्टो भविष्यति—C. 197. एदावत्थए वि च कीड़सि—K. II. st. dr. om—Mt. विरम विरम दुव्विणीदे—Kv. Pr. 193-199. प्रियंवदा (सदृष्टिक्षेपम्)—जह एस इदो दिण्णिदिट्ठी उस्सुको मिअपोदओ (मअपोदओ मादरं···सइ—V.) मादरं अण्णेसदि एहि (इत्युभे प्रस्थिते)—Bt. V. R. Bik. BORI. Nk. सहि...पब्भट्ठं अणुसरेदि—Mt. विसारिददिट्ठी—I. O. III. संजोअइस्सं दाव णं—3ks. 200-201. णं णिवारिदुं एआइणी ण पारेमि ता—Mt. णं चवलो मिअ एआइणी णिओइदुं ण पारेम्हि (चलं चलो एसो । किंणु···पारेम्ह ण—K. II.)···करइस्सम्—3ks. तरलो अविणीदो—S. 202. हला असरणम्हि—अण्णदरा वो आअच्छम्ह—Bt. Mw. Bl[1]. गन्तुम्—P. Bl[1-2]. 203. ·· दाणिं असहाइणी ? जं पुहवीणाहो दे—Mt. As. S. I. पुहवीए जो सरणं सो तुह समीव वट्टइ (इति निष्क्रान्ते)—Bt. V. Mw. R. Bik. BORI. A. S. 3ks. Śc. Kv. 204. कधं गद ज्जेव—3ks. कहं गदाओ एव्व—Bt. Bu. Mw.

208. तदुज्यताम्

किं शोकरैः क्लमविमर्दिभिरार्द्रवातं
सञ्चारयामि नलिनीदलतालवृन्तम् । XV
अङ्के निधाय चरणावुत पद्मताम्रौ
संवाहयामि करभोरु यथासुखं ते ॥ २५ ॥

शकुन्तला—ण माणणीएसुं जणेसुं अत्ताणअं अवराहइस्सं (इत्यवस्थासदृशमुत्थाय प्रस्थिता)

राजा—(अवष्टभ्य) सुन्दरि, अपरिनिर्वाणो दिवसः । इयञ्च ते शरीरावस्था
उत्सृज्य कुसुमशयनं नलिनीदलकल्पितस्तनावरणा ।
कथमातपे गमिष्यसि परिबाधाकोमलैरङ्गैः ॥ २३ ॥ (इति धारयति)

शकुन्तला—मुञ्च मुञ्च । ण क्खु अत्तणो पहवामि । अध वा सहीमेत्तसरणा किं दाणिं एत्थ करइस्सं ?

राजा—धिक् । व्रीडितोऽस्मि ।

शकुन्तला—ण क्खु अहं महाराअं भणामि । देव्वं उवालहामि ।

222. राजा—अनुकूलकारि दैवं किमुपालभ्यते ?

S. S. II. III., I. O. I. II. ०ज्जेव पिअसहीतो Pr. Nr. Kv. 206-207. st. dr. and सुन्दरि—om. in 3ks. Bt. Bu. Mw. V. ०स्तव—3ks. समीपे—Bt. Bu. Mw. V. Bik. A. NK. तदुच्यताम्—Kv. 209. शीतलैः ··· विनोदिभिः—R. Bu. Bt. V. Mw. F. A. Śc. Nk. Gh. Bik. BORI. Kv. I. O. I., 3ks. विरोधिभिः—S. आर्द्रवातान्—Mw. Bu. R. V. F. S. I. O. II IV. S. S. I-IV. वाताः—Bik. 210. सञ्चालयामि—P. Pr. Kv. तालवृन्तैः—3ks. C. Bt. Bu. V. Mw Bik. S. S. II. I. O. IV. 211-212. करभोरु, यथासुखं ते संवाहयामि चरणावुत पद्मताम्रौ—Bu. Mw. A. BORI. S. S. II-V. I. O. II. 213. ण माणणीए अणे···(जणे—Mt.) अत्ताणअं अवराहइस्सम्—3ks. Mt. ०णीएसु अत्ताणं···(उत्थाय गन्तुमिच्छति)—Bt. Mw. Bik. V.

215. अनिर्वाणो दिवसः R. Bt. Bu. V. S. S. II. ०पणोऽयं दिवसः—K. II. तेऽवस्था—3ks. समवस्था—Bt. R. V. Bu. Nk. Gh. Kv. Śc. Śr. 216. कुसुमशयन०··· कदलीदल···वरणो -K. II. शयनं···कल्पितं स्तनावरणं—K. I. Bt. Bu. V. Bik. 217. ०पेलवैः—Bt. V. Mw. Bu. BORI. A. पेशलैः—Nk. Sr. Śn. Kv. परिपाण्डुरपेलवैरङ्गैः—3ks. st. dr. om.—3ks. वलान्निवर्त्तयति—Mt. 218. सहीमेत्तसरणा कदा (कं—K. II.) सरणइस्से—3ks. 219. धिग्—om. in K. I. 221. ण क्खु अज्जउत्त देव्वं उवालहामि—3ks. 222. ०कारिणं किमुपालभ्यते दैवस्य (दैवम्—Mt.)—3ks.

223. शकुन्तला—कधं दाणिं ण उवालहिस्सं जं मं अत्तणो अणीसं परगुणेहिं लोहावेदि।

राजा—(स्वगतम्) अप्यौत्सुक्ये महति दयितप्रार्थनासु प्रतीपाः
काङ्क्षन्त्योऽपि व्यतिकरसुखं कातराः स्वाङ्गदाने।
आबाध्यन्ते न खलु मदनेनैव लब्धान्तत्वादा
वाधन्ते मनसिजमपि क्षिप्तकालाः कुमार्य्यः॥ २७॥

(शकुन्तला गच्छत्येव)

राजा—कथमात्मनः प्रियं न करिष्ये? (उपसृत्य पटान्तरमवलम्बते)

शकुन्तला—(कृतककोपा) पौरव रक्ख विणअं इदो तदी इसीओ संचरन्ति।

XVI

राजा—सुन्दरि अलं गुरुजनाद् भयेन। न ते विदितधर्मा तत्रभवान् कण्वः खेदमुपयास्यति। यतः,

गान्धर्वेण विवाहेन बह्व्योऽथ मुनिकन्यकाः।
श्रूयन्ते परिणीतास्ताः पितृभिश्चानुमोदिताः॥ २८॥ XVII

(दिशोऽवलोक्य) कथं प्रकाशं निर्गतोऽस्मि? (शकुन्तलां हित्वा पुनस्तैरेव
237. पदैः प्रतिनिवर्त्तते)

दैवं कथम्—Kv. 223-224. जो मं···कदुअ—om. in 3ks. अणीसं मं—Mt. Here ···. II. reads···गुणोहिं। पौरव मुञ्च मम्। Then K. I. & III. read

राजा—भवति तदा मुञ्चामि (मोक्ष्यामि—K. III.)

शकुन्तला—कदा?

राजा—यदा सुरतरसज्ञो भविष्यामि (शकुन्तला हसति)।

राजा—(आत्मगतम्) अप्यौ···न वर·· प्रतार्या—

···नापि लब्धास्पद···(प्रस्थितैव)···प्राप्तकालाः—Cz. 229. न कथमात्मनः—Pr. Kv. st. dr. उत्थायोपसृत्य पटान्तादवलत्वते—3ks. 230. रकख रक्ख—Kv. रक्ख अविणअम—Mt. V. Bik. BORI. Bl[1]. मअणसन्तत्तावि ण हु अत्तणो पहवामि—Bt. V. Mw. Bik. 232. भीरु, अलं गुरुजनभयेन···दृष्टवा · अत्र दोषं ग्रहीष्यति कुलपतिः अपि च—Mw. R. V. Bu. Bik. BORI. ०न्नात्र दोषम्—Pt. क्वचित् पुस्तके मअणवाहिआओ वि कण्णआओ अत्तणो ण प्पहवन्तीति पाठः—R. 234. राजर्षिकन्यकाः—Bu. Mw. V. I. O. I-IV. A. F. Bt. Bl[1]. R. 235. ०श्चाभिनन्दिताः—V. R. Bu. Mw. A. F. BORI. Kv. Śc. Gh. बहुओ—B. III. st. dr. प्रतिपदैः—S. For lines. 230-231. the 3ks. read as follows omitting vs 28.

238. शकुन्तला—(पदान्तरे प्रतिनिवृत्य साङ्गभङ्गम्) पौरव। अणिच्छापूरओ वि सम्भासणमेत्तएण परिचिदो अअं जणो ण विसुमरिदव्वो।

राजा—सुन्दरि। त्वं दूरमपि गच्छन्ती हृदयं न जहासि मे।
दिनावसानच्छायेव पुरोमूलं वनस्पतेः॥ २९॥

शकुन्तला—(स्तोकमन्तरं गत्वा आत्मगतम्) हद्धी हद्धी। इमं सुणिअ ण मे चलणा पुरोमुहा पसरन्ति। भोदु, इमेहिं पज्जन्तकुरुवएहिं ओवारिदसरीरा पेकिखस्सं दाव से भावाणुबन्धं (तथा कृत्वा स्थिता)।

राजा—कथमेवं प्रिये अनुरागैकरसं मामुत्सृज्य निरपेक्षेव गतासि ?
अनिर्दयोपभोग्यस्य रूपस्य मृदुनः कथम्।
कठिनं खलु ते चेतः शिरीषस्येव बन्धनम्॥ ३०॥

शकुन्तला—एदं सुणिअ णत्थि मे विहवो गच्छिहुं।

राजा—सम्प्रति प्रियाशून्ये किमस्मिन् लतामण्डपे करोमि ? (अग्रतोऽवलोक्य) हन्त, व्याहतं गमनम्।
मणिबन्धनगलितमिदं संक्रान्तोशीरपरिमलं तस्याः।
252. हृदयस्य निगडमिव मे मृणालवलयं स्थितं पुरतः॥ ३१॥
(सबहुमानमादत्ते)

शकुन्तला—पौरव मुञ्च मं। राजा—भवति तदा मुञ्चामि। शकुन्तला—कदा ? राजा—यदा सुरतरसज्ञो भविष्यामि। शकुन्तला—मअणावत्तवो वि ण अत्तणो (णं अत्तणो—K. II.) कण्णकाअणो (०जणो—K. II.) पअवदि। भूयो वि दाव सहीअणं अणुमांणइस्सम्। राजा—मुहुत्तं उपविस। ततो मोक्ष्यामि (तदो मुञ्चामि—K. II.) शकुन्तला- [कृतक (रुष्टवा—K. I.) रोषात्] पौरव रक्ख विणअं इदो तदो ऋसओ संचरन्ति (इस्सवो सञ्चरन्ति—K. II.) राजा—(दिशोऽवलोक्य) कथं प्रकाशम् अस्मि निर्गतः ? (ससम्भ्रमं शकुन्तलां मुक्त्वा तैरेव पदैर्निवर्त्तन्ते) 238-239. पदान्तरे प्रतिनिवृत्य—Mt. The 3ks. om पौरव and read को वि॰ दसणमेदुमोहिदः ण दे अअं जणो विसुमरिदव्वो (०दवो—K. II.) —3ke. ०मेत्तसुहदो—3ks. 241. ०वसाने च्छायेव—Kv. Pr. Dv.

242. st. dr. स्तोकमिव गत्वा—3ks. हद्धी ण चरणा मे पुरोमुहा होन्ति—K. I. पुरो हि मुहो भवदः—K. II. पहवन्ति—K III. इमेहिं अज्जउत्तस्स कुरुवएहिं ववहिदा पच्छादो लदामण्डवस्स—3ks. तथा करोति—K. II. III. 245. गतासि निरपेक्षे—Bl[1]. मामेवं॰ निरपेक्षं गन्तुं प्रस्थितैवासि—3ks. 248. ण मे अत्थि विभवो गन्तुम्—K. II. Mt. Pr. Dv. इदं सुणिअ मे अस्थितः—K. I. 249-250. st. dr. अग्रतोऽवलोक्य विचिन्त्य च—Mt.

254 शकुन्तला—(हस्तं विलोक्य) अम्मो। दोब्बल्लसिढ़िलदाए परिव्भट्ठं पि मुणालवलअं मए ण परिण्णादं।

राजा (मृणालवलयमुरसि निक्षिप्य) अहो स्पर्शः।

अनेन लीलाभरणेन ते प्रिये
विहाय कान्तं भुजमत्र तिष्ठता।
जनः समाश्वासित एव दुःखभाग—
चेतनेनापि सता न तु त्वया ॥ ३२ ॥

शकुन्तला—अदो वरं अम्हत्था म्हि विलम्बिदुं। भोदु। एदेण ज्जेव अवदेसेण अत्ताणअं दंसइस्सं (इत्युपसर्पति)।

राजा—(दृष्ट्वा सहर्षम्) अये जीवितेश्वरी मे प्राप्ता। परिदेवितानन्तरं प्रसादेनोपकर्त्तव्योऽस्मि खलु दैवस्य।

पिपासाक्षामकण्ठेन याचितं चाम्बु पक्षिणा।
नवमेघोज्झिता चास्य धारा निपतिता मुखे ॥ ३३ ॥ XVIII

शकुन्तला—(राज्ञः प्रमुखे स्थित्वा) अज्ज, अद्धपथे सुमरिअ एदस्स हत्थव्भंसिणो मुणालवलअस्स किदे पड़िणिउत्त म्हि। आचक्खिदं विअ मे हिअएण तए गहिदं ति। ता णिक्खिव एदं मा मं अत्ताणअं च मुणिअणेसु पआसइस्ससि।

राजा—एकेनाभिसन्धिना प्रत्यर्पयामि।

272. शकुन्तला—केण उण ?

As. S. I. किम् इहाहं सम्प्रति प्रियाशून्ये करोमि—3ks. 251. मणिवन्धनाद्—Mt. Kv. वन्धविगलित—3ks. विचलित—K. II. 254-255. दुव्वल्लसिढ़िलदाए पव्भट्ठं वि एदं··· विज्ञादम्—3ks. एदं परिभट्ठं—Mt. 262. ववदेसेन—3ks. Mt. 263 264. देवानाम्—Kn. प्रसादितः खलूपकर्त्तव्योऽस्मि दैवस्य—Mt. As. (I) 265. चाल्पयाचिना—3ks. 267. राज्ञः सम्मुखे स्थिता—Mt. स्थिता—2ks. सुमुखी स्थिता—K. II. अज्ज, मिणालवलअस्स कदे—3ks. सणिअत्तं हि (K. II.)···ता रक्ख एदं दूअइस्ससि (—K. II) कदे णिअत्तम्हि, आचक्खिदं ···गिहीदत्ति तक्खिव। मा मुणिअणे मा अत्ताणअं च दूषयिस्सिदि—K. I. and K. III. हत्थविब्भ—Cz. किदे आअदम्हि—Mt. 271. प्रत्यर्पयेयं नान्यथा—3ks. 272. भण—Mt. As. I. K. I. om. this and the following line. K. III retains

273. राजा—यदिदमहमेव यथास्थानं निवेशयामि।

शकुन्तला—(आत्मगतम्) का गदी (इत्युपसर्पति)।

राजा—इतः शिलापट्टकमेव संश्रयावः (इत्युभौ परिक्रम्योपविष्टौ)।

राजा—(शकुन्तलायाः हस्तमादाय) अही स्पर्शः।

हरकोपाग्निदग्धस्य दैवेनामृतवर्षिणा।
प्ररोहः सम्भृतो भूयः किं स्वित् कामतरोरयम्॥ ३४॥ XIX

शकुन्तला—(स्पर्शं रूपयित्वा) तुवरदु तुवरदु अज्जउत्तो।

राजा—(सहर्षमात्मगतम्) इदानीमस्मि विश्वस्तः भर्तुराभाषणपदमेतत्। (प्रकाशम्) सुन्दरि, नातिश्लिष्टः सन्धिरस्य मृणालवलयस्य। यदि तऽभि-

282. प्रेतमन्यथा घटयिष्यामि।

शकुन्तला—(स्मितं कृत्वा) जधा दे रीअदि।

राजा—(सव्याजं विलम्ब्य प्रतिमुच्य) सुन्दरि, दृश्यताम्।

अयं स ते श्यामलतामनोहरं
विशेषशोभार्थमिवोज्झिताम्बरः।
मृणालरूपेण नवो निशाकर.
करं समेत्यीभयकोटिमाश्रितः॥ ३५॥

शकुन्तला—ण दाव णं पेक्खामि, पवणुक्कम्पिणा कण्णुप्पलरेणुणा कलुसीकिदा मे दिट्ठी।

291. राजा—(सस्मितम्) यद्यनुमन्यसे तदहमेनां वदनमारुतेन विशदां करिष्ये। XX

'केन' only. 273. om. in K. I. and II. यद्यहमेव—Mt. 274. (स्वगतम्) का गदी (प्रकाशम्) एवं करेहि—Mt. AS. I., Pr. st. dr. om. in 3ks. गदी, भोदु एदं दाव—Kv. 276. राजा उपशिलष्टा इदम्—K. III. आदायात्मगतम्—Mt. अहोस्पर्शः—om. in 3ks. 279. हर्षरीमाञ्चं सूचयन्ती included but तुवरदु om. in 3ks, 280-281. इदानीम ···आभाषणेन—K. I. and III. K. II. however, read differently सुन्दरि दृश्यतामिदानीम्। अयं हि ते श्यांमलतामनोहरं···न चातिश्लिष्टः तदन्यथा घटयितव्यः—Mt. S. AS. I. 283. (विहस्य) कालक्षेपकुशल। जधा दे०—3ks. 284. सव्याजवि लम्बितमवमुच्यावलम्ब्य च—3ks. 289-290. ण दाव णं खु ण पेकखामि—3ks. पवणकम्पिणा —Mt. कण्णुप्पल०—Kv. 291. यदि मन्यसे—3ks. 292. ०भवेयम्—3ks. ण उण दे—K. II. अहं दे वीससामि—AS. S. I. 293. सेव्यानाम्—om. in Mt. B. III.

292. शकुन्तला—तदो अणुकम्पिदा भवे। किं उण ण दे वीससामि।

राजा—मा मैवम्। नवो हि परिजनः सेव्यानामादेशात् परं न वर्त्तते।

शकुन्तला—अअं जेव्व अच्चुवआरो अविस्सासजणओ।

राजा—(स्वगतम्) नाहमेतं रमणीयमात्मनः सेवावकाशं शिथिलयिष्ये। (इति मुखमुन्नमयितुं प्रवृत्तः। शकुन्तला प्रतिषेधं रूपयन्ती विरमति)

राजा—अयि मदिरेक्षणे अलमस्मदविनयाशङ्कया (शकुन्तला किञ्चिद्दृष्ठवा-ऽवनतमुखी तिष्ठति)।

राजा—(अङ्गुलीभ्यां मुखमुन्नमय्यात्मगतम्)

चारुणा स्फुरितेनायमपरिक्षतकोमलः।
पिपासतो ममानुज्ञां ददातीव प्रियाधरः॥ ३६॥

शकुन्तला—पड़िण्णादमन्थरो विअ अज्जउत्तो संवुत्तो।

राजा—सुन्दरि। कर्णोत्पलसान्निध्यादीक्षणसादृश्यमूढ़ोऽस्मि (इति मुख-मारुतेन चक्षुः सेवते)

शकुन्तला—भोदु पइदित्थदंसणम्हि संवुत्ता। लज्जामि उण अणुवआरिणी पिअआरिणो अज्जउत्तस्स।

राजा—सुन्दरि। किमन्यत्

इदमप्युपकृतिपक्षे सुरभि मुखं ते मया यदाघ्रातम्।
309. (सस्मितम्) ननु कमलस्य मधुकरः संतुष्यति गन्धमात्रेण॥ ३७॥ XXI

प्रवर्त्तते—3ks. 294. एस एव (ज्जेव—K. III.) दे अच्चादरो अविस्सम्भजणओ—3ks. अच्चाअरो—Mt. 295-296. स्वगतम्—om. in As. I. Mt. सेवावकालम्—3ks. प्रतिषेधं नाटयति—3ks. कामप्रतिषेधं रूपयन्ती विहरति—K. III. Mt. As. S. I. 297-298. अये पर्यश्रुतां ते गतं चक्षुः अलमस्मान् प्रति अविनयशङ्कया, उन्नीयतामाननम् —3ks. शकुन्तला किञ्चिद् दृष्टवा स्थिता—3ks. पर्यश्रुतामीक्षणे—Mt. Bl[1]. 299. st. dr. उन्नमय्याङ्गुलीभ्याम्—3ks. 301. करोत्येव—3ks.

302. ०दं मन्थरो संवुत्तो—3ks. 303. सुन्दरि—om. in Pr. Kn. Ś. सन्निकर्षाद्—Mt. सादृश्येन—3ks. राजा···सिञ्चति—AS. S. I. नेत्रं सिञ्चति—3ks. 305. पइदित्थिद—Mt. पकिदिट्ठं हि—K. III. 307. सुन्दरि—om. in. As. S. I. 3ks 308. ०उपकृतम्···अवले ··मया—K. III. मया—om. in K. II. 309. न तु—Ś Mt.

310. शकुन्तला (सस्मितम्) असन्तोषे उण किं करेदि ?

राजा—इदमिदम् (इति व्यवसितः । शकुन्तला वक्तुं ढौकते)

(नेपथ्ये)

चक्कवाअवहू । आमन्तेहि सहअरं । उवट्ठिदा रअणी ।

शकुन्तला (कर्णं दत्वा ससम्भ्रमम्) अज्जउत्त । एषा खु मम वुत्तन्तो-
वलम्भणणिमित्तं अज्जा गोदमी आअदा । ता विड़वन्तरिदो होहि ।

राजा—तथा (इत्येकान्ते स्थितः) ।

(प्रविश्य पात्रहस्ता गौतमी)

जाद—इदं सन्तिउदअं । (दृष्टा समुत्थाप्य असुत्था इध देवदासहाइणी
चिट्ठसि ।

320. शकुन्तला—दाणिं ज्जेव पिअंवदा अणुसूआओ मालिणीं ओदिण्णाओ ।

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310. st. dr. om. असंतोषेण किं करइस्ससि—3ks. 311. only इदम्—Kn. Pr B. III. 312-313. After vs. 26 (ante p. 249. line 217) Bt. R. Bu.BORI. Bik. Bl². V. Mw. A. S. Pt. Śc. Kv. Nk. Gh. I. O. II-IV. S. S. I-VII. read.

शकुन्तला—मुञ्च दाव मं । भूओ वि सहीजणं अणुमाणइस्सम् ।

राजा—भवतु मोक्ष्यामि ।

शकुन्तला—कदा ?

राजा—अपरिक्षतकोमलस्य यावत् कुसुमस्येव नवस्य षट्पदेन ।

अधरस्य पिपासता मया ते सदयं सुन्दरि गृह्यते रसोऽस्य ॥ (इति मुखमस्याः समुन्नमयितुमिच्छति । शकुन्तला परिहरति नाट्येन···वहूए । आमन्तेहि···उवट्ठिआ रअणी 14-315. (ससम्भ्रमम्) असंसअं मम सरीरवुत्तन्तोवलम्भाय (०म्भस्स—V. Mw.) अज्जा···इदो एव्व···आअच्छदि दाव—V. R. Mw. Bu. A. F. तादकण्णस्स धम्मकणीअसी ··· आअच्छदि—Kv. Pr. Mt. (नेपथ्ये) अय्या गोदमी—3ks. ०लम्भाय···तादस्स—3ks. ·· धम्मसहआरिं कणीअसी अज्जा—S. 316. राजा एकान्ते स्थितः—K. तथाकरोति—K. II. II. तथा इति आत्मानमावृत्य तिष्ठति—Mw. V. Bt. R. st. dr.—ततः प्रविशति पात्रहस्ता (शान्त्युदक Mt. As. S. I.) गौतमी—2ks. 318. अच्चाहिदम् एध दैवदसहआ चिट्ठसि (देवदासहाआ—R. III.)—3ks. जादे अच्चाहिद सुणिअ आअदा एदम्—Kv. Pr. कुदो चिट्ठसि (दृष्टवा) अच्चाहिदं, असुत्था दाणि—Mt. 320. इदाणिं ज्येव (पिअंवदा अणसूआओ—Mt.) मालिणीं अवदिण्णाओ त्ति—R. V. Bu. Bt. Bik. पिअंवदामिस्साओ—3ks. 321-322. तापसी (—K. I.) दर्भोदकेन शकुन्तलामभ्युक्ष्य···सत्थं मन्तीअसि—3ks.

321. गौतमी—(शान्त्युदकेन शकुन्तलामभ्युक्ष्य) जाद णिरावाधा मे चिरं जीव। अवि लहु संतावाइं दे अङ्गाइं (इति स्पृशति)।

शकुन्तला—अज्जे अत्थि विसेसो।

गौतमी—परिणदो दिअसो। ता एहि उड़अं जेव गच्छम्ह।

शकुन्तला—(कथञ्चिदुत्थायात्मगतम्) हिअअ पढ़मं जेव सुहोवणदे मणोरधे कालहरणं करेसि संपदं अणुभव दाव दे किदं। (पदान्तरे प्रतिनिवृत्य प्रकाशम्) लदाहरअ संतावहारअ। आमन्तेमि तुमं पुणो वि परिभोअत्थं (इति निष्क्रान्ते)।

राजा—(पूर्वस्थानमुपेत्य, सनिःश्वासम्) अहो विघ्नवत्यः प्रार्थितसिद्धयः

मुहुरङ्गुलिसंवृताधरोष्ठं प्रतिषेधाक्षरविक्लवाभिरामम्।

331. मुखमंसविवर्त्तिपक्ष्मलाक्ष्याः कथमप्युन्नमितं न चुम्बितं तत्॥ ३८॥

असन्दावाणि—K. II. Lines 313-320 have been rearranged in V. Mw. Bu. Bt. Pt. BORI. Bik. Gh. Kv. Śc. I. O. II. IV. S. S. III. IV. VII. as follows—

सख्यौ—इदो इदो अज्जा गोदमी।

गौतमी—(शकुन्तलामुपेत्य) जादे, अवि लधुसंदावाइं दे अङ्गाइं।

शकुन्तला—अत्थि मे विसेसो।

गौतमी—इमिणा दव्भोदएण णिरावाधं एव्व दे शरीरं भविस्सदि (शिरसि शकुन्तलामभ्युक्ष्य) वच्छे, परिणदो दिअहो। एहि उड़जं एव्व गच्छम्ह। .....णिरावाधा चिरं मे जीव। जाद—Mt 323. अज्जे—om. in. 3ks. 324. वच्छे परिणदो—3ks. 325-326. हिअअ पढ़मं एव्व सुहोवणदे मणोरहे कालहरणं करेसि। साणुसअविहड़िअस्स कहं दे संपदं सन्दावो, (पदान्तरे स्थित्वा प्रकाशम्) लदावलअ सन्दावहारअ आमन्तेमि (आमन्तये—Bt.) तुमं भूओ वि परिभोआअ (परिहोअस्स—V.)—Bu. Bt. V. Mw. S. A. F. Pt. Śr. Nk. (अपवार्य) हिअअ मणोरहदुल्लहं जणं (सुहोपणदं—K. I.) पाविअ तत् कालहरणं (तक्काल-K. II.) करेसि। अणुसय···(कहं वो—K. I.) (पदानि गत्वा प्रतिनिवृत्य प्रकाशम्) लदागहेअ (लआगरअ—K. I.) आमन्तए तुमं (आमन्तए) तुमं—K. I. पुणो वि परिभोआअ (निष्कान्ते गौतमीशकुन्तले)—3ks. सम्पदं अधण्णाए वत्तिदस्स किं पि पड़िवज्जसिदो—Mt. मणोदुःखम्—B. III.

329. ०मागत्य—3ks. Bt. Mw. Bu. A. Bik. 330. ०धरौष्ठम्—Mt प्रतिषेधान्तर०—Bt. ०भिधानम्—3ks. 331. चुमितं तु—3ks. Kv. 332. अथवा

332. क्व नु खलु सम्प्रति गच्छामि ? अथवा इहैव प्रियापरिभुक्ते लतामण्डपे मुहूर्त्तं तिष्ठामि।

(सर्वतोऽवलोक्य)

तस्याः पुष्पमयी शरीरलुलिता शय्या शिलायामियं XXII
कान्तो मन्मथलेख एष नलिनीपत्रे नखैरर्पितः।
हस्ताद् भ्रष्टमिदं विसाभरणमित्यासज्यमानेक्षणो
निर्गन्तुं सहसा न वेतसगृहादीशोऽस्मि शून्यादपि ॥ ३९ ॥

(विचिन्त्य) अहो धिक् असम्यक् चेष्टितं प्रियां समासाद्य कालहरणं कुर्वता मया। तदिदानीं—

रहः प्रत्यासत्तिं यदि सुवदना यास्यति पुन
र्नकालं हास्यामि प्रकृतिदुरवापा हि विषयाः।
इति क्लिष्टं विघ्नैर्गणयति च मे मूढ़हृदयं
344. प्रियायाः प्रत्यक्षं किमपि च तया कातरमिव ॥ ४० ॥

इहैव तावत् प्रियापरिभुक्तऽतिमुक्तलतावलये (वल्ये—K. I.) मुहूर्त्तं स्थास्यामि—3ks. ०परिभुक्तमुक्ते—V. R. Mw. Bu. A. S. 336. कान्ते—3ks. क्लान्तो—Bl[1]. Bu. V. R. Mw. 337. 'सह्यमा'—S. इत्यासाद्य हीमेक्षणं (आसह्य दीनः—K. III.)—3ks. 339. हा हा धिक्—3ks. Mt. न सम्यगाचेष्टितं मया प्रियामासाद्य कालहरणं कुर्वता मया। तदिदानीम्—Mt. 3ks. 342. प्रणयदुरदापा—3ks. 344. तथा कातरमिदम्—3ks.

345. (नेपथ्ये) भो भो राजन्।

सायन्तने सवनकर्मणि संप्रवृत्ते
वेदीं हुताशनवतीं परितः प्रकीर्णाः ॥
छायाश्चरन्ति बहुधा भयमादधानाः
सन्ध्याभ्रकूटकपिशाः पिशिताशनानाम् ॥४१॥ (इति निष्क्रान्तः)

राजा—(आकर्ण्य सावष्टम्भम्) भो भोस्तपस्विनः मा भैष्ट अयमहमागतोऽस्मि।

351. ॥ इति शृङ्गारभोगो नाम तृतीयोऽङ्कः ॥

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342. भो भो—om. instead राजन् राजन्—3ks. 347. प्रयस्तम्—3ks. प्रयस्ताः—Bt. Bu. Mw. R. V. Pt. 348. बहुशो—Bl[1]. 349. ०पयोदकपिशाः—Bt. Bu. V. R. Mw. BORI. Bik. Śc. Kv. Nk. I. O. II. IV. S. S. I. II. IV. VI. 350. साटोपं परिक्रामति—Mt. अयमहमागच्छामि—V. R. Mw. Bu. st. dr. ससम्भ्रमम्—K. III. 351. शृङ्गाराभिनय—Ś. Nr.

1. (ततः प्रविशतः कुसुमावचयमभिनयन्त्यौ सख्यौ)

अनुसूया—पिअंवदे। जह वि गन्धव्वेण विवाहेण णिव्वुत्तकल्लाणा पिअसही सउन्तला अणुरूवभत्तुभाइणी संवुत्ता तधा वि ण णिव्वुदं मे हिअअं।

प्रियंवदा—कधं विअ ?

अनुसूया—अज्ज सो राएसी इट्ठिपरिसमत्तीए इसीहिं पेसिदो अत्तणो णअरं पविसिअ अन्तेउरिआसदसमागदो इमं जणं सुमरेदि ण वत्ति।

7. **प्रियंवदा—एत्थ दाव वीसत्था होहि। ण हि तादिसा आकिदिविसेसा गुण विरोहिणो होन्ति। एत्तिकं उण चिन्तणीअं। तादो तित्थजत्तादो पड़िणिउत्तो इमं वुत्तन्तं सुणिअ ण आणे किं पड़िवज्जिस्सदि त्ति।**

अनुसूया—जधा मं पुच्छसि तधा अणुमदं तादस्स।

प्रियंवदा—कधं विअ ?

अनुसूया—किं अण्णं ? अणुरूवस्स वरस्स हत्थे कण्णआ पड़िवादणीअअ त्ति अअं दाव तस्स पढ़मो संकप्पो। तं जइ देव्वं जेव संपादेदि णं कदत्थो गुरुअणो।

प्रियंवदा—एवं णेदं। (पुष्पभाजनमवलोक्य) **अवचिदाइं बलिकम्म-**

16. **पज्जत्ताइं खु कुसुमाइं।**

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1. अथ चतुर्थाङ्कादौ विष्कम्भकः—Bu. Mw. श्रीगणेशाय नमः—3ks. st. dr. ०नाटयन्तौ तपस्विकन्यके—K. III. only तापसकन्यके—K. I. II. 2. हला—Dv. Pr. Kn. विवाहविधिना—3ks. 3. भत्तुगामिणी संवुत्तेति णिव्वुदं मे हिअअं तह वि एत्तिअं (चिन्तणीअं—Mt.) चिन्तणिज्जं—V. R. Mw. Bu. Bt. BORI. I. O. II. III, Kv., S. A. 4. कहं विअ—Bu. Bt. V. Bik. किं ति - Mt. किं विअ Bl[1]. K. I. 5-6. इट्ठि परिसमाविअ (विसज्जिओ—V.) अन्तेउर समा (गओ—V.) गदो इदो (गअअं—V.) गदं वृत्तान्तं सुमरदि (सुमरइ—V.) वा ण वेत्ति—Bu. Mw. Bt. A. V. सुमरिस्सदि वा ण वत्ति—2ks. अज्ज—om.···राआ हत्थिणाउरणअरं·· अन्तेउरिआ...Mt. 7-9. वीसत्था (होसु—V.) होहि। ण (तारिखा—V.) तादिसा तादो दाणिं इमं वुत्तन्तं सुणिअ···V. R. Mw. Bu. Bt. Kv. Śc. कण्णो इमं—Bl[1]. इत्थिअ उण चिन्तणीअम्—3ks. दाणिं तित्थादो—Mt. AS. S. I. 10. तदा तादस्स अणुमअं पिअं च—3ks. जह अहं दिक्-खामि तह तस्स अणुमदं भवे—Mw. R. Bu. Bt. II. कधं विअ अणुमदं पिअं च—3ks. 12-14. गुणवन्तस्स कण्णआ पढ़िवादणीअत्ति (०तस्स om) णं अप्पआसेण (कदथो—V)

17. अनुसूया—णं सउन्तलाए वि सोहग्गदेवदाओ अच्चिदव्वाओ। ता अवराइं पि अवचिणुम्ह।

प्रियंवदा—जुज्जदि (उभे तदेव कर्माभिनयतः)।

(नेपथ्ये)

अयमहं भोः।

अनुसूया—(कर्णं दत्वा) सहि अदिधिणा विअ णिवेदिदं।

प्रियंवदा—णं उडए ज्जेव संणिहिदा सउन्तला (विचिन्त्य) आं। अज्ज उण असंणिहिदा हिअएण। तेण हि भोदु एत्तिकेहिं कुसुमेहिं पओअणं (इति प्रस्थिते)।

(पुनर्नेपथ्ये)

आः कथमतिथिं मां परिभवसि ? I

विचिन्तयन्ती यमनन्यमानसा
तपोनिधिं वेत्सि न मामुपस्थितम्।
स्मरिष्यति त्वां न स बोधितोऽपि सन्
31. कथां प्रमत्तः प्रथमं कृतामिव ॥ १ ॥ (उभे श्रुत्वा विषण्णे)

गुरुअणो—V. R. Bt. Mw. Bu. BORI. S. Śc. Kv. A. किं अण्णं पडिवादइदव्वत्ति··· अप्पआसेण—3ks. 15-16. एवं (०वण्णे—K. I. II.) णेदम्—3ks. But. om. in Bu. Mw. Bt. R. A. S. Śr. Sn. Kv. आचिदाइम—Bu. Bt. R. Mw. कखु ताणि कुसुमाणि—K. II. 17-18. णं पिअसहीए···सोहग्गदेवदा अच्चणीआ—V. R. Mw. Bu. F. Bt. A. अच्चणीआओ—3ks. As. S. I. Mt. Nk. इति तदेव कर्मारभते—V. Bu. Mw. R. Bt. कर्म नाटयतः—3ks. 21. अहं अहं भोः—K. II. 22. अदिधीणां विअ - V. R. Mw. Bu. Bt. S. 23-25. Mt. A. S. read differently—

प्रियंवदा—णं उड़ए ज्जेव सउन्तला सण्णिहिदा।

अनसूया—आं अज्ज उण असण्णिहिदा हिअएण।

प्रियंवदा—भोदु, एत्तिकेहिं कुसुमेहिं पओअणं (उभे प्रस्थिते) st. dr. om. in. K. I. II. ण सण्णिहिदा—3ks.

प्रियंवदा—णं उड़असण्णिहिदा सउन्दला (आत्मगतम्) अज्ज उण हिअएण असण्णिहिदा।

अनुसूया—होदु। अलं एत्तिएहिं कुसुमेहिं—V. R. Bu. Bt. S. S. II. I. O. IV. Kv. read अनुसूया अज्ज उण ···पओओणम्।

32. प्रियंवदा—हद्धी हद्धी तं जेव संवुत्तं। कस्सिं पि पूआरिहे अवरद्धा सुण्णहिअआ सउन्तला। II

अनुसूया—(पुरोऽवलोक्य) सहि ण क्खु जस्सिं कस्सिं वा। एसो दुव्वासा सुलहकोवो महेसी तह सविअ अविरलपादतुवराए गदीए पड़िणिउत्तो।

प्रियंवदा—को अण्णो हुअवहादो दहिदुं पहवदि ? ता गच्छ पादेसुं पड़िअ णिवत्तावेहि जाव से अहं पि अग्घोदअं उवकप्पेमि।

अनुसूया—तथा (इति निष्क्रान्ता)।

प्रियंवदा—(पदान्तरे स्खलितं रूपयन्ती) अम्मो, आबेअक्खलिदाए मए परिव्भट्ठं अग्गहत्थादो पुप्फभाअणं (नाट्येन पुष्पावचयं विधत्ते)

(प्रविश्य)

अनुसूया सहि सरीरी विअ कोवो कस्स सो अणुणअं गेण्हदि। किं चि उण साणुकम्पो किदो।

44. प्रियंवदा—एदं जेव तस्सिं बहुदरं। ता कधेहि।

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27. अतिथि परिभाविनि—3ks. Bl². I. O. IV. V. R. Mw. Bu. A. F. S. NK. Kv. परिभबिस्ससि—As.S.I. परिहरसि ? Mt. कथम् इति मं—Nr. पराभवसि ? —S. 29. यतोऽतिथिम्—3ks. तपोधनम्—Bt. Bu. NK. Mw. V. A. Kv. Śc. R. BORI. Bik. 31. प्रथमोदितामिव B³. St. dr. om. in Bu. Bt. R. V. Mw. S. A. Kv. 32. तं ज्जेव संवुत्तं जं मए चिन्तिदम्—Kv. C. Pr. Dv. Nr. पूजारहे··· पिअसही—3ks. Mt. 34-35. (अवलोक्य) ण क्खु जस्सिं तस्सिं···एसी दुव्वासा महेसी हुतासो (हुदासो—K. II.) वि अ अचलिदपादोद्धाराए गदीए गच्छिदुं पउत्तो (तुरिअ पदचराए गदीए गन्दुं संवुत्तो—K. I.)—3ks. पुरोऽवलोक्य (पुनर्विलोक्य—Bt.) तह सविअ वेअवलोप्फुल्लाए दुव्वाराए (विअ···चलो···दुव्वारगईए—Bt.) गईए पड़िणिउत्तो। को अण्णो हुअवहादो दहिदुं पहविस्सदि—V. R. Bt. S. Śc. Mt. I. O. II. III. Bm. V. चड़ुलोप्फुल —A. चड़ुलदुव्वाराए गईए—Kv. Śn. Śr. ०फ्फुल्लदुव्वाराए गईए—Bik. S. S. II. Mw. Bu. अविरामपादतुवराए—B³. 36. 37. अनसूया गच्छ पादेषु पणमिअ णिवत्तेहि णं। जाव अहं—V. R. Mw. Bu. Bt. BORI. Śc. Kv. A. Śr. Nk. पाए पड़िअ—०सो अग्घदिवतम् (अग्घादिअह—K. II.)—3ks. 38. प्रियंवदा तह—Bu. R. V. Bt. BORI. Kv. Śc. Sn. Śr. A. 39-40. गईए पव्भट्ठं मे हत्थादो—V. R. Mw. Bu. ता पुणो वि अवचिणिस्सम्—2ks. विअ विचिणिस्सम्—K. I. Lines 35-39. om. in I. O. I., S. S. IV-V. 42-43. प्रियंवदा सहि, पइदिवक्को सो कस्स अणुणअं पड़िगेण्हइ (०गेण्हदि—Bt.) ···साणुक्कोसो किदो—V. R. Mw. Bu. Bt. F. S. A. Kv. Śc. सरीरवद्धो विअ—3ks.

45. अनसूया—जदो णिअत्तिदुं णेच्छदि तदो पणमिअ विण्णाविदो मए भअवं पढ़मभत्ति[44] अवेक्खिअ अज्ज तुह अविण्णादपहावपरमत्थस्स दुहिदाजणस्य भअवदा अअं अवराहो मरिसिदव्वो त्ति।

प्रियंवदा—तदो तदो।

अनुसूया—तदो सो ण मे वअणं अण्णधा भविदुं अरिहदि किं तु अहिण्णाणाहरणदंसणादो से सावो णिअत्तिस्सदि त्ति मन्तअन्तो ज्जेव अन्तरिदो[48]

प्रियंवदा—सक्कं दाणिं अस्ससिदुं। अत्थि तेण राएसिणा संपत्थिदेण अत्तणो णामङ्किदं अङ्गुलीअअं सुमरावणीअं ति सउन्तलाहत्थे सअं जेव पिणद्धाविदं। एसो ज्जेव तस्सिं साहीणो उवाओ भविस्सदि।

अनुसूया एहि देवकज्जं दाव से णिव्वुत्तम्ह (इति परिक्रामतः)।

प्रियंवदा (विलोक्य) अणुसूए, पेक्ख दाव वामहत्थविणिहिदवअणा आलिहिदा विअ पिअसही तग्गदाए चिन्ताए अत्ताणअं पि ण विभावेदि

57. किं उण अदिधिविसेसं॥

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44. अनसूया (—सस्मितम्) तस्सिं वहु एदं पि। कहेहि—V. R. Bu. Bt. Mw. BORI. I. O. III-IV. तस्सिं वहुदरं तं वि। कहेहि कहेहि—A. Nk. णं खु···कधं दाणिं सो तुए पसादिदो—Mt. Kv. 45 47. तदा विण्णाविदो मए भअवं पडुमभत्ति···अज्ञादतवप्पहाव-विण्णादसमत्थस्स भअवदा—3ks. पड़मं त्ति पेक्खिअ अविण्णादतवप्पहावस्स दुहिदुजणस्स··· एक्को—Bt. Bu. V. R. Mw. Nk. Kv. BORI. तुए पुव्वभत्ति पेक्खिअ—A. पढ़ुमं भत्ति···एसो—Mt. प्रियंवदा—जदा मए। अनसूया (आत्मगतम्) कहमिव? प्रियंवदा—पुढ़मभत्ति अवेक्खिअ अविण्णाद—F.

48. अनसूया—V. R. Mw. Bu. Bt. S. A. 49-50. प्रियंवदा—तदो मे वअणं अण्णाहा भविदुं ण अरिहइ (अरुहदि—Bt.) किं तु आहरणाहिण्णादंसणेण (०भरण—Mw. Bt.) —V. R. Mw. Bu. F. णिव्वत्तइस्सइ त्ति (णिवत्तिस्सिदि—3ks.) मन्तअन्तो सअं··· अन्तरिहिदो—Bt. Mw. भणादि से (om.)···अन्तरिदो—Mt. 51-53. अनुसूया—सक्कं दाणिं अस्ससिदुं (उम्—V.) अत्थि तेण राएसिणा सम्पत्थिदेण सणामहेअङ्किअं अङ्गुलीअअं सुमरणीअं त्ति सअं पिणद्धं, तस्सिं साहीणोवाआ सउन्तला (होहि—V.) भविस्सदि—R. Mw. Bu. Bt. S. A. सउन्दलाए स्वयं य्येव हत्थे पिणद्धम् अअं—3ks. उण अत्तणो सुमरावणी-अत्ति सउन्तलाए सअं पिणद्धम्। ता से साहीणो उवाओ—Mt. Kv. Pr. 54. देवदा-कज्जं दाव—Mt. om. in 3ks. प्रियंवदा—देवकज्जं···णिव्वत्तेम्ह—Bt. V. Mw. Bu. R.

58. अनुसूया—पिअंवदे, दोण्ह जेव णो हिअए एसो वुत्तन्तो चिट्ठदु। रक्खणीआ क्खु पइदिपेलवा पिअसही।

प्रियंवदा—को दाणिं उण्होदएण णोमालिअं सिञ्चदि ?

(इत्युभे निष्क्रान्ते)

॥ इति प्रवेशकः ॥

(ततः प्रविशति सुप्तोत्थितः कण्वशिष्यः)

शिष्यः—वेलोपलक्षणायादिष्टोऽस्मि तत्रभवता प्रवासात् प्रतिनिवृत्तेन कण्वेन।

III

तत् प्रकाशं निर्गत्यावलोकयामि किमवशिष्टं रजन्या इति। (परिक्रम्यावलोक्य च) हन्त प्रभातम्। तथाहि

यात्येकतोऽस्तशिखरं पतिरोषधीना
माविष्कृतोऽरुणपुरःसर एकतोऽर्कः।
तेजोद्वयस्य युगपद् व्यसनोदयाभ्यां
70. लोको नियम्यत इवैष दशान्तरेषु ॥ २ ॥ अपि च,

BORI. Gh. A. S. Kv. Nk. Pt. 55-57. वामहत्थोवहिदवअणा···सही···अत्ताणं ण एसा···आअन्तुअम्—Bt. Mw. S. S. I. II. Bu., R., V. अनसूया (विलोक्य) हला पिअंवदे पेक्ख पेक्ख वामहत्थोपणदवअणा (०त्थोवणिहिदवअणा—K. III.) भत्तुगदाए (भत्तिगदाए—K. II. III.) अत्ताणअं पि एसा ण···किं उण आअन्तुअं—3ks. वअणं आलिहिदं··· पिअसहि—Mt. 58-59. प्रियंवदा—हला अणसूये, दोण्णं ज्जेव हिअए एसो वुत्तन्तो चिठ्ठदु रक्खणीआ क्खु पइदिपेलवा पिअसही—3ks. Pr. Kv. दुवेणं एव्व णो मुहे···रकिखदव्वा—V. R. Mw. Bu, Bt. BORI. A. S. दोहिं ज्जेव मुहे—Mt. पेशला—F. 60. को दाणिं तावोदएण—K. III. सिञ्चइ—V. 62. विष्कम्भकः—V. R. Sn. Bu. Bt. Mw. BORI. Bik. Gh. Bl[1-2]. Śr. शुद्धविष्कम्भकः—S. S. IV. I. I. II.

63. St. dr. काश्यपशिष्यः—3ks. सुप्तोत्थितः शिष्यः—V. R. Mw. Bu. Bik. A, S. Bt. 64. ०णार्थमादिष्टोऽस्मि तत्रभवता प्रवासादुपावृत्तेन काश्यपेन। प्रकाशं निर्गतः—V. R. Mw. Bu. A. F. I O. II. III. Bt. प्रभासात् (Bl[1].) प्रतिनिवृत्तेण (प्रत्यावृत्तेण—K. I.) उपाध्यायकाश्यपेन···निर्गत्य तावत् (निर्गतस्तावद्—K. I. II.) अवलोकयामि किमवशिष्टं (कियदवशेषम्—K, I. II.) रजन्याः इति—3ks. कियद्—V. R. Mw. Bu Bt. A. किं त्ववशिष्टं—Mt. 65-66. प्रभातप्राया रजनी—Pr. Kv. यत् सत्य सूर्य्यचन्द्रमसो जगतोऽस्य सम्पद्विपत्त्योरनित्यतां दर्शयत एव। तथा हि—3ks., As., S. I., vss. 4 and 5 interchange place with vss. 2 and 3 in As. S. I. and Mt.

71. अन्तर्हिते शशिनि सैव कुमुद्वती मे
दृष्टिं न नन्दयति संस्मरणीयशोभा ।
इष्टप्रवासजनितान्यवलाजनेन
दुःखानि नूनमतिमात्रदुरुद्वहानि ॥ ३ ॥

अपि च, कर्कन्धूनामुपरि तुहिनं रञ्जयत्यग्रसन्ध्या IV
दार्भं मुञ्चत्युटजपटलं वीतनिद्रो मयूरः ।
वेदिप्रान्तात् खुरविलिखितात् उत्थितश्चैष सद्यः
पश्चादुच्चैर्भवति हरिणः स्वाङ्गमायच्छमानः ॥ ४ ॥

अपि च, पादन्यासं क्षितिधरगुरोर्मूर्ध्नि कृत्वा सुमेरोः
क्रान्तं येन क्षयिततमसा मध्यमं धाम विष्णोः ।
सोऽयं चन्द्रः पतति गगनादल्पशेषै र्मयूखै
रत्यारूढिर्भवति महतामप्यपभ्रंशनिष्ठा ॥ ५ ॥

(प्रविश्यापटीक्षेपेण) V

अनुसूया—(स्वगतम्) एवं पि णाम विसअपरङ्मुहस्स जणस्स एवं णिवड्डिदं जधा तेण रण्णा सउन्तलाए अणज्जं आचरिदं ति ।

शिष्यः—यावदुपस्थितां होमवेलां गुरवे निवेदयामि (इति निष्क्रान्तः) ।

अनुसूया—णं पहादा रअणी । ता लहुं पड़िबुद्ध म्हि । अथवा पड़िबुद्धा
88. वि किं करइस्सं ।

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68. आविष्कृतारुण—Mt. Bt. Mw. Bu. V. Bik. 70. इवात्म०—3ks. V. R. Mw. Bu. Bt. S. व्यसनोदयेषु—Mt. 71. कुमुद्वतीयम्—Kv. अपि चास्मिन् काले—3ks. 73. जनस्य —Bt. Bu. Mt. V. Bik. 74. दुरुत्सहानि—3ks. सुदुःसहानि—Bt. Bu. V. Slokas 4 and 5 om. in V. Bt. Bu. R. BORI. Bik., Kv. NK. Śr., Śn. A., Mw., I. O. II., III. S. S. II. IV. BM. 78. गात्रमायच्छमानः—3ks. 80. क्षपित—K. I. II. 81. सोऽयं सोमः—K. III. 83. दूरारोहो भवति महताम्—Mt. As. S. I. 85-86 जह वि णाम (जह—V.)···जणस्य एदं वेलां णिवेदयामीति—3ks. 82-83. पड़िवुद्धावि किं ···ण मे उत्थिदाए चिन्तिदेषु पभादवावारेषु (वावारकरणीएषु—K. III.) हत्थापाआ (हत्थो पादा वा—K. III.) पभवन्ति—3ks. ण मे उइदेसु वि णिअकरणिज्जेसु—V. R. Bu. Mw. Bt. BORI. 89-90. जेण सिणिद्धहिअआ सही असच्चसन्धे जणे—3ks. पभादवेला···तं

89. ण मे उइदेसुं पि पहादकरणीएसुं हत्था पसरन्ति। सकामो दाणिं कामों भोदु जेण सुद्धहिअआ पिअसहि असच्चसन्धे जणे पदं कारिदा। (स्मृत्वा) अधवा ण तस्स राएसिणो अवराहो। दुव्वासा-सावो क्खु एसो पहवदि। अण्णधा कधं दाणिं सो राएसी तादिसाइं मन्तिअ एत्तिकस्स कालस्स वाआमेत्तकं पि ण विसज्जेदि। (विचिन्त्य) ता इदो अहिण्णाणअङ्गुलीअअं से विसज्जामो त्ति। अधवा णिद्दुक्खसोदले तवस्सिअणे को णाम अवभत्थीअदु। ण अ सहीगामो दोसोत्ति कदुअ ववसिदाओ वि पारेमो तादकण्णस्स दुस्सन्तपरिणीदं आवण्णसत्तं सउन्तलं निवेदिदुं। ता एत्थ दाणिं किं णु क्खु अम्हेहिं करणीअं ?

(प्रविश्य)

100. प्रियंवदा—अणुसूए तुवर। सउन्तलाए पत्थाणकोदुहलाइं करेअन्ति

णिद्दं पड़िच्चआमि—Mt. सिग्धं सअणं परिच्चआमि, अध वा लहु लहु उत्थिदावि किं करिस्सम् ?—Kv. Pr. Dv.

91-93. (स्मृत्वा) अहवा ण तस्स राणसिणो अवराहो—om. in V. R. Mw. Bu. A. F. दुव्वाससो सावो—V. R. Bu. Bt. Mw. (कोवो—R.) इत्थ विप्पकरेदि—3ks एसो विआरेदि—Bu. R. V. Mw. तादिसो राएसी तादिसाणि (वआणाइं—K. III.)—मन्तिअ एदस्स कालस्स (एत्तिअस्स वि कालस्स—K. III.) लेहमात्तअं पि ण विसज्जइस्सदि - 3ks. एत्तिकस्स वि कालस्स वत्तामेत्तकम् Mt. 92-94. अण्णहा कहं सो···तारिसाणि एत्तिअस्स कालस्स···लेहमेत्तं पि···ता···अहिण्णाणम्—Bu. Mw. V. R. A. F. Bt. इदो अङ्गुलीअअं (इदं—K. III.) अभिण्णाण से विसज्जेम्ह—K. I. II. दुःखसीले तवस्सिजण को अवभत्थीअदु ? —Bu. Mw. V. R. Pt. 3ks. णिअदुःख—Mt. अवभत्थीअदि—F. 96-97. ण सहीगामी··· कदुअ—om.) ववसिदा वि ण पारेमि पवासपड़िणउत्तस्स तादकस्सवस्स—V. R. Bu. Bt. F. Mw. अहवा सहीगामि दोसोत्ति ववसिदा वि—F. ण अ सहीगमनेण (गमणेण—K. I.) दोसो त्ति ववसिदं दाणिं पारेम्ह पभासणिव्वत्तस्स तादकस्सवस्स दुस्सन्तपरिणीअं आवण्णसत्तं सउन्तलं णिवेदइस्सदि (दुस्सन्दपरिणीदम्—K. III)—3ks. इत्थं गए अम्हेहिं किं करणिज्जम् ? -Bt. V. R. Bu. Mw. A. इत्थं गदे किण्णु क्खु कम्हेहिं कादव्वम् ? K. I. II. 98-99. ततः प्रतिशति प्रियंवदा—K. III. सहर्षम्—V. R. Mw. Bu. Bt.

101. अनुसूया—(सविस्मयम्) सहि कधं विअ ?

प्रियंवदा—सुणाहि, इदाणिं जेव सुहसइदपुच्छणणिमित्तं सउन्तलाए समीवं गदम्हि । VI

अनुसूया—तदो तदो ।

प्रियंवदा—तदो जाव णं लज्जावणदमुहिं परिस्साअ तादकण्णो एवं अहिणन्देदि । वच्छे दिट्ठिआ धूमोवरुद्धदिट्ठिणो वि जजमाणस्स पावअस्स मुहे ज्जेव णिवड़िदा आहुदी । सुसिस्सपरिग्गहिदा विअ विज्जा असोअणीआ सि मे संवुत्ता । VII

ता अज्ज ज्जेव तुमं इसिपरिग्गहिदं कदुअ भत्तुणो संकासं विसज्जेमि त्ति ।

अनुसूया—सहि केण उण आचक्खिदो तादकण्णस्स अअं वुत्तन्तो ?

प्रियंवदा—अग्गिसरणं पविट्ठस्स किल सरीरं विणा छन्दोवदीए वाआए ।

अनुसूया—(सविस्मयम्) कधं विअ ?

प्रियंवदा—सुण (संस्कृतमाश्रित्य)

दुःषन्तेनाहितं तेजो दधानां भूतये भुवः ।

114. अवेहि तनयां ब्रह्मन्नग्निगर्भां शमीमिव ॥ ६ ॥

Bl². अनसूये—सउन्तलाए पत्थाणकोदुआइं करिअन्ति—3ks. तुवरदु तुवरदु···करीअदु त्ति—Mt. कोदुअं णिव्वत्तिदुं—V. R. Mw. Bt. 100. st. dr. om. सहि कधं (एदं—K I.) कधं णेदं—3ks. कहं एदं—V. R. Mw. Bt. 101. सुण (अनसूए. सुण—K. II.) इदाणिं सुख सइदविवुद्धाए सउन्तलाए—3ks. सुहसुविदा—Mt. ०सुत्तिआ—P. B. I. II. 105-108. दाव एणं...परिस्सजिअ (—3ks.) सअं तादकस्सवेण एव्वं अहिणन्दिदं धूमाउलिददिट्ठिणो...पाअए··· आहुदी पड़िदा···वच्छे···परिदिण्णा—एसोअणिज्जा—3ks. पड़िरक्खिदं तुमं—V. Mw. R. Bik. BORI. धूमाकुलिद···पावअमुहे—Bl¹. से णन्दिदि हुअवहस्स मुहे आहुदी···परिवाड़िदा —Mt. 109. अह केण सूइदो तादकस्सवस्स वुत्तन्ते—Bik. BORI. Bl². Bt. R. V. Mw. Bu. S. A. सउन्दलावुत्तन्ते—3ks. 110. छन्दोमईए वाणीआए—V. BORI. Bik. S. II. णं सुणं अग्गिसरणं पइट्ठस्स सच्छन्दवदीए वाआए—Mt. तादकस्सवस्स अग्गिसरणे··· वाणीआए—K. I. किलासरीरिणा छन्दोवदीए वाआए—K. III. 111. कहेहि—V. R. Mw. Bl¹-². 112. सुण—om. in V. R. Bt. Bu. I. O. II. III. IV. संस्कृतमाश्रित्य पठति—3ks. Bl¹-². 113. वीय्यं—3ks. 114. पिअ मे twice in Mt. Only पिअ मे —V. Bik. BORI.

115. **अनुसूया**--(प्रियंवदामाश्लिष्य) सहि पिअं म पिअं। किं तु अज्ज ज्जेव सउन्तला णीअदित्ति उक्कण्ठासाहारणं दाणिं परिदोसं अणुभवामि।

प्रियंवदा—अम्हे कधं पि उक्कण्ठं विणोदइस्सामो, सा दाणिं तवस्सिणी णिव्वुदा भोदु।

अनुसूया—तण हि एदस्सिं चूदसाहावलम्बिदे णारिएलसमुग्गए एदण्णिमित्तं जेव मए कालहरणक्खमा केसरगुण्डा णिकिखत्ता चिट्ठन्ति। ते तुमं णलिणीवत्तसङ्गदे करेहि जाव से अहं पि गोरोअणं तित्थमट्टिअं दुव्वाकिसल आइं च मङ्गलसमालहणत्थं विरअआमि। VIII

(प्रियंवदा तथा करोति। अनुसूया निष्क्रान्ता)

(नेपथ्ये)

गौतमी आदिश्यन्तां शार्ङ्गरवशारद्वतमिश्राः वत्सां शकुन्तलां नेतुं सज्जीभवतेति।

प्रियंवदा—(कर्णं दत्वा) अणुसूये, तुवर तुवर। एदे खलु हत्थिणाउरगामिणो

127. इसीओ सद्दावीअन्ति।

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117. अम्हे···पि—om. in Mt. वअं दाव—Bu. Bt. Mw. A. S. BORI. Bik. Kv. Śc. V. R. सकामः—Bl[1]. 119-122. णारिएर···एव्व कालान्तरक्खमा णिकिखत्ता मए केसरमालिआ। ता इमं हत्थसण्णिहिदं करेहि···अहं पि से मिअलोअणं (मअअ—V) तित्थमित्तिअं दुव्वाकिसलआणि त्ति मङ्गलसमालम्भणाणि विरएमि—Mw. Bu. Bt. V. A. S. Bik. BORI. Bl[1-2]. इमस्सिं···णालिएरसमुग्गके तण्णिमित्तं ज्जेव···सकेसरगुणआ··· मअगोरोअणं (मुरतरोअणं—K. II.) मट्टिअं···दुव्वाकिसलआणि (समालम्भणत्तं—K. I.)··· प्रियंवदा सुमनसो गृह्णाति नाट्येन—3ks. केसरचुण्णा···णलिणीपत्तगदे मङ्गलत्थम् समालहणं—Mt. प्रियंवदा—तह करीअदु (अनसूया निष्क्रान्ता)—Bu. Bt. Bik. BORI. Pt. V. R. A. 125. आदेशय···मिश्रान्···सज्जीभवन्तु भवन्तः—Mt. शार्ङ्गरवमिश्राः शकुन्तलानयनाय—Bt. Bu. V. R. वत्साम्—om. in 3ks. 126-127. (आकर्ण्य) एदे खलु हत्थिणाउरगामिणो हसिओ सज्जीभवन्तीति—3ks. अनुसूये—Bl[1]. 130-132. सिहामज्जिदा पडिच्छिदणीवार-हत्थाहिं सोत्थिवाअणीआहिं तावसीहिं अहिणन्दीअमाणा सउन्तला चिट्ठदि (उपसर्पतः) —Bu. Bt. V. R. Mw. Bik. मज्जिदा (विसज्जिदा—K. III.) णीआर (—K. I. भाअणकाहिं—3ks. वाअणकाहिं—Kv. Bu. Bt. V. R. नेपथ्याभिमुखमवलोक्य—Mt. As. S. I. Lines 128-131 om. in I. O. II. 133-134. st. dr. यथानिर्दिष्टासनस्था शकुन्तला गौतमी

128. (प्रविश्य समालम्भनहस्ता)

अनुसूया - सहि, एहि गच्छम्ह (इति परिक्रामतः)।

प्रियंवदा—(विलोक्य) एसा सुज्जोदए ज्जेव किदमज्जणा पड़िच्छिदणीवार वाअणाहिं तावसोहिं अहिणन्दीअमाणा सउन्तला चिट्ठदि। ता उवसप्पम्ह णं (इति तथा कुरुतः)। IX

(ततः प्रविशति यथानिर्दिष्टपरिवारा शकुन्तला आसनस्थौ गौतमी च)

शकुन्तला - भअवदीओ वन्दामि।

गौतमी—जाद, भत्तुणो बहुमाणसूअअं महादेवीसद्दं लहेहि। X

तापस्यौ—वच्छे, वीरप्पसविणी होहि (इत्याशिषो दत्त्वा गौतमीवर्जं सर्वा निष्क्रान्ताः)।

सख्यौ (उपगम्य) सहि, सुमज्जणं दे भूदं।

140. शकुन्तला—साअदं पिअसहीणं। इदो इदो णिसीदध।

तापस्यश्च 135. 3ks. om this पणमामि—Mt. 136. तापस्यः (om. in K. I. एका तापसी K. II. अपरे तापस्यौ – As. S. I) सानन्दं—जादे···वहुमाणइदव्वम् (उत्तअं—K. III.) ···अधिगच्छ 3ks. बहुमाणइत्तअं – Mt. देवीसद्दं—P. B^{3-4}. Kv. (शकुन्तलां प्रति तापसी नामन्यतमा) जादे – V. R. Bu. Bt. Mw. F. BORI. 137. अन्यास्तापस्यः—3ks. द्वितीया —वच्छे (तृतीया—वच्छे) भत्तुणो बहुमहा होदि—V. R. Bu. Bt. Mw. BORI. Pt. A. Nk. Kv. Śc. st. dr. निष्क्रान्ते गौतमीवर्जं तापस्यौ—Mt. गौतमीवर्जं निष्क्रान्ताः—Bik. BORI. Bt. Bt. Bu. R. V. I. O. III. IV. 139. सहि दे होदु—3ks. सुहमज्जनम्—V. R. Bt. Bu. Mw. 140. दृष्ट्वा सादरम्—3ks. दे होदु - BORI. 141. उभे—(मङ्गलपात्राण्यादाय उपविश्य)···उज्जुअगता होहि···समालब्धं अङ्गानां करीअदु—3ks. हला सज्जा होसु (—V)·· विरचेम - V. R. Mw. Bt. Bu. 143-144. इदं वि अज्ज वहु···दाणिं मे (वाष्पं विहरदि इत्युत्तिष्ठति)—3ks. एदं पि वहु मन्तव्वम्—Bt. Bu. Mw. A. F. उज्जुअम्हि···दाणिं वि मे···सही-मण्डणम्—Mt.

146. ०दे इच्छिदव्वं (०दव्वे—K. II.)···रोदिदव्यम्—3ks. उइदं ण दे—V. R. Bik. Bt. Mw. BORI. 145. आहरणार्हम्—3ks. आहरणो इदम्—Bt. Bu. R. Mw. Bik. BORI. कुसुमपसाहणेहिं—Mt. 147. ततः प्रविशतावृषायणहस्तावृषिकुमारकौ—3ks ०हस्तौ ऋषिकुमारौ—V. R. Mw. Bu. Bt. 150. उभौ (om. in V.) इदं अलङ्करणं

141. सरुवौ—(उपविश्य) हला, उज्जुआ दाव होहि जाव से मङ्गलसमाहलणं करेमो।

शकुन्तला—उइदं पि एदं अज्ज बहुमण्णिदव्वं। जदो दुल्लहं दाव पुणो मे पिअसहीमण्डणं भविस्सदि (इति बाष्पं विसृजति)।

उभे—सहि ण जुत्तं दे मङ्गलकाले रोदिदुं (इत्यश्रूणि प्रमृज्य नाट्येन प्रसाधयतः)।

प्रियंवदा—सहि आहरणारिहं दे रूवं अस्सममुलहेहिं पसाहणेहिं विप्पआरोअदि।

(प्रविश्य आभरणहस्तो मुनिकुमारकः)

एकः—इदमलङ्करणजातमलङ्क्रियतामायुष्मतो (सर्वा विलोक्य विस्मिताः)।

गौतमी—वच्छ हारीद कुदो एदं ? XI

हारीतः—तातकण्वप्रभावात्।

गौतमी—किं मानसी सिद्धी ?

हारीतः—न खलु श्रूयताम्। तत्रभवता कण्वेन वयमाज्ञप्ताः शकुन्तलाहेतो

155. र्वनस्पतिभ्यः कुसुमान्याहरतेति। ततः,

अलङ्क्रियतामत्रभवती—V. Bu. Bt. Bik. BORI. आयुष्मती शकुन्तला—Mt. 151. वच्छ णारअ—Bu. Bt. Mw. R. V. BOR'. I. O. II. III. BM. कुदो आसादिदम्—Mt. Kv. गौतमी—om. in 3ks. 152. प्रथमः—तातकाश्यपप्रभावात् (प्रमादात्—3ks.) V. R. Mw. Bu Bt. 154-155. द्वितीयः—न खलु (repeated—Bt)—V. Mw. Bik. BORI. 3ks. Bl². कण्वेन—om. in 3ks. वनस्पतिभ्यः om. in K. II. ततः इदानीं—Bu. V. Mw. A. S. Bl¹-². 157. रागसुभगो—Mt. सुलभो—V. R. Mw. योगसुभगो—A. 159. तत् किसलयोद्भेदप्रतिद्वन्दिभिः—Bu. Bt. R. V. A. S. S. I. II. Bl¹. 160-161. om. in V. R. Mw. A. Bt. Bu. BORI. Kv. Śc. Nk. Gh. BM. I. O. II-IV. S. S. I-VI. 162-163. प्रियंवदा (शकुन्तलां विलोक्य) हला अद्भुदं सम्पत्तिसूइदा भत्तुणो गेहे (अद्भुदिणा देव्वेण सम्पत्ति—K. III) l अनसूया सहि, कल्याणिणी दाणिं असि। कोडर-सम्भवा मधुरी विअ पुक्खरमधुं अभिलसदि (मुहं अहिलससि—K. III)—3ks. 164-156. प्रथमः (ऋषिकुमारकः—Mt. 3ks.) गौतम एहि (एह्येहि—V. Bu.) अभिषकोत्तीर्णाय (०तीर्णाय—Mt.) तातकण्वाय (काश्यपाय—Bt. Bu. V. Mt. 3ks. As. S. I.) वनस्पति-सेवां निवेदयावः—Mt, As. S. I. 3ks. द्वितीयः—तथा (इति निष्क्रान्तौ)—V. Bu. Bt.

156. क्षौमं केनचिदिन्दुपाण्डुतरुणा माङ्गल्यमाविष्कृतं
निष्ठ्यूतश्चरणोपरागसुलभो लाक्षारसः केनचित् ।
अन्येभ्यो वनदेवताकरतलैरापर्वभागोत्थितै
र्दत्तान्याभरणानि नः किसलयच्छायाप्रतिस्पर्द्धिभिः ॥ ७॥

प्रियंवदा—(शकुन्तलां विलोक्य) हला कोडरसम्भवा वि महुअरी पोक्खरमहुं जेव अहिलसदि । XII

गौतमी—जाद इमाए अवभुवबत्तीए सूइदा दे भत्तुणो गेहे अणुभविदव्वा राअलच्छी (शकुन्तला लज्जां नाटयति) ।

हारीतः—यावदिमां वनस्पतिसेवामभिषेकार्थं मालिनीमवतीर्णाय भगवते
165. कण्वाय निवेदयामि (इति निष्क्रान्तः) ।

R. Mw. BORI. In Mt. lines 164-165. have been placed after line 161. 166. प्रियंवदा (चिन्तयन्ती) अणुपहुदभूषणो अअं जणो···(मण्डयन्ती···दाणिं···जाणिअ—K. III)—3ks. सख्यौ अये, अनुपयुक्त अणुवहुअ—V.) भूसणो अअं—V. R. Mw. Bu. Bt. S. BORI., Śc. Kv. NK. Śr. A. 169. सस्मितम्)—णिपुणत्वणवं—3ks. णेउणम्—Bt. V. R. Mw. Bik. BORI. Bu.

170 St. dr. स्नानोत्तीर्णः काश्यपः—Bu. Bt. R. Bl². स्नानावतीर्णः कण्वः—Mt, As. S. I. प्रविष्टं स्नातोत्थितः काश्यपः—K. II. सुप्तोत्थितः—K. I III. 171. विचिन्त्य—Kv. निःश्वस्य—3ks. संस्पृष्टमुत्कण्ठया—Bu. Bt. Mw. V. R. A. BORI. 172. कण्ठः स्तम्भितवाष्पवृत्तिकलुषश्चिन्ताजड़ं—V. R. Mw. Bu. Bik. स्तम्भितकण्ठवृत्ति—S. 173. ०मपि—V. R. Bu. Bt. Mw. BORI. S Kv. Śc. A. ०मिदम्—3ks. R. BORI. 174. कथं न—3ks. 176 177. तां···सम्पदं एदं पवित्तं—Mt. खोमणिम्मोकं (णिम्मोअम्—K. I. II.)—3ks. st. dr. परिधाय च पुनस्तथैवास्ते—Mt. शकुन्तला लता गृहान्निर्गत्य परिधाय पुनः प्रविश्योपविष्टा—3ks. काश्यपः उपसरति—2ks. 178 179. आणन्द परिवाहिणा चक्खुणा···आआरं···पढ़िवज्ज—Bu Bt. 3ks. V. R. Mw. BORI. वज्जस्स—Mt. I. O. II. शकुन्तला (सव्रीड़म्) ताद वन्दामि—V. R. Bu. Bt. Mw Kv. Śc. BORI. Vik. Bl¹·². Mt. सलज्जा—4ks. गौतमं—Bu. Bt. R. V. 183. भअवं···आसिसा—V. R. Mw. Bu. Bt. BORI. Kv. Śc. Nk. Gh. A. F. Bik. आसि—3ks. 185. काश्यपः (ऋक्छन्दसा आशास्ते) - V. R. Bt. Bu. Mw. BORI. Bik. Kv. Nk. Gh. A. S. F. Bl¹ ². I. O. II-IV. S. S. II-IV. BM. only काश्यपः - 3ks.

166. अनुसूया—सहि अणणुभूदभूसणो अअं जणो कधं तुमं अलंकरेदि ? (चिन्तयित्वा विलोक्य च) चित्तकम्मपरिचएण दाणिं दे अङ्गेसुं आहरण विणिओअं करेम्ह ।

शकुन्तला—जाणामि वो णिउणत्तणं (सख्यौ नाट्येनालङ्कारमायुञ्जाते)

(ततः प्रविशति स्नानोत्तीर्णः कण्वः)

कण्वः— यास्यत्यद्य शकुन्तलेति हृदयं स्पृष्टं समुत्कण्ठया XIII
अन्तर्वाष्पभरोपरोधि गदितं चिन्तजड़ं दर्शनम् ।
वैक्लव्यं मम तावदीदृशमहो स्नेहादरण्यौकसः
पीड्यन्ते गृहिणः कथं नु तनयाविश्लेषदुःखैर्नवैः ॥ ८ ॥

(इति परिक्रामति)

सख्यौ—हला सउन्तले अवसिदमण्डणा दाणिं सि तुमं । संपदं परिधेहि एदं विचित्तं खोमजुअलं (शकुन्तला उत्थाय नाट्येन परिधत्ते) ।

गौतमी—जाद एसो दे आनन्दबाहपरिवाहिणा लीअणेण परिस्सअन्तो विअ गुरू उवत्थिदो । ता समुदाआरं पड़िवज्जसु (शकुन्तला सव्रीड़ा बन्दनां करोति) । XIV

कण्वः—वत्से, ययातेरिव शर्मिष्ठा पत्युर्बहुमता भव ।

182. पुत्रं त्वमपि सम्राजं सेव पूरुमवाप्नुहि ॥ ९ ॥

क्षिप्तधूमाः—Bi[1]. 187. ०विस्तीर्णदर्भाः—P. 189. पावयन्तु—V. R. Mw. Bu. Bt. S. In Bl[1]. three lines are missing after ०धिष्याः st. dr. शकुन्तला प्रदक्षिणीकरोति —3ks. 191-192. Only शार्ङ्गरवमिश्राः—then (प्रविश्य शिष्यः) भगवन् इमे स्वः— V. R. Mw. Bu. Bt. J. A. भगवन् इमे वयम्—3ks. त्रयः शिष्याः—Mt. As. S. I. 3ks. 193. काश्यपः—भगिन्यास्ते मार्गमादेशय—3ks. V. R. Mw. Bu. Bt. 195. वत्से शकुन्तले विज्ञाप्यतां सण्णिहितदेवतास्तपोवनतरवः—3ks. सन्निहितास्तपोवनतरवः— Bu. Bt. Mw. Bik. R. BORI. 196. युष्माष्वपीतेषु या—Bt. Bu. R. Mw. BORI. Bik. V. I. O. II-III, S. S. II-V 198. ०प्रबोधसमये—3ks. Mt.

200. शार्ङ्गरव—om. in V. Bt. Mw. Bik. 3ks. भगवन्, आम—Mt. 201. अनुगता—K. I. अनुमिता—K. II. सा om. in Bt. Bu. Mw. Pt. Bl[2]. Kv. NK. Śc. A. R. V. 203. परभृतरसितं प्रियं यदा—3ks. यदद्य—Mt. यथा Bu. Bt. V. R.

183. गौतमी—जाद, वरो क्खु एसो ण उण आसिसा ।

कण्वः—वत्से, इतः सद्योहुतान् अग्नीन् प्रदक्षिणीकुरुष्व (सर्वे परिक्रामन्ति) ।

कण्वः—वत्से, XV

अमी वेदीं परितः क्लृप्तधिष्ण्याः
समिद्धन्तः प्रान्तस्तीर्णदर्भाः ।
अपघ्नन्तो दुरितं हव्यगन्धै
र्वितानास्त्वां वह्नयः पालयन्तु ॥ १० ॥ (शकुन्तला प्रदक्षिणं करोति) ।

कण्वः वत्से, प्रतिष्ठस्वेदानीम् । (सदृष्टिक्षेपम्) क्व नु ते शार्ङ्गरवशारद्वत-मिश्राः । (प्रविश्य शिष्यौ) भगवन् इमौ स्वः ।

कण्वः—वत्स शार्ङ्गरव, भगिन्याः पन्थानमादेशय ।

शिष्यः—इत इतो भवती (सर्वे परिक्रामन्ति) ।

कण्वः भो भोः सन्निहितवनदेवतास्तपोवनतरवः, XVI

पातुं न प्रथमं व्यवस्यति जलं युष्मास्वसिक्तेषु या
197. नादत्ते प्रियमण्डनापि भवतां स्नेहेन या पल्लवम् ।

---

204. ईदृशम्—V. Bu. Bt. R. A. F. I. O. II. 184. St. dr. आकाशे—Bu. Bt. Kv. Mw. 205. कमलकीर्णजलै :—3ks. 206. मयूख—V. R. A. Bu. Bt. Mw. 208. शान्तोऽनुकूल—Mt. Verse No 12 comes after vs 13 in Kv. B^3. 209. णादिजण सिणिद्वाहिं अणुण्णादगमणासि—Bt. Bu. Mw. R. F. S. सिणिद्ध अव्भणुण्णादगमणासि तवोवणदेवदाहिं ता पणम भअवदीए—3ks. And the 3ks place this verse before vs 12 णादिजण··· अव्भणुण्णादासि···गमणे—Mt. 210-211. तथा कृत्वा परिक्रम्य—3ks. णं अस्सम···दुःखदुःखेण मे चलणा··· पुरदो पवट्ठन्ति—Bt. Bu. Bik. V. Kv. K. पुरोमुहा (पुरदोमुहा—K. III.) ण पहवन्ति—3ks. 212-213. ण केवलं···सही एव्व । तुए···दाव समवत्था दीससि—V. R. Bt. Bu. Mw. दाव अवत्थं पेक्खदु वहिणिआ—Mt. ण केवलं तव विरहपज्जुस्सुआओ सहीओ···दाव पेक्ख अवत्थन्तरम् (अवेक्खस्स—K. II,)—3ks. 214-215. उल्लोलइ दव्भं कवल मोए ण पड़िसन्तणच्च मोरी ओसरिअ पाण्डुवत्था अत्तापुअन्ति अङ्गाइ व लदाओ—K. I. उल्ललदि दव्भकवलो मरणस्य (?) पड़िसत्तणच्चणा (?) मोराओ । अपसरिदपण्डुवत्ताणि वहन्ति अङ्गाइं विअ लआओ—K. II. उल्ललिअदव्भकवला मई परिसन्त णच्चणा मोरी । ओसरिओ पण्डुवत्ता धुवन्ति अङ्गाइ व लआओ—K. III. उग्गलिअ—Bl^2. उग्गिलिह दव्भकवला मिईओ·· अस्सूणि विअ लदाओ-Bl^1, उग्गलिअ दव्भकवला मिइओ···पत्था (कअला मअआ···अस्स विअ—V.)—Bu. Bt. A. Mw. मिआ···अस्सु—R. मिइ · मोराओ

198. आद्ये वः कुसुमप्रवृत्तिसमये यस्याः भवत्युत्सवः
सेयं याति शकुन्तला पतिगृहं सर्वैरनुज्ञायताम् ॥ ११ ॥

शार्ङ्गरवः—(कोकिलरवं सूचयित्वा) भगवान्, XVII
अनुमतगमना शकुन्तला सा
तरुभिरियं वनवासबन्धुभिः ।
परभृतविरुतं कलं यदासीत्
प्रतिवचनीकृतम् एभिरात्मनः ॥ १२ ॥

(नेपथ्ये)

रम्यान्तरः कमलिनीहरितः सरोभि
श्छायाद्रुमैर्नियमितार्कमरीचितापः ।
भूयात् कुशेशयरजोमृदुरेणुरस्याः
शान्तानुकूलपवनश्च शिवश्च पन्थाः ॥ १३ ॥

210. (सर्वे सविस्मयमाकर्णयन्ति)

···मुञ्चन्ति—BORI. उग्गलिअ ··मिइओ···मुअन्ति अस्सूणि विअ लदाओ—Bik. उग्गिण्ण··· अङ्गाइं वणलदाओ—Mt. Ś. Nr. अस्सुं विअ—Kv. 220. St. dr. om in 3ks. दाव माहवि—om. in Mt. वणजोसिणि दाव Bt. V. Mw. Bu. Bik. वणजोसिणि दाव माहवि आमन्तइस्सम्—3ks. 221. काश्यपः—सोदरस्नेहम् । इमं तावत् आमन्त्रयतु (अस्यां सौदर्यस्नेहम् । इमं दक्षिणे नामन्त्रयतां (भवती—K. III.)—3ks. सोदर्यास्नेहम्—V. इयं सा दक्षिणेन—A. Mt. इयं तावद् दक्षिणेन—Bu. Bt. R. V. Mw. सोदर्यस्नेहम्—Mw. R. S. 222-23. (च सस्नेहं सगद्गदम्) माहवी, पच्चालिङ्गमं (साहामएहिं—K. II.) साखामइहिं वाहूहिं । अज्ज पहुदि दूरवत्तिणी दे भविस्सम्—3ks. वणजोसिणी चूदसङ्गदावि··· पच्चालिङ्ग इदोगदाहिं साहावाहाहिं—V. R. Mw. Bt. Bu. 226. तवार्थे—Bt. Bu. Mw. V. R. 227. सुकृतैः Mt. 228-229. चूतेन संश्रितवती नवमालिकेयम् अस्यामहं त्वयि च सम्प्रति वीतचिन्तः—V. R. Mw. Bt. Bu BORI. S. A. I. O. II. IV. S. S. II.—VI.

230. only इतः—Bu. Bt. S. A. F. 231. (सख्यौ प्रति) हला दुवेणं वो—V. Mw. Bu. Bt. V. R. BORI. दोण्हो वि वो हत्थे—3ks. 232. उभे—अम्ह जणो कस्स हत्थे—V. Mw. Bu. Bt. (सास्रम्) दाणिं कस्स हत्थे समप्पिदव्वो—Mt. Kv. 233. काश्यपः—अनसूए अलं रुदित्वा—V. R. Mw. Bt. 3ks. Bik. BORI. I. O. II—IV.

211. गौतमी—जाद, णादिकुलसिणिद्धं अव्भणुण्णादा सि तवोवणदेवदाहिं। ता पणम भअवदीणं।

शकुन्तला—(सप्रणामं परिक्रम्य जनान्तिकम्) पिअंवदे, अज्जउत्तदंसणुस्सुआए वि अस्समपदं परिच्चअन्तीए दुक्खदुक्खेण चलणा मे पुरोमुहा ण णिवडन्ति।

प्रियंवदा—ण केवलं तुमं जेव तपोवणविरहकादरा। तए उवत्थिदविओअस्स तवोवणस्स वि अवत्थं पेक्ख दाव।

उल्ललइ दब्भकवलं मई परिच्चत्तणच्चणा मोरा।
ओसरिअपण्डुवत्ता मुअन्ति अस्सूइ व लआओ॥ १४॥ XVIII

शकुन्तला (स्मृत्वा)—ताद, लदाबहिणिअं दाव माहविं आमन्तइस्सं।

कण्वः—वत्से अवैमि ते तस्यां सौहार्दम् इयं सा दक्षिणे, पश्य।

शकुन्तला—(उपेत्य लताम् आलिङ्ग्य) लदाबहिणिए, पच्चालिङ्ग मं साहामईहिं बाहाहिं। अज्ज पहुदि दूरवत्तिणी खु दे भविस्सं। ताद अहं विअ इअं तए चिन्तणीआ। XIX

कण्वः—वत्से,

सङ्कल्पितं प्रथममेव मया त्वदर्थं
227. भर्तारमात्मसदृशं स्वगुणैर्गतासि।

S. S. II—V. Bm. 235-237. गव्भमन्थरा···पिअणिवेदइत्तकं विसज्जिस्सथ—Mt. जदा एसा···आसण्णपसविणी भवेदि चि पिअं णिवेदइस्सं विसज्जएदस्स (विसज्जइस्सध—K. I.) —3ks. अणघप्पसवा होइ···तदा पिअणिवेदइत्तअं विसज्जइस्सदि—V. Bt. Mw. Bik. BORI. 238. काश्यपः—वत्से om. in Bt. Bu. Bu. V. R. Mw. भतु वत्से—K. I. भवतु—K. II. विस्मरिष्यते—3ks. 239-240. एसो णिवसणे मे सज्जइ (परावत्तं ते)—V. R. Bu. Bt. BORI. Bik. Bl². A. वसणन्तं गेण्हदि (इति विलोकयति)—Mt. 242. विरोहणम्—2ks. P. B. I-IV. Mt. Kv. विरोपणम्—K. II. Bt. Bu. Mw. F. A. Kv. S. Bik. 246-247. आलिङ्गनमभिनीय—Bl¹.···अणुभवसि? अचिरप्पसूदाए···वड्ढदो एव्व दाणिं वि···विरहिदं···णिवत्तेहि दाव (पड़िणिअत्तस्स—K. I. II.) इति रुदन्ती प्रस्थिता —V. R. Bt. Mw. Bu. BORI. F. S. A. 3ks. 251. ०वृत्तिवाष्पम्—K. I. II. Bl¹. ०विहतानुबन्धम—K, I. III. 252. स्थिरतरम—K. I. 255-256. ओदकान्तात स्निग्धो

228. अस्यास्तु सम्प्रति वरं त्वयि वीतचिन्तः
कान्तं समीपसहकारमिमं करिष्ये ॥ १५ ॥

तदितः पन्थानं प्रतिपद्यस्व ।

शकुन्तला—(सख्यावुपेत्य) हला, एसा दोण्णं पि वो हत्थे णिकेख्वो ।

सख्यौ—(साश्रम्) अम्ह जणो कस्सिं दाणिं समप्पिदो (इति बाष्पं विसृजतः) ।

कण्वः—अनुसूये प्रियंवदे अलं रुदितेन । ननु भवतीभ्यामेव स्थिरीकर्त्तव्या शकुन्तला (सर्वे परिक्रामन्ति) ।

शकुन्तला—ताद, एसा उड़अपज्जन्तअारिणो गब्भहारमन्थरा मिअवहू जदा सुहप्पसवा भवे तदा मे कं पि पिअणिवेअणइत्तअं विसज्जइस्सध । मा एदं विसुमरिस्सध ।

कण्वः—वत्से, नेदं विस्मरिष्यामि ।

शकुन्तला—(गतिभेदं रूपयित्वा) अम्मो को णु क्खु एसो पदक्कन्तो विअ मे पुणो पुणो वसणन्ते सज्जदि (परिवृत्यावलोकयति) ।

241. कण्वः—वत्से,

जनोऽनुगन्तव्य इति श्रूयते—Mt. Bu. R. Bt. Mw. S. Kv. Nk. Gh. A. F. Pt. Śc. Śr. K. III. उदकान्तम्—V. भगवन्नुदकान्तम्—B³. ओदकान्तात् परम्—B⁴. ०भवन्ना ओदकान्तम्—K. I. II. तद इतः सरस्तीरम् अत्र सन्दिश्य—3ks. सरस्तीरम्—Bt. Bu. Mt. V. R. 257. उपविश्य सर्वे तथा कृत्वा तिष्ठन्ति—3ks. 258. (आत्मगतम्)···अस्माभिः सन्दिष्टव्यम्—Bu. Bt. V. R. Mw. Bik. Mt. काश्यपः—सन्देश्यम्—3ks.

259. सो अस्समे चिन्तणीअज्जो अत्थि:जो तए विरहन्तीए ण तस्स उस्सुइकिदो—3ks··· ण ताम्मदि । पेक्ख दाव—Kv. 261. वाहरिअ-णाणुवाहरेह—Bl¹. तह उव्वूढ़मुणालो—Mt. As. S. I. पदमिणिपत्तन्तरितं वाहरिअं णाणुवाहरदिं जअं । मुह उव्वुढ़मुणालो तइ दिट्ठिं देह चक्काओ (जधासुहो :तव्वेदमिणालो तइ दिट्ठिट्ठिं चक्कवाओ—K. II)—3ks. 263-264. (विलोक्य) पतन्तरिदं पिअं (पिअसहअरं—K. II.) अपेक्खन्ती (पेक्खन्ती—K. III.) आउलदरं चक्कवाइ (०की—K. II.) आरदइ (आरसदि—K. III.) क्खु अहं करेमि—3ks. (जनान्तिकम्) हला पेक्ख···(न्तरिअ .वि सहअरं—A. Bl²) अदेक्खन्ती आदुरा चक्कवाई···अहं करेमित्ति । अनसूया—सहि, मा एव्वं मन्तिअ (मन्तिहि—R.) एसा वि पिएण विणा ··रअणिं—Bt. Kv. Mw. R. V. A. Bik. BORI. Bl¹. 266-267. अज्ज पिएण ··विसूरणादीहं—Mt. 3ks. Vs. 19 om in P. B³. Kv. 269. काश्यपः—स राजा

242. यस्य त्वया व्रणविशोषणमिङ्गुदीनां XX
तैलं न्यसिच्यत मुखे कुशसूचिविद्धे ।
श्यामाकमुष्टिपरिवर्धितको जहाति
सोऽयं न पुत्रकृतकः पदवीं मृगस्ते ॥ १६ ॥

शकुन्तला (विलोक्य)—वच्छ, किं मं सहवासपरिच्चाइणिं अणुबन्धसि ? ण अचिरप्पसूदोवरदाए जणणीए विणा जधा मए वड्ढिदो सि तधा इदाणिं पि मए विरहिदं तादो तुमं चिन्तइस्सदि । ता णिअत्तसु वच्छ णिअत्तसु (इति रुदती प्रस्थिता) ।

कण्वः—वत्से, अलं रुदितेन । स्थिरा भव । इतः पन्थानमवलोकय,

उत्पक्ष्मणो नयनयोरुपरुद्धवृत्तिं
बाष्पं कुरु स्थिरतया शिथिलानुबन्धम् ।
अस्मिन्नलक्षितनतोन्नतभूमिभागे
मार्गे पदानि खलु ते विषमीभवन्ति ॥ १७ ॥

शार्ङ्गरवः—भगवन्, उदक्रान्तं स्निग्धोऽनुगम्यत इति स्मर्यताम् । तद् इदं सरसीतीरम् । अत्र नः सन्दिश्य प्रतिगन्तुमर्हति ।

कण्वः—तेन हीमां क्षीरवृक्षच्छायामाश्रयामः (सर्वे तथा नाटयन्ति) । किं
258. नु खलु तत्रभवतो दुःषन्तस्स युक्तरूपं सन्देष्टुम् (इति चिन्तयति) ।

वाच्यः—3ks. 272. भावप्रवृत्तिञ्च—3ks. Bt. Mt. 274. दैवाधीनम्—P. B⁴. भाग्यायत्तं—Bt. R. V. Bu. BORI. तद् वाच्यं वधूबन्धुभिः—Bt. Bu. Mw. R. V. F. S. A. NK. Kv. Śc. Śr. 275. गृहीतः सन्देशः—3ks. Bt. Mw. V. 279. सन्तो लौकिकज्ञा वयम्—Bt. Bu. Mw. R. V. S. Bik. लौकिकज्ञा एव—Mt. B³. 278. धीमताम् om. in K. II. भगवन्—om. in Bt. Bu. Mw. R. V. 277. ०कुलं प्राप्य—3ks. 280. ०वृत्तिं V. R. Mw. Bt. Bik. S. P. F. 282. ०भाग्येष्वनुत्सेकिनी—Bu. Bt. R. V. Mw. Bik. BORI. A. NK. S. S. I. II. 3ks.

285. एत्तिओ वहूजणस्स उवदेसो—Bu. M. R. Bt. F. S. वहुणे उवदेसो । अवधारेहि एवं—Mt. st. dr. om. जादे एवं खु सव्वं ओधारेहि—V. R. Mw., Bu. F. Bt. Bl¹-³. इत्थि खु य्येव एदं वधूअणे उवदेसं (शकुन्तलां प्रति)—K. I. जादे एवं खु अवधारेहि—3ks. हिअए करेहि—Kv. 286. एहि om. in Bu Bt. V. R. परिष्वजस्व मां—K. III. 287.

259. अनुसूया—सहि। ण णो अस्समपदे अत्थि को वि चित्तवन्तो जो तए विरहीअन्तो अज्ज ण ऊसुओ किदो। पेक्ख

पुडइणिवत्तन्तरिअं वाहरिओ णाणुवाहरेइ पिअं। XXI
मुहउव्वूढमुणालो तइ दिट्ठिं देइ चक्काओ ॥ १८ ॥

शकुन्तला—सहि सच्चं जेव णलिणीपत्तन्तरिअं अणवेक्खन्तो आउलं चक्कवाई आरडदि। (सत्रासम् दुक्करं क्खु इअं करेदि।

प्रियंवदा—

अज्ज वि पिएण विणा जं गमेइ रत्तिं विसाअदीहअरं। XXIA
गुरुअं पि विरहदुःक्खं आसाबन्धो सहावेइ ॥ १९ ॥

कण्वः—वत्स शार्ङ्गरव। इति त्वया मद्वचनात् स राजा शकुन्तलां पुरस्कृत्याभिधातव्यः।

शार्ङ्गरवः—आज्ञापयतु भवान्।

कण्वः—अस्मान् साधु विचिन्त्य संयमधनानुच्चैः कुलञ्चात्मन
स्त्वय्यस्याः कथमप्यबान्धवकृतां स्नेहप्रवृत्तिञ्च ताम्। XXII
सामान्यप्रतिपत्तिपूर्वकमियं दारेषु दृश्या त्वया
भाग्याधीनमतः परं न खलु तत् स्त्रीबन्धुभिर्याच्यते ॥ २० ॥

शिष्यः—भगवन् गृहीतोऽयं सन्देशः। XXIII

कण्वः—(शकुन्तलां विलोक्य) वत्से त्वमिदानीमनुशासनीया। वनौकसोऽपि
277. वयं लोकज्ञा एव।

०णिअत्तदि—K. I. ०णिअत्तन्ति—K. III.; किं पिअं वदामिस्सा सहीओ णिअत्तिस्सन्ति—V. R. Mw. Bu. 289. यास्यति—K. I. III. 290-291. उत्थाय पितरमालिङ्ग्य—K. I. III. मलअतरुन्मूलिआ चन्दणलदा विअ देसन्तरे जीविअं धारइस्स—V. Mw. Bu. कधं दाणिं तादेण विरहिदो केसरिसत्थपरिब्भट्ठा करेणुआ विअ पाणाइं धारइस्से (धारइस्सम्—K. III.) — 3ks. 295. कृत्यं तस्य—Bt. Bu. V. R. Mw. 302. ०यदिच्छामि तत्ते हस्तु—3ks. V. R. Mw. Bu. F. Bt. 303. हला, एदं दुवे एव (य्येव—K. III.) मं समे (सम—K. III) परिष्वजध्वम् (उभे तथा कृत्वा)—3ks. परिष्वजह (स्सजह)—Bt. Bu. R. V. 304-305. सहि सो राआ यदि पच्चहिण्णाणमन्थरो तदा से इयं तदीयणामहिअङ्कितं अङ्गुलीअअं दंसेदि (अङ्गुलीयकं दत्तः)—3ks. जह णाम सो राआ पच्चहिण्णाणमन्थरो (होइ—V) भवे अत्तणामहेअङ्कितं अङ्गुलीअअं दंसेहि (दंसेसु—V)—R. Mw. Bu. Bt. F. S. A.

278. शिष्यः—भगवन् न खलु कश्चिदविषयो नाम धीमताम् ।

कण्वः—वत्से । सा त्वमितः पतिगृहं प्राप्य

शुश्रूषस्व गुरून् कुरु प्रियसखीवृत्तिं सपत्नीजने ।
भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपं गमः । XXIV
भूयिष्ठं भव दक्षिणा परिजने भोगेष्वनुत्सेकिनी
यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः ॥ २१ ॥

कथं वा गौतमी मन्यते ?

गौतमी—एत्तिकं खु वहूणं उवदेसो । (शकुन्तलां प्रति) जाद, मा विसुमरिस्ससि

कण्वः—एहि वत्से, परिष्वजस्व मां सखीजनं च ।

शकुन्तला—ताद, इदो ज्जेव पिअसहीओ विणिअत्तिस्सन्ति ?

कण्वः वत्से, इमे अपि प्रदेये । तन्न युक्तमनयोस्तत्र गन्तुम् । त्वया सह गौतमी गमिष्यति ।

290. शकुन्तला—(पितुरङ्कमाश्लिष्य) कधं दाणिं तादस्स अङ्कादो परिब्भट्ठा मलअपव्वदुम्मूलिदा विअ चन्दणलदा देसन्तरे जीविदं धारइस्सं (इति रोदिति)।

कण्वः—वत्से, किमेवं कातरासि ।

अभिजनवतो भर्तुः श्लाघ्ये स्थिता गृहिणीपदे
विभवगुरुभिः कृत्यैरस्य प्रतिक्षणमाकुला ।
तनयमचिरात् प्राचीवार्कं प्रसूय च पावनं
मम विरहजां न त्वं वत्से शुचं गणयिष्यसि ॥ २२ ॥

अपि चेदमवधारय,

यदा शरीरस्य शरीरिणश्च पृथक्त्वमेकान्तत एव भावो ।
300. आहार्ययोगेन वियुज्यमानः परेण को नाम भवेद्विषादी ॥ २३ ॥ XXV

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306. (साशङ्कम्) इमिणा सन्देसेण अणुकम्पिदम्हि —3ks. आकम्पिदं मे—Mt. 307. सिणेहो पावसङ्की—V. R. Mw. Bu. F. Bt. S. S. I. I. O. IV. वामम् आशङ्कदि—3ks. अतिस्नेहः पापशङ्की—Bl². Śr. S. Nk. Gh. Kv. Śn. 308. दूरमारूढः—Mt. As. S. I. अगान्तरम्—P. B³. गगनान्तम्—B⁴. 310 —3ks. स्थित्वा —Bu. Bt. V. R. Mw. A.

301. शकुन्तला—(पितुः पादयोः पतित्वा) ताद वन्दामि।

कण्वः—वत्से, यदहमीहे तदस्तु ते।

शकुन्तला—(सख्यावुपेत्य) सहीओ एध दुवे वि मं समं जेव परिस्सअध।

सख्यौ—(तथा कृत्वा) सहि, जइ कदावि सो राएसी पच्चाहिण्णाणमन्थरो भवे तदो से अत्तणो णामधेअङ्किदं अङ्गुलीअं दंसइस्ससि।

शकुन्तला—इमिणा संदेहेण वो कम्पिदं मे हिअअं।

सख्यौ—सहि। मा भाआहि। सिणेहो पावं आसङ्कदि।

शार्ङ्गरवः—(विलोक्य। भगवन् अगान्तरम् अधिरूढः सविता। त्वरतां भवतो। XXVI

शकुन्तला—(भूयः पितुरङ्कमाश्लिष्य) ताद कदा णु कखु भूयो तवोवणं पेक्खिस्सं।

कण्वः—वत्से,

भूत्वा चिराय सदिगन्तमहीसपत्नी
दौःषन्तिमप्रतिरथं तनयं प्रसूय।
तत्सन्निवेशितधुरेण सहैव भर्त्रा
शान्त्यै करिष्यसि पदं पुनराश्रमेऽस्मिन् ॥ २४ ॥

गौतमी—जाद, परिहीअदि दे गमणवेला। ता णिअत्तावेहि पिदरं। अध वा चिरेण वि एसा ण णिअत्तइस्सदि। ता णिअत्तदु भवं।

319. कण्वः—वत्से उपरुध्यते मे तपोवनानुष्ठानम्।

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312. वत्से श्रूयताम्—Mt. 333. चतुरन्तमहीसपत्नी—V. R. Bu. Bt. Mw. Pt. BORI. Bl[1-2]. I. O. II. IV. BM. S. S. II-VI. 3ks. 314. दौष्मन्तिम्—Mt. दौष्यन्तिम्—Bt. Bu. V. R. Mw.Bl[1-2]. निवेश्य—Bu. Bt. Mw. R. V. S. Kv. Śc. 315. भर्त्रा तदर्पितकुटुम्बभरेण—Bu. Bt. Mw. R. V. S. B. Nk. Kv. Śc. BORI. 316. शान्ते—V. R. Bu. Bt. 317-318. णिवत्तेहि अह···पुणोपुण एसा एवं···णिवत्तदु—Bt. R. Mw. Bu. st. dr. कण्वं प्रति—Mt. 319. तपोऽनुष्ठानम्—V. R. Mw. Bu. 320. (शकुन्तला भूयः पितरम् आशिलष्य) तवोवावारेण णिरुक्कण्ठो तादो 3ks.तवच्चरण पीड़िदं तादशरीरं ता मा अतिमेत्तं मम किदे उक्कण्ठिदुम्—V. R. Mw. Bu. Bt. I. O. IV. S. III. Bl[1]. 322. काश्यपः (सनिःश्वासम) V. Mw. Bu. R. वत्से—Kv.

320. शकुन्तला - तपोवणवावारेण णिरुक्कण्ठो तादो। अहं अहं उण उक्कण्ठाभाइणी संवुत्ता।

कण्वः अयि, किं माम् एवं जड़ीकरीषि ? (निःश्वस्य

अपयास्यति मे शोकः कथं नु वत्से त्वया रचितपूर्वम्।
उटजद्वारि विरूढं नीवारबलिं विलोकयतः ॥ २५ ॥

गच्छ शिवास्ते सन्तु पन्थानः।

(इति निष्क्रान्ताः शकुन्तलया सह गीतमीशाङ्गरवशारद्वतमिश्राः)

सख्यौ—(चिरं विलोक्य सकरुणम्) हद्धी हद्धी, अन्तरिता सउन्तला वणराईइं।

कण्वः—अनसूए प्रियंवदे, गता वां सहचरी, निगृह्य शोकावेगं मामनुगच्छतम्।

XXVII

(सर्वे प्रस्थिताः)

उभे—ताद, सउन्तलाविरहिदं सुण्णं विअ तवोवणं पविसामो।

कण्वः—स्नेहवृत्तिरेवंदर्शिनो (सविमर्शं परिक्रम्य) हन्त भोः।

शकुन्तलां विसृज्य लब्धमिदानीं स्वास्थ्यम्। कुतः

अर्थो हि कन्या परकीय एव
तामद्य संप्रेष्य परिग्रहीतुः।
जातोऽस्मि सद्यो विशदान्तरात्मा
चिरस्य निक्षेपमिवार्पयित्वा ॥ २६ ॥

(इति निष्क्रान्ताः सर्वे) XXVIII

338. इति शकुन्तलाप्रस्थानं नाम चतुर्थोऽङ्कः ॥

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323. शमम् एष्यति मम शोकः—V. R. Bu. Mw. Bt. S. A. Bl$^{1-3}$. 3ks. 324. द्वारविरूढम्—I. O. III. IV. st. dr. निष्क्रान्ता शकुन्तला सहयायिनश्च (सखिभिः सह—3ks. शकुन्तलां (विलोक्य) अन्तरिहिआ वणराईए—V. R. Mw. Bt. Bu. Bik. S. A. 328. काश्यपः (सनिःश्वासम्) अनसूए गतवती वां सहधर्मचारिणी निगृह्य शोकम् (निगृह्यतां शोकावेगः—3ks.) अनुगच्छता मां (अनुगच्छ मां - V.) प्रस्थितम्—3ks. V. R. Mw. Bu. Bt. F. S. A. मामनुगच्छतां भवत्यौ—As. S. I. Mt. 330. सख्यौ—Mt. 331. ०प्रवृत्तिरेव दंशणीया—K. II. 332. शकुन्तलां पतिकुलं—Bt. Mw. Bik. S. S. III. 334. तामेष—3ks. एव - P. Bl. 335 336. जातो ममायं विशादः प्रकामं—Kv. Śc. Gh. Śr. A. Bl. The text accepted here is noted in Bl^{1} margin. 338. इति अभिज्ञानतामेष (?)—3ks. शकुन्तलाख्ये नाटके चतुर्थोऽङ्कः—K. III.

(ततः प्रविशति कञ्चुकी)

कञ्चुकी—(निःश्वस्य) अहो वत, कीदृशीं वयोऽवस्थामापन्नोऽस्मि । I

आचार इत्यधिकृतेन मया गृहीता
या वेत्रयष्टिरवरोधगृहेषु राज्ञः ।
काले गते बहुतिथे मम सैव जाता
प्रस्थानविक्लवगतेरवलम्बनाय ॥ १ ॥

यावदभ्यन्तरगताय देवाय स्वमनुष्ठेयमकालक्षेपार्हं निवेदयामि । (स्तोकमन्तरं गत्वा) किं पुनस्तत् (विचिन्त्य) आं ज्ञातं कण्वशिष्यास्तपस्विनो देवं द्रष्टुम् इच्छन्ति । भोश्चित्रमेतत्

क्षणात् प्रबोधमायाति लङ्घ्यते तमसा पुनः ।
निर्वास्यतः प्रदीपस्य शिखेव जरतो मतिः ॥ २ ॥

(परिक्रम्य दृष्टा) एष देवः

प्रजाः प्रजाः स्वा इव तन्त्रयित्वा
निषेवते श्रान्तमना विविक्तम् ।
यूथानि सञ्चार्य रविप्रतप्तः
शीतं दिवास्थानमिव द्विपेन्द्रः ॥ ३ ॥

1- श्री गणेशाय नमः—2ks. 2. अहो तु खल्वीदृशीमवस्थाम्—Bu. Bt. V. R. Mw. BORI. प्राप्तोऽस्मि—3ks. 5-6. काले गते सैव परिहीननियोक्तृके गन्तुं ममेयमवलम्बनवस्तुयन्त्राः—3ks. As. S. I. 7. शुभमनुष्ठेयम् K. II. st. dr. om.—Mt. द्विपदो गत्वा—K. I. II. संस्मृत्य—3ks. 8. चिन्त्यमिदं—K. I. II. 11-17. (परिक्रम्य आकाशे) मौद्गल्यायन, धर्मकार्यमनतिपात्यं देवस्य निवेदयितुमिच्छामि (तावदाबेदयितुमिच्छामि —K. I.)। किं ब्रवीषि ? ननु इदानीमेव धर्मासनादुज्झित (उत्थित—K. III) पुनरवरुध्यते (पुनरुपरुध्यते—K. I) देव इति—ननु ईदृशी लोकतन्त्राधिकारः । पश्य,

भानुः सकृद्युक्ततुरङ्ग एव
रात्रिन्दिवं गन्धवहः प्रयाति ।
अवेक्ष्य दाहं न समोऽस्ति वह्नेः
षष्ठांशवृत्तेरपि धर्म एषः ॥—3ks. For lines 17-21 the Kashmir Mss. read—किं ब्रवीषि ? तेन हि सङ्गीतशालामन्त्रशिलामण्डपम् (सङ्गीतकशालासङ्गतं मण्डपम्—K. III) गच्छ । अनुष्ठीयतां नियोग इति (योग K. III) यावत्तत्र गच्छामि (परिक्रम्यावलोक्य च) एष देवः,

17. यत् सत्यं शङ्कित इवास्मि इदानीमेव धर्मासनादुत्थिताय देवाय कण्वशिष्यागमनं निवेदयितुम्। अथ वा कुतो वा विश्रामो लोकपालानाम्। तथा हि,

भानुः सकृद्युक्त तुरङ्ग एव
रात्रिन्दिवं गन्धवहः प्रयाति।
शेषः सदैवाहितभूमिभारः
22. षष्ठांशवृत्तेरपि धर्म एषः॥ ४ ॥ (इति परिक्रामति)

(ततः प्रविशति राजा विदूषको विभवतश्च परिवारः)

राजा--(अधिकारखेदं निरूप्य) सर्वः प्रार्थितमधिगम्य सुखी सम्पद्यते। राज्ञां तु चरितार्थताऽपि दुःखोत्तरैव। कुतः,

औत्सुक्यमात्रमवसादयति प्रतिष्ठा
क्लिश्नाति लब्धपरिपालनवृत्तिरेव।
नातिश्रमापनयनाय यथा श्रमाय
राज्यं स्वहस्तधृतदण्डमिवातपत्रम्॥ ५ ॥

30. (नेपथ्ये वैतालिकौ) जयति जयति देवः, II

मनुः प्रजाः स्वा इव तन्त्रयित्वा (चिन्तयित्वा—Mt. सान्तयित्वा—Bu) निषेवते श्रान्तमना (शान्त—K. III) विविक्तम्।
यूथानि सञ्चार्य रविप्रतप्तः
शीतं दिवास्थानमिव द्विपेन्द्रः॥ शङ्कितोऽस्मि···वा (om.)—Mt. भीः कामं धर्मकार्यमनतिपात्यं देवस्य तथापीदानीमेव धर्मासनादुत्थितस्य पुनरुपरोधकारि कण्वशिष्यागमनं अस्मै नोत्सहे निवेदितुम्। अथवा अविश्रामोऽयं लोकतन्त्राधिकारः कुतः···एषः। यावन्नियोगमनुतिष्ठामि (परिक्रम्यावलोक्य च) Bu. Mt. Mw. R. V. Bik. कण्वनियोग—A.

22. The 3ks read in a different manner. After Vs. 4 they read—(आसनस्थः—K. I.) परिचितपरिवारो (परिमित—K. III.) राजा—स दीदसालन्तण (०दग्रसालव्भन्तरे—Mt.) अवधाणण ···तालगदिविशुद्धाए (तालतग्र—Mt. कलविशु०—Bt. Bu. R. V. BORI.) क्खु···बण्णपरिचग्रं सुणीग्रन्ति (वीणासुरा सञ्जोग्र—K. I.)··· हंसवत्तिग्रा (K. I.).

राजा—(आकर्णयन्—K. I.) माधव्य ··

31. एकः — स्वसुखनिरभिलाषः खिद्यसे लोकहेतोः
प्रतिदिनमथवा ते सृष्टिरेवंविधैव ।
अनुभवति हि मूर्ध्ना पादपस्तीव्रमुष्णं
शमयति परितापं छायया संश्रितानाम् ॥ ६ ॥

द्वितीयः — नियमयसि विमार्गप्रस्थितानात्तदण्डः
प्रशमयसि विवादं कल्पसे रक्षणाय ।
अतनुषु विभवेषु ज्ञातयः सन्तु नाम III
त्वयि तु परिसमाप्तं वन्धुकृत्यं जनानाम् ॥ ७ ॥

राजा (आकर्ण्य) आश्चर्यम् । एतेन कार्यानुशासनपरिश्रान्ताः पुनर्नवीकृताः स्मः ।

विदूषकः—भो गोविन्दारओ त्ति भणिदस्स रिसभस्स परिस्समो णस्सदि ।

42. राजा (सस्मितम्) ननु क्रियतामासनपरिग्रहः ।

कञ्चुकी—(विलोक्य)···ध्यानासक्तचित्तो (०वसक्तचित्तो—K. I.) ··(विलोकयन् स्थितः) ततो नेपथ्ये गीयते (आकाशे गीयते—Bt. Bu. V. R. Mw. BORI. Kv. Nk. Śc.···) ···लोहभाविओ (भाविअं—Mt. 3ks. लोलुवो तुमं—Bl². Bt. Bu. V. R. Mw.)··· कमलवसदिमेत्तणिव्वुदो···वीसमिदोसि (विसुमरिदोसि—Mt. विम्हरिदोसि—Bt. Bu. V. R. BORI. Kv. Sc. Bl¹-². विम्हरिओ A. वीस्सरदोसि ण K. I.

राजा—अहो रागपरिवाहिणी गीतिः ।

विदूषकः—किं दाव (से—K. III.) गीदिआए अवि गिहीदो (गदीदो K. III) भवदा अक्खरत्थो (से गीतिआए अविगिहीदो भअवदा—K. I.) भो वअस्स and भवदा—om. in Bt. Bu. V. R. BORI. राजा (स्मितं कृत्वा) - वयस्य (K. III) सकृत्कृतप्रणयोऽयं जनः । तद् अस्याः कृते (om in Dev. Mss) देवीं कुलप्रभा (वसुमतीम् – Dev. Mss) अन्तरेण समुपालम्भम् (महदुपालम्भम्—Dev. Mss.) आगतोऽस्मि सखे (माधव्य—Dev. Mss.) मद्वचनादुच्यतां हंसवदिका निपुणं उपालब्धाः स्म इति (तन् मद्वचनादुच्यताम् हंसवत्तिका—(K. I.)

विदूषकः—जं भवम् आणवेदि । (उत्थाय) भो वअस्य (om. in Mt.) गिहीदो ताए परकीहिं हत्थेहिं (गहिदस्स···कीएहिं—Dev. Mss)·· सिखण्डए अच्छभल्लो अबीदरागस्स (राअस्स – K. I.) वि णत्थि···ताड़ीअमाणस्स अच्छलाए विदल्लास्स विअ असवणस्स - Bl¹-². अविगदराअस्स सुअणस्स – Mt. ता वीदराअस्स असवणस्स णत्थि मे मोक्खी – Kv अच्चराए वीदराअस्स विअ—A. Bu. Bt. V. R. Mw.

43. (उभावुपविष्टौ परिजनश्च यथास्थानं स्थिताः। नेपथ्ये वीणाशब्दः)

विदूषकः—(कर्णं दत्वा) भी वअस्स। सङ्गीदसालन्तरे कण्णं देहि। लअसुद्धाए वीणाए सरसंजोओ सुणीअदि। जाणे तत्थभोदी हंसवदी वण्णपरिचअं करेदि त्ति।

राजा—तुष्णीं भव यावद् आकर्णयामि।

कञ्चुकी—(विलोक्य) अये अन्यासक्तचित्तो देवः। तदवसरं प्रतिपालयामि (इत्येकान्ते स्थितः)।

(नेपथ्ये गीयते)

अहिणवमहुलोहभाविओ तह परिचुम्बिअ चूअमञ्जरिं।
कमलवसइमेत्तणिव्वुओ महुअर वीसरिओ सि णं कहं ॥ ८ ॥

राजा—अहो रागपरिवाहिणी गीतिः।

विदूषकः—भो वअस्स किं दाव से गीदिआए भवदा गहिदो अक्खरत्थो।

राजा—(सस्मितम्) सकृत् कृतप्रणयोऽयं जनः। तद् अहं देवीं हंसवतीमन्तरेण उपालम्भमागतोऽस्मि। सखे माधव्य मद्वचनादुच्यतां देवो हंसवती

57. सम्यगुपालब्धोऽस्मीति। IV

राजा—वयस्य (—Bik.) गच्छ नागरिकवृत्या सञ्जापयैनाम्—V. Bu. Bt. A. F. Bik.

विदूषकः—का गदी (निष्क्रान्तः)।

राजा—(आत्मगतम्) किं नु खलु गीतमाकर्ण्यं वंविधाकम् (गीतार्थम्—Bt. Bu. Mw. आकर्ण्यं दं विधार्थम्—3ks.) इष्टजनविरहादृतेऽपि वलवदुत्कण्ठितोऽस्मि। अथवा,

रम्याणि वीक्ष्य मधुरांश्च निशम्य शब्दान्
पर्य्युत्सुकीभवति यत् सुखितोऽपि जन्तुः।
तच्चेतसा स्मरति नूनमबोधपूर्वं
भावस्थिराणि जननान्तरसौहृदानि ॥ (स्मृतिमभिनीय उन्मना निरुपयति – Bt)

कञ्चुकी (उपसृत्य प्रणिपत्य) जयतु जयतु देवः। एते खलु हिमगिरेरुपत्यकारण्यवासिनः (om. in K. III.) काश्यपसन्देशमादाय सस्त्रीकास्तपस्विनः संवृत्ताः (प्राप्ताः—K. I.)। श्रुत्वा प्रभविष्णवः प्रमाणम्)

राजा—(सादरविस्मयम्- K. II.) किं काश्यपसन्देशहारिणः सस्त्रीकास्तपस्विनः। (सादरम्—Bu. Bt.)।

58. विदूषकः जं भवं आणवेदि—(उत्थाय) भो वअस्स, गहिदो ताए परकेरएहिं हत्थेहिं सिहण्डए अच्छभल्लो। ता अवीदराअस्स विअ समणस्स णत्थि दाणिं मे मोक्खो। V

राजा—गच्छ नागरकवृत्त्या शान्तयैनाम्। VI

विदूषकः—का गदी (इति निष्क्रान्तः)।

राजा—(स्वगतम्) किं णु खलु गीतमेवंविधम् आकर्ण्येष्टजनविरहादृतेऽपि वलवदुत्कण्ठितोऽस्मि। अथवा,

रम्याणि वीक्ष्य मधुरांश्च निशम्य शब्दान्
पर्य्युत्सुको भवति यत् सुखितोऽपि जन्तुः।
तच्चेतसा स्मरति नूनमबोधपूर्वं
भावस्थिराणि जननान्तरसौहृदानि ॥ ९ ॥ (अस्मृतिनिमित्त-

69. मुन्मनस्कत्वं रूपयति) VII

कञ्चुकी—अथ किम् ?

राजा—तेन हि मद्वचनाद्विज्ञाप्यतामुपाध्यायः सोमरातः अमून् आश्रमवासिनः श्रौतेन विधिना सात्कृत्य स्वयमेव प्रवेशयितुमर्हसि। अहमप्येना (अहमेनां—K. I.) तपस्विदर्शनोचिते देशे प्रतिपालयामि (तीति · अत्र ··स्थितः—Dev. Mss.)

कञ्चुकी—यदाज्ञापयति देवः (इति निष्क्रान्तः—K. III.)—Bt. Bu. V. Mw. R. BORI. Kv. Sc. Gh.

राजा—(उत्थाय) वसुमति। अग्निशरणमादेशय—Bt. Bu. R. Mw. Bik. 3ks.

प्रतिहारी इदो इदो देवो (परिक्रामति)।

राजा—(अधिकारखेदं रूपयित्वा) सर्वः प्रार्थितम् (अर्थम – Bt. Bu. V. R.) अधिगम्य सुखी सम्पद्यते (जन्तु—Bt. Pu. R. V.)। राजान्तु चरितार्थतापि दुःखोत्तरैव कुतः।

श्रौतसुक्यमात्रमवसाययति प्रतिष्ठा (अवसादयति Bt Bu. R. Mw. Bik.)
क्लिश्नाति लब्धपरिपालनवृत्तिरेव।
नातिश्रमापनयनाय यथा श्रमाय
राज्यं स्वहस्तधृतदण्डमिवातपत्रम।

(नेपथ्ये वैतालिकः)—विजयतां देवः।

स्वसुखनिरभिलाषः खिद्यसे लोकहेतोः

70. कञ्चुकी—(उपसृत्य) जयति जयति देवः। एते खलु हिमगिरेरुपत्यकारण्य वासिनः कण्वसन्देशमादाय सस्त्रीकास्तपस्विनः प्राप्ताः। इति श्रुत्वा देवः प्रमाणम्।

राजा—(सविस्मयम्) किं कण्वसन्देशहारिणः सस्त्रीकास्तपस्विनः ?

कञ्चुकी—अथ किम् ?

राजा—तेन हि विज्ञाप्यतां मद्वचनादुपाध्यायः सीमरातः। अमूनाश्रमवासिनः श्रौतेन विधिना सत्कृत्य स्वयम् एव प्रवेशयितुम् अर्हसीति। अहम् अप्येतांस्तपस्विदर्शनोचिते देशे प्रतिपालयामि। VIII

कञ्चुकी—यथाज्ञापयसि (इति निष्क्रान्तः)।

राजा—(उत्थाय) वेत्रवति अग्निशरणमार्गमादेशय।

प्रतिहारी—इदो इदो एदु देवो। (परिक्रम्य) भट्टा, एसो अहिणवसम्मज्जण-रमणीओ सण्णिहिदहोमधेनू अग्गिसरणालिन्दओ। ता आरोहदु देवो।

राजा—(साभिनयमारुह्य परिजनांसावलम्बी तिष्ठन्) वेत्रवति। किम् उद्दिश्य

83. तत्रभवता कण्वेन मत्सकाशं ऋषयः प्रेषिताः। IX

प्रतिदिनमथवा ते सृष्टिरेवं विधैव ॥
अनुभवति हि मूर्ध्नीं पादपस्तीव्रमुष्णं
शमयति परितापं छायया संश्रितानाम् ॥ अपि च,
नियमयसि विमार्गप्रस्थितानात्तदण्डः
प्रशमयति विवादं कल्पसे रक्षणाय।
अतनुसु विभवेषु ज्ञातयः सन्तु नाम
त्वयि तु परिसमाप्तं बन्धुकृत्यं प्रजानाम् ॥

राजा—(आकर्ण्य) एते क्लान्तमनसः पुनर्नवीकृताः स्मः।

(परिक्रम्य) प्रतीहारी एसो अहिणवसमज्जणरमणीओ सण्णिहिदकविलधेणू अग्गिसरणालिन्दो। ता आरोहदु देवो।

राजा—(आरोहणं नाटयित्वा परिजनांसावलम्बी तिष्ठति) वसुमती किमुद्दिश्य तत्रभवता काश्यपेन मत्सकाशमृषयः प्रहिताः स्युः ?—3ks.

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धर्मारण्यचरेषु केनचिदुत प्राणिष्वसच्चेष्टितम्।
आहो स्वित्प्रसवो ममापचरितैर्विष्टम्भितो वीरुधाम्
इत्यारूढ़बहुप्रतर्कमपरिच्छेदाकुलं मे मनः ॥ १० ॥

प्रतिहारी—देवस्स भुअसद्दणिव्वुदे अस्समे कुदो एदं। किं तु सुचरिदाहिणन्दिणो इसोओ देवं सभाजइदुं आगद त्ति तक्केमि।

(ततः प्रविशतौ गौतमीसहितौ शकुन्तलामादाय कण्वशिष्यौ पुरतश्चैषां पुरोहित कञ्चुकिनौ)

कञ्चुकी—इत इतो भवन्तः।

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महाभागः कामं नरपतिरभिन्नस्थितिरसौ
न कश्चिद्वर्णानामपथमपकृष्टोऽपि भजते।
तथापीदं शश्वत् परिचितविविक्तेन मनसा
जनाकीर्णं मन्ये हुतवहपरीतं गृहमिव ॥ ११ ॥

98. शारद्वतः—शार्ङ्गरवः स्थाने खलु पुरप्रवेशात् तवेदृशः संवेगः। अहमपि

परिसङ्गणिव्वुदे चतुरस्समे कुदो एदम्। किं तु सुअरिदाहिणन्दिणो इसीओ देवं सभाजइदु. आगदत्ति तक्केमि—3ks. सुअरिदणन्दिणो – Bt Bu. V. R. Mw. BORI. भुअदण्डणिव्वुदे – Mt. Kv. 90-91. st. dr. ततः प्रविशन्ति···सहिताः शकुन्तलाम् आदाय कण्वशिष्याः —Mt. सहिताः शकुन्तलां पुरस्कृत्य मुनयः—V. Bu. Bt. R. BORI. Mw Kv. Śc. NK. Bik. शकुन्तलां पुरस्कृत्य···पुरोहिता कञ्चुकिनौ सर्वे परिकामन्ति—3ks. 92.—om. in K.I. 93. · सत्यम् असौ—3ks. 96. विभक्तेन—Bt. S. S. III. 98. जाने भवान् पुरः प्रवेशादित्थम्भूतः संवृत्तः—V. R Mw. Bu S. A. F. 100. जनमसुख०—K. I. II जनमवशः- K. III. जनमिह V. R. Bt Bu. Bl^{1-2}. Kv.

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बद्धमिव स्वैरगतिर्जनमवशः सङ्गिनम् अवैमि ॥ १२ ॥ X

पुरोधाः अत एव भवद्विधा महान्तः।

शकुन्तला (दुर्निमित्तमभिनीय) अम्मो किं ति वामेदरं णअणं मे विप्फुरदि।

गौतमी—जाद पड़िहदं अमङ्गलं सुहाइं दे होन्तु (इति परिक्रामन्ति)।

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शार्ङ्गरवः— काममं एतद् अभिनन्दनीयम्। तथापि वयमत्र मध्यस्थाः। कुतः, XI

भवन्ति नम्रास्तरवः फलोद्गमै
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अनुद्धताः सत्पुरुषाः समृद्धिभिः
स्वभाव एवैष परोपकारिणाम् ॥ १३ ॥

प्रतिहारी—देव, पसण्णमुहा सुत्थकप्पा विअ इसीओ दीसन्ति।

राजा—(शकुन्तलां निर्वर्ण्य) अये,

केयमवगुण्ठनवती नातिपरिस्फुटशरीरलावण्या। XII

114. मध्ये तपोधनानां किसलयमिव पाण्डुपत्राणाम् ॥ १४ ॥

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राजा—भवतु, अनिर्वर्ण्यं खलु परकलत्रम्।

शकुन्तला—(उरसि हस्तं दत्वा आत्मगतम्) हिअअ, कि एवं वेवसि। अज्जउत्तस्स भावाणुबन्धं सुमरिअ धीरत्तणं दाव अवलम्बसु।

पुरोधाः—(पुरो गत्वा) स्वस्ति देवाय, देव एते खलु विधिवदर्चितास्तपस्विनः। कश्चिदेतेषूपाध्यायसन्देशः। तं देवः श्रोतुमर्हति।

राजा—(सादरम्) अवहितोऽस्मि।

शिष्यौ—(हस्तमुद्यम्य) भो राजन् विजयतां भवान्।

राजा—(सप्रणामम्) सर्वानभिवादये वः।

शिष्यौ—स्वस्ति भवते।

राजा—अपि निर्विघ्नं तपः।

शिष्यौ— कुतो धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि।
तमस्तपति धर्मांशौ कथमाविर्भविष्यति॥ १५॥

राजा—(आत्मगतम्) सर्वथा अर्थवान् खलु मे राजशब्दः। (प्रकाशम्) अथ भगवान् कुशलो कण्वः।

शार्ङ्गरवः—राजन्। स्वाधीनकुशलाः खलु सिद्धिमन्तः। स भवन्तमनामय-प्रश्नपूर्वकमिदमाह।

राजा—किमाज्ञापयति भगवान्।

शार्ङ्गरवः—यन्मिथः समवायादिमां मदीयां दुहितरं भवानुपयेमे तन्मया
134. प्रीतिमता युवयोरनुज्ञातम्। कुतः, XIII

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चिरस्य वाच्यं न गतः प्रजापतिः ॥ १६ ॥ XIV

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गौतमी—भद्दमुह, वत्तुकाम म्हि । ण मे वअणावकासो त्थि कधिदुं ति ।

राजा—आर्ये कथ्यताम् ।

गोतमी—णावेकिखओ गुरुअणो इमीअ ण तुमे वि पुच्छिआ वन्धू । XV
एक्कक्कमेण वरिए किं भण्णउ एक्कमेक्कस्स ॥ १७ ॥

शकुन्तला किं णु क्खु अज्जउत्तो भणिस्सदि ।

राजा—(साशङ्कमाकुलमाकर्ण्य) अये किमिदमुपन्यस्तम् ।

शकुन्तला—(स्वगतम्) हुं सावलेवो से वअणावक्खेवो ।

शार्ङ्गरवः—किं णाम किमिदमुपन्यस्तमिति । ननु भवानेव सुतरां
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अतः समीपे परिणेतुरिष्यते
प्रियाऽप्रिया वा प्रमदा स्वबन्धुभिः॥ १८॥

राजा—किमत्रभवती मया परिणीतपूर्वा?

शकुन्तला—(आत्मगतं सविषादम्) हिअअ संवुत्ता दे आसङ्का।

शार्ङ्गरवः—राजन्। किं कृतकर्मद्वेषाद्धर्म[b] प्रति विमुखतोचिता राज्ञः?। XVI

राजा—कुतोऽयमसत्कल्पनाप्रसङ्गः?

शार्ङ्गरवः—(सक्रोधम्) मूर्च्छन्त्यमो विकाराः प्रायेणैश्वर्यमत्तानाम्॥ १९॥

राजा—विशेषेणाधिक्षिप्तोऽस्मि।

गौतमी—(शकुन्तलां प्रति) जाद, मा लज्ज अवणइस्सं दाव दे अवगुण्ठणं। तदो भट्टा तुममहिजाणिस्सदि (इति तथा करोति)।

राजा—(शकुन्तलां निर्वर्ण्यात्मगतम्)
इदमुपनतमेवं रूपमक्लिष्टकान्ति
प्रथमपरिगृहीतं स्यान्नवेत्यध्यवस्यन्।
भ्रमर इव निशान्ते कुन्दमन्तस्तुषारं
165. न खलु सपदि भोक्तुं नापि शक्नोमि मोक्तुम्॥ २०॥

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प्रतिहारी—(स्वगतम्) अहो धम्मावेकिखदा भट्टिणो। ईदिसं णाम सुहीवणवं इत्थिरदणं पेकिखअ को अण्णो विआरेदि ?

शार्ङ्गरवः - भो राजन्। किमिदं जोषमास्यते ?

राजा—भोस्तपस्विन्। चिन्तयन्नपि न खलु स्वीकरणमन्नभवत्याः स्मरामि। तत् कथमिमामभिव्यक्तसत्त्वलक्षणामात्मानं क्षेत्रित्रयमिव मन्यमानः प्रतिपत्स्ये। XVII

शकुन्तला (स्वगतम्) हद्धी हद्धी, कधं परिणए ज्जेव संदेही ? भग्गा दाणिं मे दूरारोहिणी आसालदा।

शार्ङ्गरवः—मा तावत्।

कृतावर्शामनुमन्यमानः XVIII
सुतां त्वया नाम मुनिर्विमान्यः।
दुष्टं प्रतिग्राहयता स्वमर्थं
178. पात्रीकृतो दस्युरिवासि येन ॥ २१ ॥

मुहुत्तअं मा लज्ज (सु—V.) अवणइस्सं दाव दे ओअण्टणम् (ओउन्ठणम्—V. Bt.) तदो तुमं भट्टा अहिजाणिस्सइ (इति यथोक्तं करोति)—V. R. Mw. Bt. Bu. F. S. K. I. अवगुन्ठणं यथोक्तं करोति—K. II. III. 161. निर्वर्णयन्। सविस्मयमात्मगतम्—3ks. 163. न वेत्यव्य०—K. I. II. Mw. वेति व्यवस्यन्—Bu. Bt. V. R. 164-165. विभाते ·· न च खलु परिभोक्तुं नैव शक्नोमि हातुम्—V. R. Mw. Bu. F. Bt. S. A. खलु च—Bt. Mw. शक्तोऽस्मि—Mt. विचारयन् स्थितः—V. R. Bl[1-2]. 156-157. (जनान्तिकम्) —3ks. एरिसं (—V)···सुहोवणअं रूवं देकिखअ को अण्णो विआरेदि (विआरेइ—V.) —V. R. Mw. Bu. Bt. 158. किमिति जोसं—V. R. Mw. Bu. Bt. किमेवम्—3ks. 169-170. तपोधनः···प्रति आत्मानं क्षेत्रित्रणमाशङ्कमानः प्रतिपत्स्ये—V. R. Mw. Bu. Bt. Bl[1]. S. अभिवक्तसत्त्वलक्षणां परस्त्रियमाशङ्कमानः—Mt. अक्षेत्रिणम्—A. अनभिव्यक्त सन्धिलक्षणम् अनासंशमानः—K. III. अनभिव्यक्तसत्त्व—K. II. I. 172-173. (अपवार्य) अज्जउत्तस्स परिणए एव्व सन्देहो कुदो···दूराहिरोहिणी आसा—V. R. Mw. Bu. F. Bt. S. A. हद्धी हद्धी—om. in. Mt. भग्गा वा (या—K. II.) दाणिं मे दूरारोहिणी आसा—3ks. 175. कृताभिमर्शाम्—Mt. V. R. Bu. Bt. F. S. A. Bl[2]. ०मर्षामव—3ks. 177. दुष्टम्—V. R. Bu. Bt. F. S. Kv. BORI. Bik. Bl[1-2]. Śn. Śr. दृष्टम्—A. दुष्टः—Mt. Ś. Ch.

179 शारद्वतः—शार्ङ्गरव विरम त्वमिदानीम्। शकुन्तले वक्तव्यमुक्तमस्माभिः। सोऽयमत्रभवानेवमाह दीयतामस्मै प्रतिवचनम्।

शकुन्तला—(स्वगतम्) इमं अवत्थन्तरं गदे तादिसे अणुराए किं वा सुमराविदेण। अध वा अप्पा दाणिं मे सोधणीओ। भोदु ववसिस्सं। (प्रकाशम्) अज्जउत्त (इत्यर्धोक्ते) अथ वा संसइदो दाणिं एसो समुदाआरो। पोरव, जुत्तं णाम तुह पुरा अस्समपदे सब्भावुत्ताणहिअअं इमं जणं तधा समअपुव्वं संभाविअ संपदं ईदिसेहिं अक्खरेहिं पच्चाकिखदुं। राजा (कर्णौ पिधाय) शान्तं शान्तम्।

व्यपदेशमाविलयितुं समीहसे मां च नाम पातयितुम्।
कूलङ्कषेव सिन्धुः प्रसन्नमोघं तटतरुघ्न ॥ २२ ॥ XIX

शकुन्तला—भोदु। परमत्थदो जइ परपरिग्गहसङ्किणा तए एदं पउत्तं ता अहिण्णाणेण केणावि तुह संदेहमवणइस्सं।

191 राजा—प्रथमः कल्पः। XX

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179 180. ...इदाणिं (शकुन्तलां प्रति)···मिदमाह···अस्य प्रत्ययः—3ks. तद् दीयतामस्यै प्रत्ययवचनम्—Mt. प्रतिवचनम्—Bu. Bt. Mw. R. V. S. A. F. Kn. 181-185. (अपवार्य) ·गए तारिसे अणुराए सुमराविएण। अत्ता दाणिं (मे-V.) सोअणीओ त्ति ववसिअं एदं···संसइत्तं दाणिं परिणए॰ण एसो समुदाआरो···जुत्तं णाम दे···इमं जणं समअपुव्वं पअरिअ (पतारिअ-—Bt. Bu.) एरिसेहिं (ईदिसेहिं—Bt. Mw.) अक्खरेहिं पच्चाकखाउं (पच्चाचकिखदुम्—Bt. Mw.)—V. R. Mw. Bt. Bu. F. Kv. BORI. Śc. Śn. Śr. NK. Bik (स्वगतं सखेदं निःश्वस्य) · मुहुत्तराए···सुमरिदेण। संपदं तेण अह वा अत्ता ·णं एवं वदिस्सम्। अध वा संसइदो दाणिं समुदाआरो···तव···बदे···(सब्भावोत्ताणहिअअं—K. I.) समअपरुअं·····पदारिअ·· ···(दुःखण्णेहिं—K. II.) पच्चाक्खादुं (पच्चाविविखदुम्—K. I.)—3ks. 186. St. dr. om in V. R. Mw. Bu. Bt. etc. who read शान्तं पापम्. The 3ks insert the st dr. कर्णौ स्पृष्ठा 187. मलिनयितुम्—Mt. किम् एहसे—K. I. जनम्, इमञ्च—Bu. Bt. R. V BORI. S. S. II-IV. I. O. I. II. III. Bl. 188. कूलम्···मोघम्···रुहञ्च—3ks. ०मम्भः—Bl. Bu. Mw. V. R. S. Kv. 189-190. अहिण्णाणेण इमिणा तुह आसङ्कम् अवणइस्सम्—Bu. Bt. V. R. Bik. BORI. Kv. Śc. A. ताए एदं ता (एवं उत्तं—K. II. ···अहिण्णाणदंसणेण तुव—3ks. 191. उदारः (उदारम्—3ks.) कल्पः V. R. Bu. Bt. Śc. Kv. NK. Gh.

192 शकुन्तलाः—(मुद्रास्थानं परामृश्य) हद्धी हद्धी। अङ्गुलीअअसुण्णा मे अङ्गुली (इति सविषादं गौतमीं ईक्षते)।

गौतमी – जाद। णं दे सक्कावदारे सचीतित्थे उदअं वन्दमाणाए पब्भट्ठं अङ्गुलीअअं।

राजा इदं तत् प्रत्युत्पन्नमतित्वं स्त्रीणाम्।

शकुन्तला—एत्थ दाव विहिणा दंसिदं पहुत्तणं। अवरं दे कधइस्सं।

राजा—श्रोतव्यमिदानीं संवृत्तम्।

शकुन्तला—णं एक्कदिअसं वेदसलदामण्डवे णलिणीवत्तभाअणगदं उदअं तुह हत्थे संणिहिदं आसि।

राजा – शृणुमस्तावत्।

शकुन्तला—तक्खणं सो मम पुत्तकिदओ मिअसावओ उवत्थिदो। तदो तए अअं दाव पढमं पिवदु त्ति अणुकम्पिणा उवच्छन्दिदो। ण उण दे अवरिचिदस्स हत्थादो उदअं उवगदो पादुं। पच्छा तस्सिं जेव उदए मए गहिदे किदो

205 तेण पणओ। एत्थन्तरे विहसिअ भणिदं तए। सच्चं सव्वो सगन्धे

I. O. II. S. S. III. IV-Bl[1-2]. 193. तापसो पश्यति—3ks. 194. णणं दे सक्काव-आराव्भन्तरे सचीतित्थसलिलम्—Bu. Bt. V. R. Mw. S. A. 196. इदं तदहो—Mt. इदं तत्द्योतकं प्रत्युत्पण्णं (प्रत्युपण्णम्—K. I.) स्त्रीणामिति—3ks. 197. पहुत्तं—Mt. कधइस्से—K. III. 199-200. नं एक्कस्सिं दिअहे णोमालिअमण्डवे—V. R. Mw. Bu. Bt. F. (ण क्खु—K. I. III.) तत्तु एक्कदिअसे णोमालिअमण्डवए (णवमालिआमण्डपकेण —K. II.) गदं उदकं भवदत्थे (तव हत्थसण्णिहिदम्—K. III.)—3ks. 202-205. मे···दीहापङ्गो णाम मिअपोदओ···तुए अअं दाव पढमं पिअ उत्ति—S. S. I. I. O. IV. अणुअम्पिणा···उअएण···अपरिचिआदो···हत्थव्भासं···एव्व सलिले णेण···किदो पणओ···तदा तुमं इत्थं···पहसिदो सि ··सगन्धेषु···दुवेवि एत्थ आरण्णअत्ति—Bt. Mw. R. V. Bik...कओ ...पहसिओ···आरण्णओत्ति—V.

207. (विहासम्) एभिरात्मकार्यविहारिणीं (निर्वत्तिणीणाम्—K. II) योषिताम्—3ks. I. O. II. एवमादिभिरात्मकार्यनिर्वत्तिनीनामनृतमयवाक् मधुभिराकृष्यन्ते विषयिनः—V. R. Mw. Bt. F. S. I. O. IV. S. III. 209-210. महाभाओ (Mt. Kv.)··· तवोवणसंवड्ढदो अणहिण्णो अअं जणो कैदवस्स—V. R. Mw. Bt. Bu. F. S. A. णारिहसि इतिअं मन्तेइदुं संवर्धिदो क्खु अअं जणो अणभिण्णो कैदवस्स—3ks. 211.

206 वीससदि जदो दुवे वि तुम्हे आरण्णकाओ त्ति ।

राजा—आभिस्ताभिरात्मकार्यनिर्वर्त्तिनीभि र्मधुराभिरनृतवाग्भिराकृष्यन्ते विषयिणः ।

गौतमी—महाराअ, णारिहसि एवं मन्तिदुं । तवोवणसंवड्ढिदो क्खु अअं जणो अणहिण्णो केदवस्स ।

राजा—तापसवृद्धे,

स्त्रीणामशिक्षितपटुत्वममानुषीषु
संदृश्यते किमुत याः प्रतिबोधवत्यः ।
प्रागन्तरीक्षगमनात् स्वमपत्यजात-
मन्यद्विजैः परभृताः किल पोषयन्ति ॥ २३ ॥

शकुन्तला—(सरोषम्) अणज्ज । अत्तणो हिअआणुमाणेण किल सव्वं एदं पेक्खसि । को णाम अण्णो धम्मकञ्चु अववदेसिणो तिणच्छण्णकूवोवमस्स तुह अणुकारी भविस्सदि ?

राजा—(आत्मगतम्) वनवासादविभ्रमः पुनरत्रभवत्याः कोपो लक्ष्यते। तथाहि ।

न तिर्य्यगवलोकितं भवति चक्षुरालोहितं XXI
222 वचोऽपि परुषाक्षरं न च पदेषु संसज्यते ।

अयि तापस—Mt. Kv. 212. अमानुषीणाम्—C. 213. परिबोध—Kv. 214. अन्तरिक्ष—Bl[1]. अन्यैर्द्विजैः खलु—Bt. Bu. Mw. V. R. Bik. I. O. III. IV. S. S. I-III. 216-218. सकोपम्—Mt. अणज्ज (om. in K. I. II.) अत्तणो··किल···(नाम—om. in K. I. II)···कञ्चुअप्पवेसिणो (०तुण—K. I. II)···(तवाणुकारी—K. III) तत्र अणुकिइं पड़िवज्जिस्सइ—3ks. अणुकिदं पड़िवदिस्सदि—Bt. Bu. V. R. Mw. Lines 219-224. om. in all Dev. (Mix and Ret) Mss. 221. अतिलोहितं केवलम्—3ks. 225. अकैतव इवास्याः—Kv. Bu. Bt. Mw. R. V. A. S. 227. मय्येवमस्मरण—Mt. Vs. 25 om in the 3ks. 231. पुरोहितः—भद्रे···तथापीदं न लक्षये—V. दृश्यते—R. लक्षते—Bt. प्रथितं दुष्यन्तस्य चरितम् । तथापीदं न लक्षये—Bu. Bt. Bik. Mw. I. O. III. 3ks. S. S. III. IV. प्रजासु । नापीदं दृश्यते—P. B. 3. प्रजाष्वपीदं दृश्यते—B. IV. Kv. 232-233. This Verse is om. in Bu. Bt. V. R. Mw. BORI. I. O.

223 हिमार्त्त इव वेपते सकल एष बिम्बाधरः
प्रकामविनते भ्रुवौ युगपदेव भेदं गते ॥ २४ ॥

अपि च, सन्दिग्धबुद्धिं माम् अधिगत्याकैतवच्छायया कोपोऽस्याः। तथाः ह्यनया,

मय्येव विस्मरणदारुणचित्तवृत्तौ
वृत्तं रहः प्रणयमप्रतिपद्यमाने।
भेदाद् भ्रुवोः कुटिलयोरतिलोहिताक्ष्या
भग्नं शरासनमिवातिरुषा स्मरस्य ॥ २५ ॥

(प्रकाशम्) भद्रे, प्रथितं दुःषन्तचरितं प्रजासु, तवापीदं दृश्यते।

शकुन्तला—तुम्हे ज्जेव पमाणं जाणध धम्मत्थिदिञ्च लोअस्स। XXII
लज्जाविणिज्जिदाओ जाणन्ति ण किं पि महिलाओ ॥ २६ ।

सुष्टु दाणिं अत्तच्छन्दाणुआरिणी संवुत्त म्हि जा इमस्स पुरुवंसस्स पच्चएण मुहमहुणो हिअअपत्थरस्स हत्थव्भासं उवगदा (शकुन्तला पटान्तेन मुखमावृत्य
236 रोदिति)।

I. II. III. S. S. I-V. जाणीध···वि (च—K. III) कुखु किण्णु महिलाओ (जाणध··· जाणन्ति कखु किं ण महिलाओ—K. II.)—2ks. 234-236. सुष्ठु दाव सच्छन्दअारिणी कदम्हि (या—K. I.) अहं इमस्स पुरुवंशपच्चाएण हिअअसत्थधारस्स मुहमहुणो हत्थाव्भासं उवगदा—3ks. दाव अत्तच्छन्दाणुचारिणी गणिआ संवट्टिदा—Kv. 235-236. This line is attributed to Śak. in the 3ks. & BI. I-VII. but to Gautamī in Mt. st. dr. (इति मुखमावृत्य रोदिति—3ks.)

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खलु परीक्ष्य सर्वं विशेषात् संविदः क्रियाः
अज्ञातहृदयेष्वेवं वैरीभवति सौहृदम् ॥

240. अत्रभवती सम्प्रत्ययादेवास्मान् अवलेपेन क्षिण्वन्ति भवन्तः ?—Mt. अतिवलेन क्षिण्वन्ति भवन्तः—3ks. संयुत दोषाक्षरेण (रैः) - Kv. Mw. Bu. F. Bt. S. A. 241. शारद्वतः—S. S. I. I. O. III. St. dr. om. in 3ks. कृतं···उत्तरोत्तरम्—Mt. 244. परातिसन्धानम्—Bt. V. R. I. O. III. S. S. II. IV. Bm. Bl[2]. 245. सन्तु किल—

237. शार्ङ्गरवः—इत्थमप्रतिहतं चापलं दहति। XXIII

अतः समीक्ष्य कर्त्तव्यं विशेषात् सङ्गतं रहः।
अज्ञातहृदयेष्वेवं वैरोभवति सौहृदम्॥ २७॥

राजा—अयि भोः। किमत्रभवतीवचनसम्प्रत्ययादेवास्मान् सम्भृतदोषैरधिक्षिपथ।

शार्ङ्गरवः—(सासूयम्) श्रुतं भवद्भिरधरोत्तरम्।

आ जन्मनः शाठ्यमशिक्षितो य
स्तस्याप्रमाणं वचनं जनस्य।
पराभिसन्धानमधीयते यै XXIV
र्विद्वेति ते सन्ति किलाप्तवाचः॥ २८॥

राजा—हंहो सत्यवादिन्। अभ्युपगतं तावदस्माभिर्वैरंविधा एव वयम्। किं पुनरिमामभिसन्धाय लभ्यते।

शार्ङ्गरवः—विनिपातः।

राजा—विनिपातः पौरवैर्लभ्यत इत्यश्रद्धेयमेतत्।

शार्ङ्गरवः—भो राजन्। किमत्रोत्तरोत्तरैः। अनुष्ठितो गुरुनियोगः। सम्प्रति निवर्त्तामहे वयम्।

तदेषा भवतः पत्नी त्यज वैनां गृहाण वा।
253. उपयन्तुर्हि दारेषु प्रभुता सर्वतोमुखी॥ २९॥

Mt. Bt. R. V. Bl[1]. Bu. 246. हन्त भोः—K. I. 248. शारद्वतः—3ks. 249. प्रार्थ्यते इति न श्रद्धेयम्—V. R. Mw. Bu. Bt. F. तं नाहं प्रार्थये—K. II. तेनाहं—K. III. 250-253. शारद्वतः—शार्ङ्गरव किमुत्तरेण। अनुष्ठितो गुरोः···उपपन्ना हि—V. R. Mw. Bu. Bt. Bl[1-2]. 254. गच्छ, गच्छाग्रतः—3ks. 255. (सदैन्यम्) हुम् (-Mt.) इअिणा दाव···परिच्चइदु इच्छदि ता का गदी इति गौतमी अनुगच्छदि—3ks. इमिणा विप्पलद्धम्हि ···परिदेविणिं परिच्चअह—Bt. Bu. V. R. Mw. केदवेण—K. III. 257-258. इयं खु (om. in K I. एषा—3ks.) नो करुणपरिदेविणि (इणी—K. I.)···पच्चादेसपरुसे··· करउ (कलुसे वि भत्तुणि—K. I.)—3ks. मे पुत्तिआ करिस्सदि—Bt. Bu. V. R. Mw. 259. किं पुरोभागे, स्वातन्त्र्यमवलम्बसे ?—V. R. Bt. I. II. S. S. III. IV. Bl[2]. Kv. Śc. A. किमिदमत्रापि—Mt. पुरोभागिनि—Bu. शार्ङ्गरवः पुरोधसा सञ्जितः प्रतिनिवृत्तः—आः···पुरोभागे (—A) किमिदमवलम्ब्यते—3ks.

254. गौतमी—गच्छाग्रतः (इत्ति प्रस्थिताः)।

शकुन्तला—अहं इमिणा दाव किदवेण विप्पलद्धा। तुम्हे वि मं परिच्चअध (इत्यनुप्रतिष्ठते)।

गौतमी—(परिवृत्यावलोक्य च) वच्छ, सङ्गरव, अणुगच्छदि णो करुण-परिदेविणी सउन्तला। पच्चादेसपिसुणे भत्तारे किं करेदु तवस्सिणी।

शार्ङ्गरवः—(सरोषं निवृत्य) आः पुरोभागिनि। किमिदं स्वातन्त्र्यमवलम्वसे (शकुन्तला भीता वेपते)।

शार्ङ्गरवः—शृणोतु भवती।

यदि यथा वदति क्षितिपस्तथा
त्वमसि किं पितुरुतकुलया त्वया।
अथ तु वेत्सि शुचि व्रतमात्मनः
पतिगृहे तव दास्यमपि क्षमम्॥ ३०॥

तिष्ठ। साधयामो वयम्।

राजा—भोस्तपस्विन। किमत्रभवती विप्रलभ्य। पश्य,

कुमुदान्येव शशाङ्कः सविता बोधयति पङ्कजान्येव।
269. वशिनां हि परपरिग्रहसंश्लेषपराङ्मुखी वृत्तिः॥ ३१॥

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261. शृणोतु शकुन्तले—V. R. 263. पितृशोकदया तया—K. III. पितृशोकोदया तया—K. III. पितृशोकदयान्विता—K. I. 265. पतिकुले—Bt. V. R. 266. तत् त्वमितस्तिष्ठ यावद् यामो वयम्—Mt. 267. तपस्विन्, विप्रलभ्य प्राप्यते—Mt. विप्रलभसे—Bt. Bu. V. R. 269. संश्लेषपराङ्मुखं चेतः—Mt. 270-271. पूर्वप्रतिग्रहोऽन्या सङ्गाद्विस्मृतो···अधर्मभीरुः—V. R. Mw. Bu. Bt. Śc. Kv. A. F. Bl[1 2]. Bik. (ता-A.) 272. ०मेवात्र Bt. Bu. Mw. V. 275. देवं तावत् क्रियते—Mt 276. मां भवान्—Mt. Bu. Bt. S. A. 279-281. मुनेर्दौहित्रः···नेनोपपन्नस्ततः प्रतिनन्द्य···पितुरेव समीपगमनमस्या अवस्थितम् (उपस्थितम्—K. III.)—3ks. Bu. Bt. V. R. S. Kv. Nk. BORI. Bik. ततोऽभिनन्द्य—Kv. 284-286. देहि मे अवग्रासम्—Mt. भगवदी वसुहे देहि मे विवरम्—3ks. Bt. Bu. V. R. Kv. Nk. S. I. O. IV. Bik. BORI. st. dr. इति निष्क्रान्ता सह सकलैः पुरोधसा च—3ks. शापव्यवहितस्मृतिः—om in Mt.

शार्ङ्गरवः—राजन् अथ पुनः पूर्ववृत्तं व्यासङ्गाद् विस्मृतं भवेत्तदा कथमधर्म-
भीरोर्दारपरित्यागः ?

राजा—भवन्तमेव गुरुलाघवं पृच्छामि ।

मूढः स्यामहमेषा वा वदेन्मिथ्येति संशये ।
दारत्यागी भवाम्याहो परस्त्रीस्पर्शपांसुलः ॥ ३२ ॥

पुरोधाः—(विचार्य) यदि तावदेवं क्रियते ।

राजा—अनुशास्तु गुरुः ।

पुरोधाः—अत्रभवती तावदाप्रसवादस्मद्गृहे तिष्ठतु ।

राजा—कुत इदम् ?

पुरोधाः—त्वं साधुनैमित्तिकैरादिष्टपूर्वः प्रथममेवोभयचक्रवर्त्तिनं पुत्रं जनयिष्य-
सीति । स चेन्मुनिदौहित्रस्तल्लक्षणोपपन्नो भवति ततः प्रतिनन्द्य शुद्धान्तमेनां
प्रवेशयिष्यसि । विषर्ययं त्वस्याः पितुः समीपगमनं स्थितमेव ।

राजा—यथा गुरुभ्यो रोचते ।

पुरोधाः—(उत्थाय) वत्से, इत इतोऽनुगच्छ माम् ।

शकुन्तला—भअवदि वसुन्धरे । देहि मे अन्तरं । (इति सह पुरोधसा
तपस्विभिर्गौतम्या च रुदती प्रस्थिता । राजा शापव्यवहितस्मृतिः
शकुन्तलामेव चिन्तयति) । XXV

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288. आश्चर्यम्—Bt. Bu. V. R. Mw. A. S. Bik. 289. सविस्मयम्- om. in 3ks. संवृत्तम्—Mt. Bt. V. R. Bu. 291. किमेवम्—Bt. Bu. V. R. 292. काश्यपशिष्येषु—Bl[2]. Lines 292-294. om. in I. O. III. 295. किं च—Bik. BORI. Bu. Bt. किं ततः—Mt. Bl[1]. 297. क्षिप्त्वैवाशु ज्योतिरेनां—P. B[1-3]. आक्षिप्यव—Mt. ज्योतिरेकं जगाम—V. Mw. Bu. Bt. BORI. Bik. Bl[1]. 299-300. भगवन्, ननु प्रागेव (प्रागपि) सोऽस्माभिरर्थः···एव···(तर्केणान्विष्टेण—K. III)·· विश्रमामि—3ks. विश्राम्यतु भवान्— V. R. Mw. Bu. Bt. 301. पुरोहितः (विलोक्य)—3ks.

287. (नेपथ्ये)

आश्चर्यमाश्चर्यम् ।

राजा—(कर्णं दत्वा) किं नु खलु स्यात् ।

(प्रविश्य पुरोधाः सविस्मयम्) देव, अद्भुतं खलु वृत्तम् ।

राजा—किम् इव ?

पुरोधाः—परावृत्तेषु कण्वशिष्येषु

सा निन्दन्ती स्वानि भाग्यानि बाला

बाहूत्क्षेपं क्रन्दितुं च प्रवृत्ता ॥

राजा—किं तदानीम् ?

पुरोधाः— स्त्रीसंस्थानञ्चाप्सरस्तीर्थमारात्

आक्षिप्यैव ज्योतिरेनां तिरोऽभूत् ॥ ३३ ॥ XXVI

298. (सर्वे विस्मयं रूपयन्ति)

राजा—गुरो, प्रथममेव अस्माभिरेषोऽर्थः प्रत्यादिष्टः । किं मृषा तर्केणान्विष्यते । विश्राम्यताम् ।

पुरोधाः—विजयस्व ।

(इति निष्क्रान्तः)

राजा—वेत्रवति, पर्याकुल इवास्मि । शयनीयगृहमार्गमादेशय ।

राजा—(परिक्रमन् स्वगतम्)

कामं प्रत्यादिष्टां स्मरामि न परिग्रहं मुनेस्तनयाम् ।

बलवत्तु दूयमानं प्रत्याययतीव मां हृदयम् ॥ ३४ ॥ XXVII

308. ॥ इति शकुन्तलाप्रत्याख्यानं नाम पञ्चमोऽङ्कः ॥

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303. वेत्रवति···स्मि—om. in V. राजा (सखेदम्) वसुमति पर्य्याकुलोऽस्मि । शयनभूमिमादेशय - 3ks. भूमिमार्गम्—Bu. Bt. R. V. S. A. F. Kv. Bik. BORI. Śc. शयनीयगृहमार्गम्—Mt. Bl[1]. 304. (सादरम्) इदो इदो देवः (परिक्रामति)—3ks. 305. st. dr. om. in Mt. आत्मगतम्—3ks. 307. मे—Bl[1-2]. Mt चेतः—S. S. I. 308. इति अभिज्ञानशकुन्तलाख्ये नाटके पञ्चमोऽङ्कः—K. III.

1. (ततः प्रविशति नागरकः पश्चाद्बाहुबन्धं पुरुषमादाय रक्षिणौ च)

रक्षिणौ—(पुरुषं ताड़यित्वा) हण्डे कुम्भिलआ। कधेहि कहिं तए एशे महालदणभाशुले उक्किण्णणामाक्खले लाअकीए अङ्गुलीअए शमाशादिदे।

धीवरकः - (भीतिनाटितकेन) पशीदन्तु भावमिश्शा। ण हगे ईदिशश्श अकय्यश्श कालके।

एकः—किं णु क्खु शोहणे बम्हणे शि त्ति कदुअ लब्भा दे पलिग्गहे दिण्णे।

धीवरकः—शुणध दाव। हगे क्खु शक्कावदालवाशी धीवले।

द्वितीयः—हण्डे पाडच्चला। किं तुमं अस्मेहिं यादिं वशदिञ्च पुश्चिदे।

नागरकः—सूअअ। कधेदु सव्वं कमेण। मा णं पड़िबन्धेध।

उभौ यं लाउत्ते आणवेदि। लवेहि ले लवेहि। I

धीवरकः—शे हगे यालबड़िशप्पहुदीहिं मश्चबन्धणोवाएहिं कुडुम्बभलणं कलेमि।

नागरकः- (प्रहस्य) विसुद्धो दाणिं दे आजीवो।

धीवरकः—भस्टके, मा एवं भण।

शहये किल ये वि णिन्दिदे ण हु शे कम्म विवय्यणीअके॥ II

15. पशुमालिं कलेदि दालुणं अणुकम्पामिदुले वि शोणिके॥ १॥

The Act opens with अथ पञ्चमषष्टाङ्कमध्ये प्रवेशकः—Bu. अङ्कावतारः—Kv. Dv. Pr. I. नागरकः श्यालः—Bt. Bu. R. V. Mw. Bik. BORI. Kv. Śc. A. F. Gh. नागरकश्यालः—Kv. Pv. Mt. 2-3. अले (Mt.) कहेहि···महामणिवन्धणुक्किण्णणामहेए —V. R. Bn. Bt. Bik. Mw. महामणिपत्थलुक्किण्ण—3ks. 5. ईदिशकम्मकाली—R. Bu. Bt. Mw. एरिस—V. पसीददु पसीददु (भादुअ—K. III.) मिश्शाः एदिसस्स कम्मणो कले—3ks. 6. प्रथमः—किं···कलिअ रण्णा पड़िग्गहे (आकलिअ रज्जा पड़िग्गहो) दिण्णो—3ks)—Bu. Bt. Mw. V. R. Bik. I. O. I. II. Kv. Śc. 7. पुरुषः- दाणिं। अहके शवकावदालव्भन्तलवासी—Bt. Bu. V. R. Nk. A. आणध दाणिम्। हगे शवक्का वदालवासिके—3ks. 8. पाड़च्चला···अम्हेहिं जादी—3ks. V. R. Mw. Bu. Bt. Bik. 9. श्यालः—पड़िबन्धह—Bt. Bu. V. R. Mw. पड़िवन्धिज्ज (पड़िवन्दिट्ठ—K. III.)—3ks. 10. आवुत्ते···कहेहि—Bt. Bu. R. V. I. O. I. II. S. S. II-V. रक्षिणौ—जं आउत्तो आणवदि भण ले भण—3ks. 11. पुरुषः अहके जालुग्गालादीहिं (जाल—Kv. वलिशादीहिं

16. नागरकः तदो तदो।

धीवरकः—अध एक्कदिअशं मए लोहिदमश्चके खण्डशो कप्पिदे। याव तश्श उदलब्भन्तले एदं महालदणभाशुलं अङ्गुलीअअं पेस्कामि। पश्चा इध विक्कअस्तं णं दंशअन्ते य्येव गहिदे भावमिश्शेहिं। एत्तिके दाव एदश्श आगमे। अधुणा मालेध वा कुस्टेध वा।

नागरकः (अङ्गुरीअकमाघ्राय) जाणुअ। मच्छोदरसंठिदं ति णत्थि संदेहो। तथा अअं से विस्सगन्धो। आगमो दाणिं एदस्स विमरिसिदव्वो। ता एध। राअउलं जेव गच्छम्ह।

रक्षिणौ—(धीवरं प्रति) गश्च ले गण्ठिश्छेदआ गश्च (इति परिक्रामन्ति)।

नागरकः—सूअअ, इघ गोउरदुआरे अप्पमत्ता पड़िवालेध मं जाव राअउलं

26. पविसिअ णिक्कमामि।

—Mt.)—Bt. V. R. Mw. Bl[1]. Bik. A. 12. श्यालः—V. R. Bt. Bu. Mw. Bik. Kv. S. A. श्यालकः—Mt. 13. भट्टके मा···भणेध—Mt. भट्टा—Bt. Bu. R. Mw. 14-15. पशुमालणकम्मदालुणे···मिदुए एव्व सोत्तिए—Bl[1]. Mw. V. R. Kv. Bu. Bik. Bl[2]. पशुमालि कलेइ कालणाछक्कम्मा विदुवे वि सीत्तिके—Mt. सहजं···जं विणिन्दिदं ण हि दे विवज्जीअए (विवज्जणीअअं—K. III.) पसुमालं कलेइ दालुणं (पशुमालकम्मदालुणे—K. III.) अणुकम्पापलए (मिदु—K. III.) वि सुण्णए (तन्दिरोहपि—K. I.)—2ks. एव सोत्तिए—K. III. 17-20. एक्कशिशं दिअशे···उदलब्भन्तले···तदण देकिखअं···अहके शे विक्कअश्श दंशअन्ते···मालिह वा मुञ्चेह वा अअं से आअमवुत्तन्ते—Bt. Bu. V. R. Mw Śc. S. I. O. IV. लोहिदमच्छके मुण्डके कप्पिदे···पेच्छामि। पच्छा इह विक्कअअं च दंश-अन्त···पिट्टेध वा—Mt. 21-22. एदस्स आमिसगन्धो वाअदि···अङ्गुलीअ आगमो—Mt. विस्सगन्धी गोहादी मच्छबन्धी एव्व णिस्संअं—Bt. Bu. V. R. Mw. BM. Śr. 3ks. Here K. I. and K. II. श्यालः (अङ्गुलीयकमाघ्राय) जाणुअ···विस्सअन्धो से (विस्सगन्धो च वाअदि—K. II.) जानुकः—(घ्रात्वा) भट्टक विस्सगन्धो से असंसअं। श्यालः—अङ्गुलीअआगमो विगमेदिदव्व ता राअकुलं य्येव गच्छम्ह। K. II. reads—जानुकः (पुनराघ्रात्वा) भट्टकः। विस्सगन्धो दाणिं से णिस्संअं। श्यालः—अङ्गुलीअआगमो विगमेषितव्यः ता राअकुल एव गच्छम्ह। 24. रक्षिणौ—तह। श्यालः—गच्छ अरे गण्डभेदअ—V. R. Bt. Mw. Bik. गण्ठिभेदअ—Bu. आगच्छ ले...आगच्छ—Mt. रक्षिणौ——गच्छ णाध गण्ठिभिदआ—3ks.

27. उभौ—पविशदु लाउत्ते शामिप्पशादस्तं ।

नागरकः—तधा (इत्ति निष्क्रान्तः) ।

सूचकः—याणुअ, चिलाअदि लाउत्ते ।

जानुकः णं अवशलोवशप्पणीआ खु लाआणो होन्ति ।

सूचकः—याणुअ, स्फुल्लन्ति मे अग्गहस्ता (धीवरं निर्दिश्य) इमं गण्ठिश्छेदअं वावादेदुं ।

धीवरकः—णालिहदि भावे अकालणमालके भविदुं ।

जानुकः—(विलोक्य) एशे अस्माणं ईशले पत्ते गेण्हिअ लाअशाशणं । (धीवरं प्रति) ता शउलाणं मुहं पेस्कशि अध वा गिद्धशिआलाणं बली भविश्शशि ।

(प्रविश्य नागरकः)

सिग्घं सिगघं एदं (इत्यर्धोक्ते) ।

धीवरकः—हा हदे स्मि (इति विषादं नाटयति) ।

नागरकः—मुञ्चेध रे मुञ्चेध जालोवजोविणं । उववण्णो से किल अङ्गु-

41. लीअअस्स आगमो । अम्हसामिणा जेव मे कधिदं ।

25-26. णं गोउलदुवारे अप्पमत्तं (गोपुरदुवारे अप्पकत्ता—K. II.) पड़िवालिदं जाव इमं जहागमं अङ्गुलीअअं भट्टिणो उवणीअ तदीअ सासणं पड़िच्छअ—3ks. इमं पुरदुआरे अप्पमत्ता पड़िवालह—Bu. Bt. I. O. I-II. V. R. Mw. Bik. 27. आवुत्ते···शामिपशादशशं—Bt. Bu. V. R. ०पशादत्थं—Vv. सामिणं पसादअम्—3ks. (श्यालः निष्क्रान्तः—K. III)—3ks. 29 प्रथमः—जाणुअ चिलाअदि (क्खु—Bt. Bu. V. R.) आवुत्ते—3ks. V. R. Mw. Bu. Bt. Bl[1-2] Kv. 30 क्खु होन्ति—om. in 3ks. V. Bt. Bu. R. Bik. Lines 29-30. also om. in I. O. III. 31-32· वअशश पफुल्लन्ति···खादिदुम्—Mt. प्रथमः—जाणुआ (वअशश—3ks.) फुल्लन्ति ममः हत्थाः इमस्स (वज्झस्स सुमणो—Bik. Bt. Bu. V. R. A. Kv. Śc.) वज्झवसणो पिणद्धुं (वसणो K. III.)—3ks. 34-37. आअदे···सम्पदं सउणाणं··· पेच्छदु गिद्धीशिआलीणं—Mt. पत्तहत्थे लाअशाशणं पड़िच्छिअ इदोमुहे देक्खीअदि गिद्धवली · शुणो मुहं वा देक्खिशशशि—Bu. Bt. Bl[2]. V. R. Mw. Bik. BORI. द्वितीयः (विलोक्य)···स्वजणणमुहं वा पेक्खदि अहवा गिम्हवली भविस्सदि (सुणो मुहं वा देक्खिस्ससि—K. II.)—3ks. Lines 37-38 om. in I. O. II. III. S. S. I-IV. 37.

42. सूचकः—यधा आणवदि लाउत्ते। यमवशदिं गदुअ पड़िणिउत्ते क्खु एशे (इति धीवरं बन्धनान्मोचयति)।

धीवरकः—(नागरकं प्रणम्य) भष्टके। तव केलके मम यीविदे (इति पादयोः पतति)।

नागरकः—उत्थेहि उत्थेहि। एसो भट्टिणा अङ्गुलीअअमुल्लसंमिदो पारिदोसिओ दे पसादीकिदो। ता गेण्ह एदं (इति धीवराय कटकं प्रयच्छति)।

धीवरकः—(सहर्षं प्रतिगृह्य) अणुग्गहीदे स्मि।

जानुकः—एशे क्खु लञ्जा तधा णाम अणुग्गहिदे यं शूलादो ओदालिअ हस्तिस्कन्धं शमालोविदे।

सूचकः—लाउत्ते। पालिदोशिए कधेदि महालिहलदणेण तेण अङ्गुलीअएण शामिणो बहुमदेण होदव्वं ति।

53. नागरकः—णं तस्सिं भट्टिणो महारिहरदणं ति ण परिदोसौ। एत्तिकं उण।

प्रविश्य श्यालः—Mt. 40-43. श्यालः—सूअअ, मुञ्चीअदु एसो जालोअजीवी—Bt. Bu. V. S. A. 42-43 सूचकः—जह आवुत्ते भणादि। द्वितीयः—एशे जमशदणं पविशिअ पड़िणिवुत्ते—Bt. Bu. V. I. O. II. S. S. II, I. I. II. रक्षिणौ—जह भणदि आउत्तो (आवुत्तो—K. I.)। प्रथमः इहायं यमस्स गुहं खण्टच इव पड़िणिउत्तो (श्यालं प्रणाम्य पुरुषं मुञ्चति)—3ks. 44. श्यालं—Mt. st. dr. om—Kv. अह कीलिशे मे आजीवे—Bt. Bu. V. R. Mw. Bl[1-2]. BORI. Bik. भट्टके उवकारकं मे जीइदं—K. II. तत्र अत्थीकदा मे जीविदा—K. I. 46-47. पसादो वि दाविदो—इति पुरुषाय अर्थं (स्वं—R.) प्रयच्छति—Bu. Bt. V. R. Mw. Bik. BORI. A. Bl[3]. अङ्गुलीअअदंसणेण सम्मिदो—Bl[1]. उट्ठेहि—एष दे अङ्गुलीअअं मूल्यसस्मिदो पारितोसको—3ks. 40-50. सूचकः—एशे णाम अणुग्गहीदे जे सूलादो अवदालिअ हत्थिक्खन्धे पड़िट्ठाविदे—Bu. Bt. Bl[1-2], I. O. 111.F. V. R. Mw. समालोपिदो—Mt. प्रथमः—तं (तधा—K. III.) णाम अणुगिहीदे—K. III.) जः सूलेहिं (सुलादो—K. III.) अवएव्व कहेदि। तेण (आवुओ पलिदोशं कहेहि—Bt.) अङ्गुलीअएण भट्ठिणो शम्मदेण महारहरअणेण···परमवहुण—3ks. 51-52. सामिणो वहुमदा—Bl[1]. Mt.

53-56. Mt. reads.—ण एतस्सिं भट्ठिणो महालअण त्ति पलिओसो। एत्तिकं उण तक्केमि। तस्स दंसणेण को वि हिअअवत्थी भट्ठिणा सुमरिदो त्ति। जदो मुहुत्तअं पइदिगम्भीरो

54. उभौ—किं णाम ?

नागरकः—तक्केमि तस्स दंसणेण को वि हिअअट्ठिदो जणो भट्टिणा सुमरिदो त्ति तं पेकिखअ मुहुत्तअं पइदिगम्भीरो वि पज्जुस्सुअमणो आसि।

सूचकः—तोशिदे दार्णि भस्टा लाउत्तेण।

जानुकः—णं भणामि इमश्श मश्चलिशत्तुणो किदे त्ति (इति धीवरमसूयया पश्यति) III

धीवरकः—भस्टका इदो अद्धं तुस्माणं पि शुलामुल्लं भोदु।

जानुकः—धीवल, महत्तले शंपदं मे पिअवअश्शके शंवुत्ते शि। कावम्बली-शद्धिके क्खु पढ़मं अस्माणं शोहिदे इश्चीअदि। ता शुण्डिकागालं येव गश्चस्म। IV

(इति निष्क्रान्ताः सर्वे)

प्रवेशकः।

(ततः प्रविशत्याकाशयानेन मिश्रकेशी)

मिश्रकेशी—णिव्वत्तिदं मए पज्जाअणिव्वत्तणीअं अच्छरातित्थसंणिज्झं। ता जाव इमस्स राएसिणो वुत्तन्तं पच्चक्खीकरइस्सं। मेणआसंबन्धेण
69. सरीरभूदा मे मउन्तला। ताए वि संदिट्ठम्हि। (समन्तादवलोक्य) किं णु

वि पज्जुस्सुअमणो आसि। V. Mw. Bu. F. Pt. read—णं तस्सिं महारुहं रदणं (०लिह लदणं त्ति कदुअ—Kv.) भट्टिणो वहुमदं त्ति तक्केमि। तस्स दंसणेण भट्ठिणो अभिमदो जणो सुमराविदो (सुमरिदो—Kv.) The 3ks. read—ण अ तस्सिं महारिहरदणं ति (महालहणहणम् इति—K. I.) वहुमाणअं (वहुमाणो···मे—K. II.)। उभे—किं खु (किं णु कखु—K. I. —K. II. अहिलासिदो—K. III.) अहिणजणो (अहिणन्दणीओ जणो—K. II.) भट्ठिणा सुमरिदो त्ति (सुमणीदो त्ति—K. I.)। जदो तं मुहुत्तअं पकिदिगम्भीरो वि पय्युस्सुअमणो (०मणो—K. II.) संवुत्तः। 57. भट्ठा—Mt. द्वितीयः—साधु मन्दिदुं आयुत्तेण—K. I. III. सेविदं णाम आवुत्तेण—V. R. Mw. Bu. F. Bt. 58. जानुकः—णं भणामि इमस्स कए मच्छलिअ सत्तुणोत्ति (मच्छसत्तुणो—Bt. V.)—Bt. Bu. R. Mw. F. Bik. 3ks. पुरुषं सासूयं पश्यति—3ks. 60. पुरुषः—भट्ठालके (का) इदो अद्धं तुम्हाणं सुमणोमूल्लं होउ—V. R. Mw. Bu. 3ks. जानुकः—एत्तके युज्जइ—V. R. Bu. Bt. उभौ इत्तिके युज्जदि (एत्तिके—K. I.)—K. I. II. 61-63. श्यालः—धीवर महत्तरो तुमं पिअवअस्सओ दाणिं मे संवुत्तो। कादम्वरीसकिखअं अम्हाणं पढ़मसोहिदं इच्छीअइ ता सोण्डिआपणं

70. क्खु उवत्थिदक्खणे वि दिश्रसे णिरूसवारम्भं विश्र राश्रउलं दीसदि। अत्थि मे विहवो पणिधाणेण सव्वं जाणिदुं। किं तु सहीए आदरो मए माणइदव्वो। भोदु। इमाणं जेव उज्जाणवालिश्राणं पासपरिवत्तिणो भविश्र तिरक्करिणीए पच्छण्णा उवलहिस्सं (इति नाटयेनावतीर्य स्थिता)।

(ततः प्रविशति चूताङ्कुरमवलोकयन्ती चेटी तस्याश्च पृष्ठतोऽपरा)

प्रथमा— आश्रम्बहरिश्रवेण्टं ऊससिश्रं विश्र वसन्तमासस्सं।
दिट्ठं चूश्रङ्कुरश्रं छणमङ्गलश्रं णिश्रच्छामि ॥ २ ॥ V

द्वितीया—परहुदिए, किं एदं एक्काइणी मन्तेसि।

प्रथमा—सहि महुरिए। चूदलदिश्र' पेकिखश्र उम्मत्तिश्रा खु परहुदिश्रा भोदि।

द्वितीया—(सहर्षम्) कधं उवत्थिदो महुमासो।

प्रथमा—महुरिए, तुहाविं दाणिं एस कालो मदविव्भमुग्गीदाणं।

द्वितीया—सहि, अवलम्बसु मं जाव अग्गपदे परिट्ठिदा भविश्र इमिणा पसवेण संपादेमि कामदेवस्स वाश्रणं। VI

प्रथमा—जइ एवं ता ममावि अद्धं वाश्रणफलस्स।

84. द्वितीया—सहि, अभणिदे वि एवं संपज्जदि ज्जेव जदो एक्कं जेव णो एदं

एव्व गच्छामो—V. R. Mw. Bu. F. Bt. धीवर महत्तरको हि···पिश्रवअस्सको सि मे संवुत्तो। कादम्वरी सकिखअं च अम्हाणं पढ़मसोहिदं इच्छीअदि। ता एहि सुण्डिआशालं गच्छम्ह (महत्तल, एहि कादम्वलिसकिखअं समक्खं—K. II. पढ़ुससोहदं···सहिदो इच्छेअदि—K. I. सुण्डिआशालं य्येव गच्छम्ह—3ks. 64-65. विष्कम्भः—NK. Kv. तृतीयः प्रवेशकः—Bl[1-3]. I, O. IIII. V. S. III. BORI. अङ्कावतारः—Pr. J. B[3]. Kn. Dv. अथ षष्ठोऽङ्कः—Bu. only प्रवेशकः—3ks. Mt.

66. आकाशयातकेनाक्षमाला—3ks. ०यानेन सानुमती नामाप्सरा—V. Bu. Bt. R. Mw. Pt. BORI. I. O. I. IV. Nk. F. S. Kv. A. Śc. Śr. S. S. I. II, I, I. I. BM. Bik. 67-73. सानुमती···णिव्वत्तोणिज्जं···जाव साहुजणस्स अभिसेअकालो त्ति (Mt. Kv.)···उदन्तं दाणिं (सम्पदं वृत्तन्तं—Mt.)···दुहिदुणिमित्तं आदिट्ठपुव्वं हि··· उद्दुच्छवे वि (उदुस्सवे—Bu.)···परिणादुं उज्जाणपालिआणं तिरक्खरणीपड़िच्छण्णा पास्सपरिवत्तिणी हुविश्र उवलम्भिस्सं—Bt. Bu. V. R. Mw. Bik. BORI. I. O. II. III. IV. S. S. III-IV. अक्षमाला (णिचिन्दिदं मए—K. II.) सखि (सक्खि—K, I.) पढ़ायणिव्वत्तअणीअं···उदन्तं···तएं अ एतण्णिमित्तं य्येव सन्दिट्ठपुरवम्हि (परिक्रम्य पुरः—

85. सरोरं। (सख्यामवलम्बनं कृत्वा नाटयेन चूतप्रसवं गृहीत्वा) अम्महे, अप्प-
बुद्धो वि चूदप्पसवो बन्धणभङ्गसुरहो एष वाअदि (कपोतहस्तं कृत्वा) णमो
भअवदो मअरद्धअस्स।

अरिहसि मे चूअङ्कुर दिण्णो कामस्स गहिअचावस्स। VII
सच्चविअ जुअइलक्खो पञ्चब्भहिओ सरो होउं ॥ ३ ॥ (इति
चूताङ्कुरं क्षिपति)।

(प्रविश्य कञ्चुकी)

(सक्रोधम्) मा तावदनात्मज्ञे। देवेनैवं निषिद्धेऽपि मधूत्सवे चूतकलिका-
भङ्गमारभसे।

उभे—(भीते) पसीददु पसीददु अज्जो। अगहिदत्थाओ अम्हे।

कञ्चुकी—हुं न खलु श्रुतं भवतीभ्यां तावद् वासन्तैस्तरुभिरपि प्रमाणीकृतं
देवस्य शासनं तदाश्रयिभिश्च। तथा हि,

चूतानां चिरनिर्गताऽपि कलिका वध्नाति न स्वं रजः
संनद्धं यदपि स्थितं कुरुवकं तत् कोरकावस्थया।
कण्ठेषु स्खलितं गतेऽपि शिशरे पुंस्कोकिलानां रुतं VIII
शङ्के संहरति स्मरोऽपि चकितस्तूणार्धकृष्टं शरम् ॥ ४ ॥

K. I.) उसवे वि (उसवदिणे वि—K. II) णिउस्सवारम्भो विअ—3ks. उज्जाणवाडिआणं··· तिरक्खरिणीए विज्जाए पच्छण्णा—Mt. 74. तस्याः पृष्ठे अपरा—As. I. 75. कधं उवट्ठिदो महुमासो—Bl[1]. Mt. 75-76. हरिअपाण्डुर वसन्तमासस्स जीइअसव्वस्स दिट्ठो सि चूअकोरअ चूद (चूअ—V.) ओरअ उदुमङ्गल तुमं पसाएमि—V. Mw. R. Bt. Bu. Pt. Bik. BORI., I. O. II. IV. हरिअपण्डुर···जीवसेअअ वसन्तमासस्स—Bl[1-2]. आअम्व···ठुअ जो ऊससिओसि सुरहिमासस्स···अ चूअच्छारअ छणमङ्गलअं व—K. III. आदाम्म हरिदविद्धअं जं णु सविद सुसुहिमाहसस्स···चूअङ्कुरं रक्खण—K. II.···विणअ··· समिदं सुरहि···क्खणमङ्गलं—K. I. 78. सहि महुरिए···उम्मदिआ··· तव उण काल एसो···गिअदाणम्। ता सहि अवलम्वस्स···अग्गपदोवट्ठिदा···चूअप्पसवेण—Mt. Lines 81-82. om. in I. O. III. अग्गपादट्ठिआ···चूदकलिअं गेण्हिअ कामदेवअच्चणं करेमि—Bt. Bu. R. V. Mw. अग्गपादपरिट्टिआ (परिट्ठाविदा—K. III.)—3ks. 83. द्वितीया—Mt. अद्धं अच्चणफलस्स—Bt. Bu. V. R. Kv. 84-85. अकहिदे वि एदं···जइ···णो

101. मिश्रकेशी—णत्थि एत्थ संदेहो। महाप्पहावो क्खु एसो राएसी।

प्रथमा—अज्ज। कदि चि दिअसा मित्तावसुणा रट्ठिएण भट्टिणो पादमूलं पेसिदाणं अम्हाणं इध पमदवणे चित्तकम्मं अप्पिदुं। अदो ण सुदपुव्वो अम्हेहिं एसो वुत्तन्तो।

कञ्चुकी—तेन हि न पुनरेवं प्रवर्तितव्यम्।

उभे कोदूहलं णो। जह इमिणा जणेण सोदव्वं ता कधेदु अज्जो किं णिमित्तं भट्टिणा वसन्तूसवो णिसिद्धो।

मिश्रकेशी—ऊसवप्पिआ राआणो होन्ति। ता गुरुणा कारणेण एत्थ होदव्वं।

कञ्चुकी—(स्वगतम्) बहुलोभूतोऽयमर्थः किं न कथ्यते? (प्रकाशम्) अस्ति भवत्योः कर्णपथमागतं शकुन्तलाप्रत्यादेशकौलीनम्।

उभे—अज्ज। सुदं रट्ठिअमुहादो अङ्गुलीअअदंसणं जाव।

कञ्चुकी - तेनहि स्वल्पं कथयितव्यम्। यदैवाङ्गुरीयकदर्शनादनुस्मृतं देवेन सत्यमूढ़पूर्वां रहसि मया तत्रभवती शकुन्तला मोहात् प्रत्यादिष्टेति तदैव

114. पश्चात्तापमनुगतो देवः।

जीविदं दुद्धाठिदं (सखीमवलम्ब्य स्थिता चूताङ्कुरं गृह्णाति) अये—Bt. Bu. V. R. Mw. BORI. Kv. Śc. Nk. Gh. णो सरीरं दुधा विहत्तं पअावइणा···वन्धणपव्भट्ठो सुरभी वाअदी—Mt. णमो···अअस्स—om. in Bt. Bu. Bik. BORI. I. O. II. III. S. S. II-IV. Kv. Śc. 88-89. तुं सि चूद गहीदधणुअस्स। पहिअजणजुवइलक्खो···Bt. Bu. V. R. Mw. Bl². Kv. Nk. सञ्चहिअजुअइ (संदे०—Mt.)—Bl¹. Mt. 91-93. (रुषितः सक्रोधम्) वसन्तोत्सवे त्वमग्रतः—Mt. 3ks. देवेन प्रतिषिद्धे त्वमाम्रकलिकाभङ्गम्—Bt. Bu. V. R. Mw. Kv. Śr. मञ्जरीभङ्ग—3ks. रुषितः कञ्चुकी—K. II. III.

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115. रम्यं द्वेष्टि यथा पुरा प्रकृतिभि र्न प्रत्यहं सेव्यते
शय्योपान्तविवर्त्तनैर्विगमयत्युन्निद्र एव क्षपाः । IX
दाक्षिण्येन ददाति वाचमुचितामन्तःपुरेभ्यो यदा
गोत्रेषु स्खलितस्तदा च भवति व्रीड़ाविलक्षश्चिरम् ॥ ५ ॥

मिश्रकेशी—पिअं मे पिअं ।

कञ्चुकी—अस्मात् प्रभवतो वैमनस्यादुत्सवः प्रत्याख्यातः ।

उभे—जुज्जदि ।

(नेपथ्ये)

एदु एदु भवं ।

कञ्चुकी—(कर्णं दत्वा) अये । इत एवाभिवर्त्तते देवः । तद् गच्छतम् । स्वकर्मानुष्ठीयताम् ।

(इत्युभे निष्क्रान्ते)

(ततः प्रविशति पश्चात्तापसदृशवेषो राजा विदूषकः प्रतिहारी च)

कञ्चुकी—(राजानं विलोक्य) अहो, सर्वास्ववस्थासु रामणीयकमाकृति विशेषाणाम् । तथा ह्येवं वैमनस्यपरीतोऽपि प्रियदर्शनी देवः । य एषः

प्रत्यादिष्टविशेषमण्डनविधिर्वामप्रकोष्ठे श्लथं
131. विभ्रत् काञ्चनमेकमेव वलयं स्वासोपरक्ताधरः । X

अस्सुदपुव्वो अम्हेहिं एसो वुत्तन्तो—V. R. Mw. Bu. F. S. A. Bt. अज्ज कदि दिअसा अम्हाणं मित्तावसुणा रकिखएण भट्ठिणो पादमूलादो पेसिदाणं (पेसि आणं—K. I.) इध आ कीलहरे पड़िकम्मं अप्पिदं (इत्थं आकोलोग्गहो…कम्मइदुं—K. I.) अदो ण कदा वि सुदिपुरवो एसो अम्हेहिं वुत्तन्तो—3ks. 105. भवतु । न पुनरेवं प्रवर्त्तितव्यम् - V. R. Mw. Bu. Bt. 106-107. कोउहलं णो (कोदूह—Bt.) जइ इमिणा जणेण…ता अम्हेहि अअं (०दु भअं—Bt. Bu. R. Bik) किं णिमित्तं भट्टिणा वसन्तूसवो पड़िसिद्धो—V. R. Mw. Bu. S. Bt. वसन्तकोमुदी पड़िस्सिद्धओ—3ks. 108. सानुमती—उस्सवप्पिआ क्खु मणुस्सा…गरुणा—R. Mw. Bu. V. अक्षमाला—ऊसवपिआ (उस्सव - K. I.)—K. III. ओसवपिआ—K. II. 109-110. St. dr. om. वहुलीभूतमेतत् किं न कथ्यते ? (St. dr. om.) किमत्रभवत्योः—V. R. Mw. Bu. Bt. III. रट्ठिअमुहादो अङ्गुलीअअ-दंसणेणेत्ति K. I. II. रट्ठिणो मुहादो जाव—V. R. Mw. Bu. Bt. 112-114. यदैव खलु स्वाङ्गुलीयकदर्शनाद अनुस्मृतं देवेण—V. R. Mw. Bu. Bt. S. 115. यथासुखम्—3ks.

132. चिन्ताजागरणप्रताम्रनयनस्तेजोगुणैरात्मनः
संस्कारोल्लिखितो महामणिरिव क्षीणोऽपि नालक्ष्यते ॥ ६ ॥

मिश्रकेशी—(राजानमवलोक्य) ठाणे क्खु पच्चादेसविमाणिदा वि इमस्स कारणादो सउन्तला किलम्मदि ।

राजा—(ध्यानमन्दं परिक्रम्य)

प्रथमं सारङ्गाक्ष्या प्रियया प्रतिबोध्यमानमपि सुप्तम् ॥
अनुशयदुःखायेदं हतहृदयं सम्प्रति विबुद्धम् ॥ ७ ॥

मिश्रकेशी—ईदिसाइं से तवस्सिणीए भाअधेआइं ।

विदूषकः—(स्वगतम्) भूओ वि लङ्घिदो एसो सउन्तलावादेण । ण आणे कधं चिकिच्छिदव्वो भविस्सदित्ति ।

कञ्चुकी—(उपगम्य) जयति जयति महाराजः । प्रत्यवेक्षिताः प्रमदवनभूमयः । यथाकाममध्यास्तां विनोदस्थानानि देवः ।

राजा—वेत्रवति, मद्वचनादमात्यपिशुनं ब्रूहि । अद्य चिरप्रबोधान्न सम्भावितमस्माभिर्धर्मासनमध्यासितुम् । यत् प्रत्यवेक्षितमार्य्येण पौरकार्यं तत् पत्रमारोप्य प्रस्थाप्यतामिति ।

प्रतिहारी—जं देवो आणवेदि (इति निष्क्रान्ता) ।

राजा—पार्वतायन, त्वमपि स्वनियोगमशून्यं कुरु ।

149. कञ्चुकी—तथा (इति निष्क्रान्तः) ।

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116. शय्याप्रान्त—Bt. Bu. V. R. K. III. Ś. Śc. A. Nk. Śn. निगमयति—Bik. 117. उदितामन्तः—K. I. II. 118. विनम्ः—Bik. ०वनम्ः—A. Kv. 119. स्वगतम् —Mt. Bl[1]. ··मे —Mt. 120. ०दुत्सवप्रतिषेधः इति—3ks. St. dr. गृहीतवेषो राजा—As. S. I.

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150. विदूषकः—किदं भवदा णिम्मकिखअं। सम्पदं सिसिरविच्छेदरमणीए इमस्सिं उज्जाणे अत्ताणअं विणोदेहि।

राजा—(निःश्वस्य) वयस्य रन्ध्रोपातिनोऽनर्था इति यदुच्यते तदभ्यभिचारी। पश्य,

मुनिसुताप्रणयस्मृतिरोधिना
मम च मुक्तमिदं तमसा मनः।
मनसिजेन सखे प्रहरिष्यता
धनुषि चूतशरश्च निवेशितः॥ ८॥

अपि च

उपहितस्मृतिरङ्गुलिमुद्रया XI
प्रियतमामनिमित्तनिराकृताम्।
अनुशयादनुरोदिमि चोत्सुकः
सुरभिमाससुखं समुपस्थितम्॥ ९॥

विदूषकः—भो वअस्स। चिट्ठ दाव जाव इमिणा दण्डअट्ठेण कन्दप्पबाणणासेमि (इति दण्डकाष्ठमुद्यम्य चूताङ्कुरं पातयितुमिच्छति)।

राजा—(सस्मितम्) भवतु दृष्टं ब्रह्मवर्चसम्। सखे क्वेदानीमुपविष्टः प्रियायाः किञ्चिदनुकारिणीषु लतासु दृष्टिं विनोदयामि।

विदूषकः—णं भवदा आसण्णपरिचारिआ लिविअरी मेघाविणी आदिट्ठा। माहवीलदाघरए इमं वेलं अदिवाहइस्सं तहिं च मे चित्तफलए सहत्थालिहिदं
169. तत्थभोदीए सउन्तलाए पडिकिदिं आणेसु त्ति।

सभ्यानं परिक्रम्य—As. S. I. ततः प्रविशति यथानिर्दिष्टो राजा विदूषकः प्रतिहारी च। प्रतिहारी एदु एदु महाराओ—3ks. 138. मम हृदयम्—I. O. II. प्रबुद्धम्—3ks. 140-141. लद्धिदो एसो वाहिणा—Bt. Bu. R. V. Mw. Bik S. Śc. Nk. हुं भूयो वि—Mt. 142-143. जयतु जयतु देवः···महाराजः— Bt. Bu. V. R. BORI. Bik. Mw. Śc. Ś. Nk. मया तावत् राज्ञाम्—K. I. III. 145-146. (प्रतिहारिणं प्रति) वसुमति···अमात्यपिशुनं···पत्रकमारोप्य—K. I. III. चिरादप्रबोधाद्···राजधर्मानुशासनम्—Mt. 148. बातायन—Bu. Bt. R. V. Mw. S. III. BORI. Nk. Śn. Śr. पार्वतायन—K. I. III. पार्थायन—Kv.

170. राजा—ईदृशमेव मे हृदयप्रत्याश्वासनम्। तत् तदेवादेशय माधवीलतागृहम्।
विदूषकः—इदो इदो एदु भवं (इति परिक्रामतः। मिश्रकेशी अनुगच्छति)।
विदूषकः—एस मणिसिलापट्टसणाधो माहवीलदामण्डवो विवित्तदाए णीसद्दसाअदेण विअ पड़िच्छदि तुमं। ता पविसिअ उवविसम्ह (उभौ तथा कुरुतः)।
मिश्रकेशी—लदाए अन्तरिदा पेकिखस्सं दाव पिअसहीपड़िकिदिं। तदो से भत्तुणो अणुराअं बहुमदं णिवेदइस्सं (तथा स्थिता)।
राजा—(निःश्वस्य) सखे सर्वमिदानीं स्मरामि शकुन्तलायाः प्रथमदर्शनवृतान्तं। कथितवानस्मि भवते। स भवान् प्रत्याख्यानकाले मत्समीपगत एव नासीत्। प्रथममपि तत्रभवत्याः कीर्त्तितं नाम मया। कच्चिदहमिव विस्मृतवांस्त्वमपि। XII
मिश्रकेशी—अदो ज्जेव महीवदीहिं खणं पि सहिअआ सहाआ ण विरहिदव्वा।
विदूषकः—भो ण विसुमरामि। किं तु सव्वं कधिअ तए ज्जेव अवसाणे कधिदं परिहासविअप्पो एसो ण भूदत्थो त्ति। मए मन्दबुद्धिणा तथा जेव गहिदं। अध वा भविदव्वदा एत्थ वलवदी।
मिश्रकेशी—एवं णेदं।
185. राजा—(क्षणं ध्यात्वा) सखे, परित्रायस्व माम्।

150-151. पमदवणे सुहं विचरिस्सामो—K. I. III. णिम्मच्छिअं···सिसिरातवच्छेअरमणीए इमस्सिं पमदवणुद्देसे अत्ताणअं रमइस्ससि—V. R. Mw. Bu. Bt. S. Bik. सिसिरविच्छेदरमणिज्जे···सुहं अत्ताणं रमइस्ससि—A. 152. यदुच्यते रन्ध्रनिपातिनोऽनर्था ···वचः—V. R. Mw. Bu. Bt. Bik. रन्ध्रोपनिपातिनो विनिपाताः—A. 158. निषेवितः—Bik. Verse No. 8 has been om. in K. I. and III. Verse 9 om. in Bik. Bt. Bu. Mw. R. Bl². I. O. III. IV. S. S. I. III. Śc. Ś. Nk. Gh. V. 163-164. दिट्ठ दाव इमं दण्डअट्टचूदमंण्डिदोए पावए—K. III. In K. I. this line is om कण्डप्पव्वाहिं णासइस्सामि—Bt. Bu. V. R. Mw. Bik BORI. Bl². 165-166. अत्रोपविष्टः··· विलोभयामि—Bl². K. I. 153 155. [मण्डवे···से···फलहए···सहत्थलिखिदा···तत्तभोदीए पडिकिदी अणीअदु—Mt. संदिष्टमाहवीमण्डवे इमं क्षणं पड़िवालइस्सं—K. I. III. णं चदुरिआ (om. in A)···मण्डवे···आगदं···लिहिदं···आणेहि त्ति—Bt. Bu. V. R. Kv. Nk. BORI. I. O. III. Sn. 170. हृदयसंस्थानं···माहवीमण्डपम्—K. I. III. हृदयाश्वासनम्—Mt. विनोदस्थानम्—Bu. Bt. 171. इदो महाराओ (परिक्रामतः) अक्षमाला अनुगच्छति—K. I. उभौ परिक्रामतः सानुमत्यनुगच्छति—Bt. Bu.

186. विदूषकः—भो वअस्स एदं किं उववण्णं तुह। ण कदा वि सप्पुरिसा सोअवत्तव्वा होन्ति। णं पवादे वि णिक्कम्पा जेव गिरीओ।

राजा—वयस्य, निराकरणविक्लबायास्ते सख्यास्तामवस्थामनुस्मृत्य बलवदशरणोऽस्मि। सा हि

इतः प्रत्यादिष्टा स्वजनमनुगन्तुं व्यवसिता XIII
स्थिता तिष्ठेत्युच्चैर्वदति गुरुशिष्ये गुरुसमे।
पुनर्दृष्टिं वाष्पप्रसरकलुषामर्पितवती
मयि क्रूरे यत्तत् सविषमिव शल्यं दहति माम्॥ १०॥

मिश्रकेशी—अम्महे इमस्स ईदिसी अकज्जपरदा सं तावेदि।

विदूषकः—भो अत्थि मे तक्को। केण वि तत्थभोदो आआससंचारिणा णीदत्ति।

राजा—वयस्य, कः पतिव्रतां तामन्यः परामष्टुमुत्सहते? मेनका किल सख्यास्ते जन्मप्रतिष्ठेति सखीजनादस्मि श्रुतवान्। तत् सहचरीभिस्तया वा नीतेति मे हृदयमाशङ्कते।

मिश्रकेशी—संमोहो क्खु विम्हअणीओ ण उण पड़िबोधो।

विदूषकः—भो जइ एवं ता समस्ससदु भवं। अत्थि क्खु समागमो तत्थ-
201. भोदीए।

V. R. Mw. 172-173. (पुरतोऽवलोक्य)·· पत्तक···णिस्सट्टसागदेण···पिअवअस्सं वीसम्ह ता णिसीददु भवं (उभौ प्रविश्योपविष्टौ)। अक्षमाला लतामाश्रित्य स्थिता—K. I. III. माहवीमण्डवो उवहाररमणिज्जदाए णिस्संसअं साअदिण···णो···पविसिअ···णिसीददु भवं—Bt. Bu. V. Mw. R. Bik. BORI. S. S. IV-VI, I. O. II. IV. णिसग्गमारुदेण अ साअदिणि विअ—Kn. S. S. III. condenses lines 165-173. 174-175. सानुमती—लदासंसिदा देक्खिस्सं···पड़िकिदिं—V. R. Mw. Bu. Bt. S. Bik. BORI.

176-178. (स्मरणमभिनीय)—K. III. सखे माधव्य—K. I. Mt. प्रत्यादेशदिवसे समीपगो···प्रथममपि न त्वया कदाचित् सङ्कथासु (—Mt.)···न खलु अहमिव मिथः संविदं विस्मृतोऽसि—K. I. III. दर्शन—om ··प्रत्यादेशवेलायां···पूर्वं···सङ्कीर्त्तितं···विस्मृतवानसि त्वम्—R. V. Mw. Bu. Bt. 181. om. in 2ks. and all Dev. Mss (Mix & Ret) and S. I. Mss 182-184. ···कधिदं •तए ज्येव वुत्तं···ण भूदत्थो त्ति रहस्सभेदभीरुणा··· मृत्पिण्डमन्दबुद्धिणा तदा एव गिहीदं अवि अ भविदव्वदा—K. I. III. अवसाणे

202 राजा—कथमिव ?

विदूषकः—भो ण हि मादा पिदा वा भत्तुविरहिदं चिरं दुहिदरं पेक्खिदुं पारेदि।

राजा—वयस्य,

स्वप्नो नु माया नु मतिभ्रमो नु
कल्पं नु तावत् फलमेव पुण्यैः। XIV
असन्निवृत्त्यै तदतीव मन्ये
मनोरथानामतटप्रपातम्॥ ११॥

विदूषकः—भो, मा एवं भण। णं अङ्गुलीअअं जेव एत्थ णिदंसणं अवस्संभाविणो अचिन्तणीआ समागमा होन्ति त्ति।

राजा—(अङ्गुरीयकमालोक्य) इदं तदसुलभस्थानभ्रंशि शोचनीयमङ्गुरीयकम्।
तव सुचरितमङ्गुरीय नूनं प्रतनु ममेव विभाव्यते फलेन।
अरुणनखमनोहरासु तस्याश्च्युतमसि लब्धपदं यदङ्गुलीषु॥ १२॥

मिश्रकेशी—जइ अण्णहत्थगदं भवे तदा सच्चं सोअणीअं भवे। सहि दूरे वट्टसि, एआइणी जेव कण्णसुहाइं अणुभवामि।

विदूषकः भो इअं णाममुद्दा केण उण उवुग्घादेण भवदा तत्थभोदीए हत्थसं-
218 सग्गं पाविदा।

उण तुए परिहासविअप्पो एसो भूदत्थो त्ति आचकिखदं···मिप्पिण्डवृद्धिणा तह एव्व गहीदम्—V. R. Mw. Bu. Bt. 184. सानुमती—एवं एदं—V. R. B. Śr. Bt. Bu. Dev. (Mix & Ret)' and S. I. Mss. अक्षमाला—एवण्णेदं—K. I. एवं णेदं K. III. 185. राजा (ध्यात्वा)—V. R. Mw. Bu. Bt. 186-187. किं (णु खवेदं—K. I.) णेदं ईदिसं उवणदं। कदा उण सप्पुरिसा सोअवद्धहिअआ होन्ति। 'णं पवादेण वि गिरिओ णिप्पकम्पा—K. I. III. भो किं एदं। अणुववण्णं क्खु एरिसं तुह। कदा वि सप्पुरिसा सोअवत्तव्वा ण होन्ति। णं पवादे पि णिक्कम्पा गिरिओ—V. R. Mw. Bu. Bik. Bt. S. A. 188. तत् सख्याः—As. I. वलवद् प्रियायाः समवस्थाम्—Bu. Bt. R. V. अस्वस्थोऽस्मि—K. I. III. स मया—K. I. III. 190. प्रत्याख्यानात्—Mt. Bl[1]. प्रत्यादेशात्—V. R. Mw. Bu. Bl[2]. 191. मुहुस्तिष्ठे त्युच्चैः—K. I. III. 192. वाष्पप्रकर—Bt. Bu. V. R. Bik. I. O. II. IIII. VI.

219. मिश्रकेशी—मम विअ कोदूहलेण आलाविदो एसो।

राजा—वयस्य, श्रूयताम्। यदा तपोवनात् स्वनगराय प्रस्थितं मां प्रिया सबाष्पं इदमाह कियच्चिरेणार्यपुत्रः पुनरस्माकं स्मरिष्यतीति।

विदूषकः—तदो तदो।

राजा—अथेमां नाममुद्रामङ्गुल्यां निवेशयता मया प्रत्यभिहिता।

विदूषकः—किं ति?

राजा— एकैकमत्र दिवसे दिवसे मदीयं
नामाक्षरं गणय यासि न यावदन्तम्। XV
तावत् प्रिये मदवरोधनिदेशवर्त्ती
नेता जनस्तव समीपमुपैष्यतीति॥ १३॥

तच्च मोहाद्दारुणमनुष्ठितम्।

मिश्रकेशी—रमणीओ क्खु अवही विहिणा विसंवादिदो।

विदूषकः—अध कधं रोहिदमच्छस्स मुहं बड़िशं विअ एदं पविट्ठं आसि।

राजा—शचीतीर्थे सलिलं वन्दमानायास्तव सख्याः गङ्गास्रोतसि परिभ्रष्टम्।

233. विदूषकः—जुज्जदि।

BM. Mw. S. S. I-III. Kv. Śc. NK. 194. अक्षमाला—अम्महे, ईदिसी—कट्ठावत्था इमस्स सन्दावेणाहं रमे—K. III. I. अम्महे, ईदिसी सकज्जपरदा सन्दावेण अहं रमामि—V. Mw. R. Bu. Bt. S. Bik. 195. अत्थि देव तक्को केण तत्तोहोदी आकासगामिणा अवहितेत्ति—K. I. III. 196-198. क इव देवताभ्योऽन्यत् (हन्यः -Mt.) सम्भाव्यते (—Mt) तत् सखीभ्यस्तम् एव हृदयमाशङ्कते—K. I. III. कः पतिदेवतामन्यः परामर्ष्टु-मुत्सहेत···श्रुतवानस्मि। तत् सहचारिणीभिः सखी ते हृतेति—V. R. Mw. Bu. S. Bt. I. O. IV. 199. अम्मो मोहो क्खु एसो रमणीओ ण उण पड़िवोहो—K. I. III. सानुमती --सम्मोहो·· विम्हअणिज्जोण पड़िवोहो—V. R. Bu. F. Bt. S. A. Mw. सम्मोहो वि विम्हअणीओ क्खु इमस्स—Kv.

200. जइ एव्वं ता अत्थि क्खु समागमो कालेण तत्तहोदीए—V. R. Mw. Bu. F. Bt. S. A. Kv. Śc. Śn. Śr. ता···वि...तत्तभवदीए—K. I. III. 203. जदि एवं णाम तत अत्थि क्खु मादापिदरा भट्टिविरहिदं दुहिदरं चिरं पेकिखदुं पारेदि—K. I. III. भत्तुविओ-अदुकिखदं दुहिदरं देखिदुं पारेन्ति—V. R, Mw, Bu, F. Bt, Kv. 207. वा—K. III.

234. मिश्रकेशी—अदो क्खु तवस्सिणोए सउन्तलाए अधम्मभीरुणो राएसिणो परिणए सं देहो। अधवा ण ईदिसो अणुराओ अहिण्णाणं अवेक्खदि। ता कधं विअ एदं।

राजा—भवतु, उपालप्स्ये तावदिदमङ्गुलीयकम्।

विदूषकः—(सम्मितम्) अहं पि एदं दण्डअट्ठं उवालहिस्सं कधं उज्जुअस्स मे कुडिलं तुमं सि त्ति।

राजा—(अनाकर्णितनाटितकेन)

कथं नु कोमलबन्धुराङ्गुलिं
करं विहायासि निमग्नमम्भसि।

अथवा

अचेतनं नाम गुणं न वीक्षते
245. मयैव कस्मादवधीरिता प्रिया ॥ १४ ॥

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208. पुण्यम्—V. R. Mw. Bu. F. Pt. A. 208-209. सासन्निवृत्त्यै सुदती ममैव, मनोरथानामतटप्रपातः—Mt. प्रपाताः—As. S. I. BL. [1-3] I. O. I. II. III. S. S. I. III. तदतीतमेते—Bt. Bu. V. R. Mw. Bik. BORI. Kv. Śn. Śr. 190-191. मा एव्वं…णं अङ्गुलीअअं एवं णिदंसणं अवस्सम्भाविणो अचिण्तणिज्जसमाअमो होहि—V. R. Mw. Bt. Bu. R. एव सम्भाविणो चिन्तणीआ समागमो होन्ति—K. I. एवं जेव अवस्सम्भाविणो—K. III 212. भ्रंशशोचनीयम्—Mt. 213. नूनं गतममुनैव—Mt. 214. अरुणनखमनोरमासु—V. R. Bt. Bu. Lines. 215-218. om. in I. O. II. Others read as follows—सानुमती -जइ अणहत्थगअं होउ सच्चं एव्व सोअणिज्जं होउ (भवे—Bt.) V. R. Mw. Bl[2]. अक्षमाला (आत्मगतम्) सहि दूरे वत्तामो (वत्तसि—K. I.) एआइणी दाव कण्णसुहं अणुभवामि (अणुहरामि—K. III.)—K. I. III. 217-218. उण उग्घादेण तत्तभोदिए संसग्गं पाविदं (हत्थसंसग्गम्—K. III.)—K. I. III. उद्देसेण तत्तोहोइए हत्थाव्भासं पाविआ—V. R. Mw. Bu. Bt. 219. आआरिदो एसो—Bt. Bu. V. R. Mw. I. O. II. S. S. II. III. BORI. om. in I. O. I. III. 220-221. तदा सवाष्पमाह…प्रतिपत्तिं दास्यतीति—Bt. Bu. V. R. S. A. स्वनगरगमनाय…पुत्रोऽस्माकम् संस्मरिष्यतीति—K. I. III. प्रतिवार्त्ताम्—As. S. I. 223. पश्चादिमाम् (इयम्—K. I. III)—Bu. Bt. V. R. Mw. Bl[2]. 225-226. मदीयनामाक्षरं—K. I. गच्छसि यावदन्तम्—Bt. Bu. Mw. Bik. 227. मदवरोधगृहप्रवेशं—Bt. Bu. V. R. Mw. Kv. NK. Gh. BORI. Śr. I. O. II-IV. S. S. III-IV. ०गृहप्रवेशी—K. I. III.

246. मिश्रकेशी— सअं जेव पड़िवण्णो जं म्हि वत्तुकामा।

विदूषकः— भो सव्वधा अहं खु वुभुक्खाए मारिदव्वा।

राजा—(अनादृत्य) प्रिये, अकारण परित्यागानुशयदग्धहृदयस्तावदनुकम्प्यता मयं जनः पुनर्दर्शनेन।

(प्रविश्य चित्रकलकहस्ता)

चेटी—भट्टा, इयं चित्तगदा भट्टिणी (इति चित्रफलकं दर्शयति)

राजा—(विलोक्य) अहो रूपमालेख्यस्य। तथा हि,

दीर्घापाङ्गविसारिनेत्रयुगलं लीलाञ्चितभ्रूलतं XVI
दन्तान्तः परिकीर्णहासकिरणज्योत्स्नाभिषिक्ताधरम्॥
कर्कन्धुद्युति पाटलोष्ठरुचिरं तस्यास्तदेतन्मुखं
चित्रेऽप्यालपतीव विभ्रमलसत् प्रोद्भिन्नकान्तिद्रवम्॥ १५॥

विदूषकः—(विलोक्य) भो, भावमहुरा। खलदि विअ मे दिउी णिण्णुण्णदप्प-
258. देसेसुं। किं वहुणा सत्ताणुप्पवेससङ्काए आलवणकोदुहलं मे जणेदि।

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229. मोहात्तथा दारुणमनुष्ठितम्—K. I. III. दारुणात्मनामया मोहान्नानुष्ठितम—Bt. Bu. V. R. S. S. III. Kv. BORI. I. O. III. Śc. NK. 230. अक्षमाला—रमणीओ दे विहिणा दं सिदो मग्गो—K. I. III. 231. कहं धीवलकप्पिअस्स लोहिअमच्छस्स उदल्लवभन्तले आसि—V. R. Mw. Bu. Bt. दासीपुत्तस्स रोहिदमच्छस्स भड़िसं विअ एदं अङ्गुलीअअं मुहोपविट्टं (मुहे पविट्ठम्—K. III.)—K. I. III. 232. शचीतीर्थावन्दमानायाः सख्यास्ते हस्ताद् गङ्गास्रोतसि—V. R. Mw. Bu. F. सचीतीर्थसलिल·· सख्या परिवभट्टं (भ्रष्टम् K. III.) भवतु उपालप्स्ये तावदेनम् (एतद्—K. III) कथं नु तं वन्धुरकोमलाङ्गुलिं करं विहायासि निमग्नमम्भसि अध वा, अचेतनं नाम गुणं न लक्षयेन्मयैव कस्मादवधीरिता प्रिया—K. III. 234-235. सानुमती—अदो एव्व···इमस्स···आसि ·· अवेक्ख खदि। कहं विअ एदं—V. R. Mw. Bu. Bt. 238-239. (आत्मगतम्) गहीदोऽणेण पन्था उन्मत्तआणम्—V. R. Mw. Bu. Bt. 241. वन्धुरकोमलाङ्गुलिं—Bt. Bu. Mw. R. 243. सनिन्दम्—I. O. II. 246-247. Om. in K. I. and K. III. which read instead अक्षमाला—अहो पूर्वापरविरोही एस वुत्तन्तो वड्ढदि (आत्मगतम्) कहं···खाइअव्वो म्हि—V. R. Bu. Bt. Mw. Bik, गहीदोऽणेण··दव्वोम्हि S. S. I. III.

259. मिश्रकेशी—अहो राएसिणो वत्तिआरेहाणिउणिदा, जाणे पिअसही मे अग्गदो वट्ठेदि त्ति।

राजा—वयस्य,

यद् यत् साधु न चित्रेऽस्मिन् क्रियते तत्तदन्यथा।
तथापि तस्या लावण्यं रेखया किंचिदन्वितम् ॥ १६ ॥

मिश्रकेशी—सरिसं पच्छादावगुरूणो सिणेहस्स।

राजा—(निःश्वस्य)

साक्षात् प्रियामुपगतामपहाय पूर्वं
चित्रार्पितामहमिमां बहु मन्यमानः।
स्रोतोवहां पथि निकामजलामतीत्य
जातः सखे प्रणयवान् मृगतृष्णिकायाम् ॥ १७ ॥

विदूषकः—तिण्णि आइदोओ दीसन्ति। सव्वाओ ज्जेव दंसणीआओ ता कदमा तत्तभोदी सउन्तला।

मिश्रकेशी—अणहिण्णो एस तवस्सी सहीए रूवस्स। मोहचक्खुणो इअं। गदा
273. से पच्चक्खदं।

—K. I. III 248-249. राजा—अकारणपरित्यक्ते अनुशय—V. R. Mw. Bu. S Bt. S. I O III. त्यक्ता कदा नु खलु मे प्रेक्षणीया भविष्यति—K. I. III. 250. st. dr. ततः प्रविशति फलकहस्ता लिपिकरी (समन्ताद् विलोक्य—K. I. III. अपटीक्षेपेण (पटा) चित्रफल कहस्ता—V. R. Mw. Bu. Bt. 251. चेटी—एसो क्खु भट्टा जावद् एनमुपसप्पामि। —(उपसृत्य) जअदु जअदु भट्टा इमं चित्तगदा भट्टिणी (फलकं दर्शयति)—K. I. III.

257-258. विदूषकः (विलोक्य) ही ही भो सभावमहुरा आइदी खु साहु वअस्स साहुकिं वहुणा सत्ताणुप्पवेससङ्कांए आलावणकुदूहलं मे जणअदि—K. I III. साहु वअस्स महूरावत्थाणदंसणिज्जो भावाणुप्पवेसो। खलइ विअ मे दिट्ठी णिण्णुण्णअप्पदेसेसु—V. R. Mw. Bu. Bt. Bik. BORI. S. S. II. III., I. O. II. Kv. Śc. Nk. Śn. साहु वअस्स साहु जं तए महुरो भट्टिणीए दंसिदो—Ku. 259-260 अक्षमाला—अहो वअस्सस्स वत्तिकाए रेहाए णिउणता —K. I. III. Here both K. I and K. III. read the vs. साक्षात् प्रियाम् etc and the prose text following. सानुमती—अम्मो एसा···Bt. R. Mw Bik. V. 262. चित्रं स्यात्—V. R. Mw. Bt. Bu. Bik. BORI. I. O. II. Here five Bengal Mss insert this verse.

274. राजा—त्वं तावत् कतमां तर्कयसि ।

विदूषकः—(निर्वर्ण्य) तक्केमि जा एसा अवसेअसिणिद्धपल्लवं असोअलदिअं संसिदा सिढिलकेसबन्धुव्वम्मन्तकुसुमेण वद्धसेदविन्दुणा वअणेण विसेसणमिद-साहाहिं वाहालदिआहिं ऊससिदणीविणा वअणेण ईसिपरिस्सन्ता विअ आलिहिदा सा तत्थभोदी सउन्तला सेसाओ सहीओ त्ति ।

राजा—निपुणो भवान् । अस्त्यत्र ममापि भावचिह्नम् ।

स्विन्नाङ्गुली विनिवेशाद् रेखाप्रान्तेषु दृश्यते मलिना ।
अश्रु च कपोलपतितं लक्ष्यमिदं वर्णकोच्छ्वासात् ॥ १८ ॥

चतुरिके, अर्धलिखितमेतद् विनोदस्थानमस्माभिः । तद् गच्छ वर्त्तिकास्तावदानय ।

284. चेटी—अज्ज माधव्व, अवलम्वसु चित्तफलअं जाव गच्छामि ।

तस्यास्तुङ्गमिवस्तनद्वयमिदं निम्नेव नाभिः स्थिता
दृश्यन्ते विषमोन्नताश्च वलयो भित्तौ समायामपि ।
अङ्गे च प्रतिभाति मार्दवमिदं स्निग्धः स्वभावश्चिरं
प्रेम्ना मन्मुखचन्द्रमीक्षत इव स्मेरेव वक्त्रीव च ॥ 264. एदं · गरुणो ···अणवलेवस्स—Bt. Bu. R. V. Bik. I. O. II. 270-271, विदूषकः—भो दाणिं तिण्णि तत्तहोदी दीसन्ति । सव्वाओ अ दंसणीआओ । कदमा एत्थ तत्तहोई सउन्तला । सानुमती—अणहिण्णो खु इदिसस्स रूवस्स मोहदिट्ठी अम्हं जणो—V. R. Mw. Bu. Bt. Bik. BORI. S. S. I-IV. Lines 270—273 made into one sentence in I. O. III. vs. 17 comes after the line राजा—अहमेव एनमवलम्बे (line 285) in Bt. Bu. V. R. Mw. Bik. Kv. Śc. S. F. A. BORI. and I. O. IV. with the variants—मुहुरिमां in Bt. Bu. Bl[1-2] Mw. R. V. and पुनरिमां—A. S. F. Fv. For lines 272-273 Mt. reads···सहीरूवस्स मूढदिट्ठी । ण इमं खु से गदा पच्चक्खदं सहि । 275-278. सिढिलकेसवन्धुव्वमन्तकुसुमेण केसन्तेण उभिण्णस्सेअविन्दुणा वअणेण विसेसदो ओसरिआहिं वाहाइं अवसेअसिणिद्धतरुणपल्लवस्स चूअपाअवस्स पासे इसिपरिस्सन्ता विअ आलिहिदा एसा सउन्तला इदराओ सहीओ त्ति—V. R. Mw. Bu. Bt. Bik. BORI., Kv. Śc. Nk.···वहुलकुसुमेण ···विसेसदो दंसणीआ एदस्स सिणिद्धदरपल्लवस्स वालचूअरुक्खअस्स—Mt. उच्छलिदणीविणा—Kv. 279. भावलिङ्गञ्च—Mt. 280-281. स्निग्धाङ्गुलीं···वर्त्तिकोच्छ्वासात्—Kv. 282. मेधाविणि (—Mt.)···विणोदनम्—K. I. III. Lines 262-282 have been rearranged in the 3ks. as follows—

285. राजा—अहमेवैनमवलम्बे (इति यथोक्तं करोति । चेटी निष्क्रान्ता)

विदूषकः—भो किं एत्थ अवरं आलिहिदव्वं ।

मिश्रकेशी—जो जो पिअसहीए अहिमदो पदेसो तं तं आलिहिदुकामो त्ति तक्केमि ।

राजा—सखे, श्रूयताम् ।

काय्यार्सैकतलीनहंसमिथुना स्रोतोवहा मालिनी XVII
पादास्तामभितो निषन्नचमरो गौरीगुरोः पावनः ।
शाखालम्बितवल्कलस्य च तरोर्निर्मातुमिच्छाम्यधः
शृङ्गे कृष्णमृगस्य वामनयनं कण्डूयमानां मृगीम् ॥ १९ ॥

विदूषकः—(अपवार्थं) जधा मन्तेदि तधा तक्केमि पूरिदो अणेण चित्तफलओ आइदीहिं कुच्चाणदाणं तावसाणं ति ।

राजा—अन्यच्च शकुन्तलायाः प्रसाधनमभिप्रेतमत्रालिखितुं विस्मृतमस्माभिः ।

विदूषकः—किं विअ ?

298. मिस्रकेशी—वणवासस्स कण्णआभावस्स च सरिसं भविस्सदि ।

अक्षमाला—अम्मो वअस्सस्स वत्तिकाए रेहाए णिउणता जाणे सही अग्गदो मे वट्टइ त्ति ।

राजा—साक्षात् प्रियामुपगतामपहाय पूर्वम् । चित्रार्पितामहमिमां वहु मन्यमानः ।
श्रोतोवहां पथि निकामजलामतीत्य जातः सखे (जातोऽस्मि रे—K. I) प्रणयवान्मृगतृष्णिकायाम् ॥

···अक्षमाला—अअं येव सव्वं पड़िवण्णो जं हि वत्त कामा । विदूषकः (णिर्वण्यं) भो तिण्हो अत्तभवदीओ दीसन्ति । सव्वाओ दंसणीआओ । कदमा एत्थ दीसदि सउन्तला । अक्षमाला—मोहदक्खो तवस्सी । अवस्सं ण मे पच्चक्खा सही । राजा—त्वं तावत् कतमां तर्कयसि ? विदूषकः (चिरं विलोक्य) तक्केमि या एसा अवसेअसिणिद्धपल्लवं असोअलदिअं सङ्गदा (संसिदा—K. I) सिढ़िलकेसबन्धोव्वमन्तकुसुमेण वद्धसेअविन्दुणा वअणेण (वअणोदएण—K. I.) विसेसणमिदसाहाहिं वाहुलदाहिं ऊससिदा (उण्णमिअ—K. I.) णीविणा वअणेण इसिपरिसन्ता विअ आलिहिदा एसा अत्तभोदी सउन्तला इदराओ सहीओ । राजा—ओमिति णिपुणो भवान् । अस्त्यत्र मे भावचिह्नम्—स्विण्णाङ्गुलिविनिवेषो रेखाप्रान्तेषु दृश्यते मलिनः । अश्रु च कपोलपतितं लक्ष्यं वन्तिकोच्छ्वासात् । मेधाविनि अर्धलिखितमेतद्विनोदनमस्माभिः तद् गच्छ वर्त्तिवास्तावदानय । लिपिकरी—अज्ज माधव्व अवलम्ब चित्तफलअं यावद् गच्छामीति (विदूषकाय दत्त्वा निष्क्रान्ता) । विदूषकः (प्रकाशम्) भो अवरं किं एत्थ लिहिदव्वं । अक्षमाला—अस्संसअं जो जो सहीए मे अभिद इदोपदं (अहिरूइदो पदेसो) तं आलिखिदुकामो भविस्सदित्ति तक्केमि ।

299. राजा— कृतं न कर्णार्पितबन्धनं सखे
सिरीषमागण्डविलम्बिकेसरम् ।
न वा शरच्चन्द्रमरीचिकोमलं
मृणालसूत्रं रचितं स्तनान्तरे ॥ २० ॥

विदूषकः—किं, णु क्खु तत्थभोदी रत्तकुवलअसोहिणा अग्गहत्थेण मुहं ओवारिअ चकिदचकिदा विअ ठिदा। (दृष्टवा) अां एसो दासीएपुत्तो कुसुमरसपाढ़च्चरो धिट्ठ महुअरो तत्थभोदीए वअणकमलं अहिलसदि।

राजा - ननु वार्यतामेष धृष्टः।

विदूषकः—तुमं जेव अविणीदसासणे पहवसि।

राजा—युज्यते, अयि भोः कुसुमलताप्रियातिथे। किमितः परिपतनखेदमनुभवसि।

एषा कुसुमनिषण्णा तृषिताऽपि सती भवन्तमनुरक्ता।
311. प्रतिपालयति भ्रमरी न खलु मधु त्वां विना पिबति ॥ २१ ॥

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284. चतुरिका—अज्ज माठव्व···आगच्छामि—Bu. Bt. V. R. Mw. Bik. 285-286. om. in K. I. & III. Here V. R. Mw. Bu. Bt. Bik. read after vs. 17 (supra) विदूषकः (आत्मगतम्) एसो अत्तोभवं णदिं अदिक्कमिअ मिअतिण्हिआए (अां) संकन्तो (प्रकाशम्) भो अवरम्··· 287. सहीए मे अहिरूवो तं तं—Bt. Bu. V. R. Mw. कामो राजा भविस्सदित्ति—Mt. 289. माधव्व—K. I. III. 291. पादा···हरिणा···पावनाः—Bt. Bu. V. R. Mw. A. पादान्ते निभृतं निषण्णचमरो गौरीगुरोः पावनः—K. I. III. 294-295. जह अहं देक्कामि पूरिअव्वं णेन, चित्तफलअं लम्बकुच्चाणं तावसाणं कअम्बेहिं—V. R. Mw. Bu. Bt कुच्चणिकाणं तावसाणं समीहेहिं—Mt. पूरिदं···चित्तफलअं कुच्चालएहिं·· (कुच्चालआणं तावसाणं ति—K. III)—K. I. III. 296. अत्र लिखितं—Mt. 298. कण्णका ...सदिसं से—Mt. सोउमारस्स अ जं—Bt. Bu. Mw. R. S. A. अक्षमाला-वणवासस्स तस्स असेअसल्लस्स जं अणुसदिसं भविस्सदित्ति (णं अणुसन्दिसं भविस्सदि—K. I.)—K I. III. 303-305. भो किं णु खु अत्तभोदी रत्तकुवलअसोहिणा अग्गहत्थेण मुहं वोवारिअ चकिदचकिदा विअ ठिदा। (दृष्टवा) ही ही भोः (—Mt) एस दासीए पुत्तो कुसुमरसपाड़चचरो महुअरो (सावधानम्···अ···दुट्ठमहुअरो—Kv.) अत्थभोदीए (—भतीए—K. I.) वअणकमलं अहिलसदि—K. I. III. तत्तहोइ (—V) रत्तकुअलअपल्लअसोहिणा आवारिअ (—Bt. Mw.)

312. मिश्रकेशी—अहिजादं खु वारिदो।

विदूषकः—पडिसिद्धवामा खु एसा जादी।

राजा—(सकोपम्)—भोः न मे शासने तिष्ठसि। श्रूयतां तर्हि संप्रति

अक्लिष्टबालतरुपल्लवलोभनीयं
पीतं मया सदयमेव रतोत्सवेषु।
बिम्बाधरं दशसि चेद्भ्रमर प्रियाया
स्त्वां कारयामि कमलोदरबन्धनस्थम्॥ २२॥

विदूषकः—भो एवं तिक्खदण्डस्स दे कधं ण भाइस्सदि? (प्रहस्यात्मगतम्) एसो दाव उम्मत्तओ अहं पि एदस्स सङ्गेण ईदिसो ज्जेव संवुत्तो।

राजा—कथं निवार्यमाणोऽपि स्थित एव।

मिश्रकेशी—धीरं पि जणं रसो विआरेदि। XVIII

विदूषकः—(प्रकाशम्) भो चित्तं खु एदं।

राजा—कथं चित्रम्।

325. मिश्रकेशी—अहं पि दाणिं जेव अवगदत्था किं उण जधाचिन्तिदाणुभावी एसो।

चइअचइआ विअ (थिदा—Bt.) थिआ। (सावधानं निरूप्य) आ तत्तहोईए वअणं अहिलङ्घइ महुअरो—V. R. Bu. Bt. Bl². 306. नियार्यताम्—K. I. III. दुष्टः—Mt. A. 307. भवं य्येव अविणीदाणुशासी वारणे पभवदि—K. I. III. भवं एव्व अविणीआणं सासिअ इमस्स वारणे पहविस्सइ—V. R. Mw. Bu. Bt. Bl². 308. किं अतः—K. I. III. Mt. किमत्र—Bt. Bu. Mw. R. Bik. BORI.

311. मधुकरी···विना त्वया—K. I. III. Bt. Bu. V. R. Mw. Bik. BORI. 312. अक्षमाला—K. I. III. अइजूत्तं···वाहरिदम्—Mt. सानुमती—अज्ज·· त्तसो—V. R. Mw. Bu. Bt. Bik. 313. पड़िसिज्जा वामा—K. I. III. पड़िसिद्धा वि वामा एसा —V. R. Mw. Bu. S. Bt. 314. एवं भोः—Bt. Bu. V. R. Bik NK. 317. स्पृशसि—V. R. Bu. Mw. Bt. 319-320. एवं तिक्खणदण्डस्स किं—Bu. Bt. कश्च ते ण भाइस्सदि। एस उन्मत्तको (त्तो—Bu. Bt. V.) खु अहं हि इमस्स संसग्गेण इदिसवण्णो विअ संवुत्तो—K. I. III. (प्रकाशं) भो चित्तं खु एदं—V. Bt. Bu. Bik. BORI. Mw. For lines 321-325. V. Mw. R. Bt. Bu. BORI. Bik. I. O. II. read—राजा—कथं चित्रम्। सानुमती—अहं पि दाणिं अवगअत्था किं उण जहालिहि-

326. राजा—किमिदमनुष्ठितं पौरोभाग्यम्।

दर्शनसुखमनुभवतः साक्षादिव तन्मयेन हृदयेन।
स्मृतिकारिणा त्वया मे पुनरपि चित्रीकृता कान्ता॥ २३॥

(इति बाष्पं विसृजति)।

मिश्रकेशी—अम्मो, पुव्वावरविरुद्धो एसो विहिणो मग्गो।

राजा—वयस्य, कथमविश्रामं दुःखमनुभवामि।

प्रजागरात् खिलीभूतस्तस्याः स्वप्नसमागमः।
बाष्पस्तु न ददात्येनां द्रष्टुं चित्रगतामपि॥ २४॥

मिश्रकेशी—सव्वधा वअस्स संभज्जिदं तए पच्चादेसदुक्खं पिअसहीए सउन्तलाए पच्चक्खं जेव सहीअणस्स।

(प्रविश्य चतुरिका)

भट्टा, वत्तिआकरण्डअं गेण्हिअ इदो अहं पत्थिदम्हि।

राजा—किं ततः ?

चेटी—सो मे पिङ्गलिआदुदिआए देवीए वसुमदीए अहं जेव अज्जउत्तस्स उवणइस्सं ति भणिअ सबलक्कारं गहिदो।

341. विदूषकः तुमं कधं विमुक्का।

दानुभावी एसो। राजा—वयस्स किम् इदम् अनुष्ठितं पौरोभाग्यम् ? K. I. and II read —अक्षमाला—अहो धीरे वि जणे रसो पदं करेदि (पदं रसोपनदं करेमि—K. I.)। विदूषकः भो चित्तं खु एदं। राजा—(सविषादम्) किमिदमनु० 329. बाष्पं विहरति—V. R. Mw. Bt. अश्रूणि विहरति—K. I. रोदिति—K. III. 330. सानुमतीः—पुव्वापरविरोही अपुव्वो एसो विरहमग्गो—V. R. Mw. Bu. अक्षमाला—भो वअस्स, सुमरिदं तुए पच्चादेस-विमाणणं सउन्तलाए सहीए दिट्ठं खु पच्चक्खं अम्हेहिं—K. I. III. The two Kashmir Mss. here read in a distorted fashion—(प्रविश्य लिपिकरी) भट्टा देवीए कुलप्पभाए(हाए —K. III)···परिजणेण अन्तरा ग्ववच्छिण्णो (अवच्छिण्णो—K. III.) दे वत्तिआकरण्डओ (देव दे वत्तिआकरण्ड—K. III.) राजा—भवतु वयमप्यक्षमाम्म स (?) प्रतिवत्तिकाकर्मणि। अक्षमाला —वहुमाणा अ कुलप्पभा। अहवा ण एदं किं चि विपञ्चीए ख असण्णिधाणे (विपाज्झीए खु सण्णिधाने वा ?—K. I.) वा एका तन्तू वि (उन्तुरापि—K. I.) अग्घत्ति। राजा—वयस्य पश्य, कथं अविश्रामदुःखमनुभवामीति (भवामः—K. III.) प्रजागरात् खिलीभूतस्तस्याः स्वप्नसमागमः। वाप्पोऽपि न ददात्येनां द्रष्टुं चित्रगतामिव। लिपिकरी भट्टा इदम्पि दाणि

342. चेटी—जाव लदाविड़वलग्गं देवीए परिचारिआ अञ्चलं मोआवेदि ताव णिण्हुविदो मए अप्पा।

(नेपथ्ये)

एदु एदु भट्टिणी।

विदूषकः—(कर्णं दत्वा) भो अहिधावन्ती एसा अन्तेउरवग्घी मेधाविणि मइं विअ कवलिदुं उवत्थिदा।

राजा—वयस्य, उपस्थिता देवी बहुमानगर्विता। तद् भवान् इमां प्रतिकृतिं रक्षतु।

विदूषकः—अत्ताणअं पि किं ति ण भणसि। (चित्रफलकमादाय उत्थाय च) जइ भवं अन्तेउरवाउरादो मुच्चिस्सदि तदो मं मेहच्छण्णप्पासादे सद्दावेसि। एदं च तहिं गोवेमि जहिं पारावदं उज्झिअ ण को वि अण्णो पेक्खदि (इति द्रुतपदं निष्क्रान्तः)।

मिश्रकेशी—अम्मो अण्णसंकन्तहिअओ वि पढ़मसंभावणं रक्खदि, थिरसोहिदो दाव एसो।

(प्रविश्य पत्रहस्ता)

357. प्रतिहारी—जअदु जअदु देवो।

दाव चित्तपदिकिदं पिङ्गलिआमिस्सीओ (oमीसाहिं—K. III.) अवहरिदुं यदन्ति (अवहट्ठिदं जअन्तथि—K. III.), विदूषकः—किण्णु दाणिं मे आसा। राजा—(हुं-K. III) स्तनान्तरे हस्तं निक्षिपति (हुं नेपथ्ये) जअदु जअदु भट्ठिणी 331. एवमविश्रान्तदुःखम्—Bt. Bik. V. R. Mw. Bu. BORI. 332. स्वप्ने समागमः—Bt. Bu. V. R. 333. वाष्पोऽपि—Mt.

334-349. For these lines the 3ks read—विदूषकः (कर्णं दत्वा) अभिधाव भोः (अवेध—K. I.) मेधाविणिं मिगीव अ (मइं विअ—K. I) अणुसरन्ती उवट्ठिदा अन्ताउर वग्घी पिंगलिआ। राजा—वयस्य रक्ष मां प्रियाप्रतिकृतिम्। विदूषकः—अत्ताणं त्ति भणाहि। अक्षमाला—सहि एसा पड़िकिदी पि दे पड़िपक्खस्स अलङ्घणीआ करेअदि (करीअदि—K. III.)। विदूषकः (—चित्रफलकमादाय) एस णं तण्हि गोवेमि जहिं पारावदो वज्झिअ अपरो ण पेक्खदि (द्रुतपदं निष्क्रान्तः)। प्रविश्य पत्रहस्ता प्रतिहारी—जअदु जअदु देवः। राजा—वसुमति न खलु देवी आगता। प्रतिहारी—भट्ठा पत्रकहस्तं मं पेकिखअ पड़िणिव्वुत्ता

334-335. सव्वहा पमज्जिअं तुए पच्चादेसदुक्खं सउन्तलाए—V. R. Mw. Bt. Bu.

358. राजा—वेत्रवति, न खल्वन्तरे दृष्टा त्वया देवी वसुमती ।

प्रतिहारी—देव, दिट्ठा पत्थहत्थं मं पेकिखअ पड़िणिउत्ता ।

राजा - कालज्ञा देवी कार्य्योपरोधं मे परिहरति ।

प्रतिहारी– देव, अमच्चो विण्णवेदि, अत्थजादस्स बहुलदाए एक्कं मए पोरकज्जं पच्चवेकिखदं । तं देवो पत्तारोविदं पच्चक्खीकरेदु त्ति ।

राजा - इतः पत्रं दर्शय (प्रतिहारी तथा करोति) ।

राजा—(वाचयति) विदितमस्तु देवपादानाम् । धनवृद्धिनामा वणिग् वारिपथोपजीवी नौव्यसनेन विपन्नः । स चानपत्यस्तस्यानेककोटिसंख्यं वसु। तद् इदानीं राजार्थतामापद्यते । इति श्रुत्वा देवः प्रमाणमिति ।

राजा (सविषादम्)–कष्टं खल्वनपत्यता । वेत्रवति महाधनत्वाद्बहुपत्नीकेना नेन भवितव्यम् । तदन्विष्यतां यदि काचिदापन्नसत्त्वा तस्य भार्या स्यात् ।

प्रतिहारी—इदाणिं जेव साकेदपुरअस्स सेट्ठिणो दुहिदा णिव्वुत्तपुंसवणा तस्स

370. जाआ सुणीअदि ।

Bik. BORI. I. O. II. 336-337. लिपिकरी—Mt. जेदु जेदु भट्ठा—Kv. 338. किं च—V. R. Mw. Bu. Bt. 3 9-340. चतुरिका—सो मे पत्थादो अन्तरा तरलिआदुदिआए देईए वसुमदीए अहं एव्व अज्जउत्तस्स उवणइस्सं त्ति सवलक्कारं गहीदो—V. R. Mw. Bu. Bik. BORI. I. O. II. लिपिकरी—Mt. 341. दिट्ठिआ तुमं मुक्का—V. R. Mw. Bu. Bt. 342-343. लिपिकरी—Mt. चतुरिका—जाव देईए विड़वलग्गं उत्तरिअं तरलिआ मोच्चि ताव मए णिव्वाहिओ अत्ता—R. V. Mw. Bu. Bt. 346-347. om. in K. II. III. 348. ···च···प्रियाप्रतिकृतिम्—Mt. 350-353. Here Mt. reads—विदूषकः—अत्ताण अं पि भणेहि । मिश्रकेशी—सहि एसा पड़िकिदी वि दे पड़िवक्खस्स अलङ्घणीआ करीअदि। विदूषकः—जइ···अन्तेउरकालकूदाओ मुञ्चीअइ तदो मं मेहपड़िच्छन्दे पासादे सद्दावेहि·· Bu. Bt. V. R. I. O. I. II. S. S. II. III. V. Kv. Śc. Nk. Kv. A. Śr. 354-355. सानुमती - अण्णसंकन्तहिअओ वि···अवेक्खइ सिढ़िलसोहओ—R. V. S. A. Bu. Śc., Nk. Gh. Kv. विरसो ण हु दाणि एसो–Mt. 357. भट्टा—Mt. जेदु जेदु—Bt. Bu. Mw. जेउ देओ - V. 358. देवी वसुमती om. in V. R. Bt. Bu. Mw. Kv. Śc. S. S. I-III. 359. अह इं पत्तहत्थं मे—V. R. Mw. Bu. Bt. Bik. BORI. 360. कार्यज्ञा—Kn. V. R. Mw. Bu. Bt. S. Kv. देवी' om. in K. I III. समयज्ञा–Mt. 361-362. गणणावहुलदाए···पत्त्रारूढ़म्—V. R. Mw. Bu. Bt. एकव्यग्येव पौरकार्यम् अवेक्खीअदि तं देव सोढुं अरीअदि—K. I. III.

371. राजा—ननु स गर्भः पित्र्यं ऋक्थमर्हति। गत्वैवममात्यं ब्रूहि। XIX

प्रतिहारी—जं देवो आणवेदि (इति प्रस्थिता)।

राजा—एहि तावत्।

प्रतिहारी—(निवृत्य) एसम्हि।

राजा—अथवा किमनेन सन्ततिरस्ति नास्ति वा।

येन येन वियुज्यन्ते प्रजाः स्निग्धेन बन्धुना।
स स पापादृते तासां दुःषन्त इति घुष्यताम्॥ २५॥

प्रतिहारी - इदं णाम घोसइदव्वं। (निष्क्रम्य पुनः प्रविश्य) देव काले पवुट्ठं विअ सासणं अहिणन्दिदं महाजणेण देवस्स।

राजा—(दीर्घं निःश्वस्य) एवं भोः संततिविच्छेदनिरवलम्बना मूल पुरुषावसाने संपदः परमुपतिष्ठन्ते। ममाप्यन्ते पुरुवंशश्रिय एष वृत्तान्तः।

प्रतिहारी—पडिहदं अमङ्गलं।

राजा—धिङ् मामुपनतश्रेयोऽवमानिनम्।

मिश्रकेशी—असंसअं पित्रसहिं जेव हिअए कदुअ णिन्दिदो अणेण अप्पा
385. भविस्सदि।

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363. मेधाविनि, वाच्यताम्। लिपिकरी—जं भट्टा आणवेदि (पत्रकं प्रसार्य वाचयति) —K. I. III. पत्रिकाम्—Bt. Bu. V. R. Mw. 364-366. (अनुवाच्य) कथं समुद्र-व्यवहारी सार्थवाहो धनमित्रो नाम नौव्यसने विपन्नः। अनपत्यश्च किल तपस्वी। राजगामी तस्यार्थसञ्चय इत्येतदमात्येन लिखितम्। कष्टं खलु अनपत्यता (वेत्रवति —V.) बहुधनत्वात् बहुपत्नीकेन तत्रभवता भवितव्यम्। विचार्यतां यदि काचिदापन्नसत्त्वा तस्या भार्यासु स्यात— I. O. II. III. S. S. I. II. III. Kv. Sc. NK. Gh. V. Mw. Bt. R. F. A. Bik. BORI. धनवृद्धौ (नामा Mt.) इति यथार्थनामा (धनव्याधि इति यथोक्तनामा—K. I.) वणिक्। वारिपथोपजीवी नौव्यसने विपन्नः (—Mt)। तस्य कोटिशतसंख्यातं वसु। तद इदाणिं राजकम् (राजार्थम्—K. III.) आपद्यते···श्रुत्वा राजा प्रमाणम्। राजा (आकम्पितः) ···वसुमती···तत्रभवता···तद् विचार्यताम्—K. I. III. 369-370. देव तदाणिं एव केसव-सेट्ठिणो (सट्ठिणो—K. III) दुहिदा (साकेदअस्स सिट्ठिणो—Bt. Bu. V. R. Mw.) णिव्वुत्त-पुंसवणा जाआ सुणीअदि - K. I. III. 371. गच्छैनममात्यपिशुनं ब्रूहि—K. I. III. 372. ···देओ आणवेइ—V. R. Bu. Bt S. A. देवो आणवेदित्ति प्रस्थिता—K. I. III. 374. (निवृत्य इयं म्हि—K. I. II. इअम्हि—V. R. Mw. Bu. Bt. 375-377. अथवा

86. राजा— संरोपितेऽप्यात्मनि धर्मपत्नी
त्यक्ता मया नाम कुलप्रतिष्ठा ।
कल्पिष्यमाणा महते फलाय
वसुन्धरा काल इवोप्तबीजा ॥ २६ ॥

मिश्रकेशी—अपरिच्चत्ता दाणिं दे भविस्सदि ।

चेटी—(जनान्तिकम्) अज्जे । एदं पत्तं पेसअन्तेण दिउणाणुदावो किदो भट्टा अमच्चेण । ता मेहच्छण्णावट्टिदं संतावणिव्वावइत्तअं अज्जमाधव्वं गेण्हिअ आअच्छ ।

प्रतिहारी—सुट्ठु दे भणिदं (इति निष्क्रान्ता) ।

राजा— अहो दुःषन्तस्य संशयमारूढाः पिण्डभाजः ।
अस्मात् परं वत यथास्मृतिसंभृतानि XX
को नः कुले निवपनानि करिष्यतीति ।
नूनं प्रसूतिविकलेन मया प्रसिक्तं
धौताश्रुसेकमुदकं पितरः पिबन्ति ॥ २७ ॥

400. मिश्रकेशी—सदि क्खु दीवे ववधाणदोसेण अन्धआरं अणुभवदि राएसी ।

—om. in Bu. Bt. R. V. Mw. The two Kashmir Mss. add – अपि च—तत्रभवान् वक्तव्यः । किमनेन सन्ततिरस्ति नास्तीति···घोषयतम् । 378-381. अहिणन्दिअं देवस्स सासणं—V. R. Mw. Bu. Bt. इदं णाम इत्थं घोषितव्वम्···काले घुट्टहं इव अहिणन्दिदं देवसासणं महाअणेण—K. I. III. 380-381. (दीर्घं निःश्वस्य) एवं भोः···विच्छेद-निरवलम्बाणां कुलानां मूलपुरुषावसाने···तिष्ठन्ते···श्रियः एव एष एव वृत्तान्तः—K. I. III. ममाप्यन्ते पुरुवंशश्रीरकाल इवोप्तवीजं भूरेवंवृत्ता—V. R. Mw. Bu. S. 382. पड़िहद-मासङ्किदम्—K. I. III. 383. उपस्थितश्रेयो—K. I. III. V. R. Bu. Bt. F. S. A. The word 'राजा' om. in K. I. 384-385. सहिं एव्व हिअए करिअ णिन्दिदोऽणेण अप्पा—V. R. Mw. Bu. णिन्दिदोऽणेण अत्ता—K. III.

390. om. in K. I. III. अपरिच्छिण्णा दाणिं दे सन्ददि—Bt. Bu. Mw. R. V. Kv. S. Sc. 391-393. लिपिकरी (जनान्तिकम्) इमं पत्तअं पेसअन्तेण (पोडअन्तेण—K. I.) किं सुमरिदं अमच्चेण जं पेकिखअ दाव भट्टिणो जलावसेको (सेओ—K. I.) संवुत्तो । (विचिन्त्य) अहवा ण सोअवुद्धिपुरवं पवट्टदि—K. I. III. चतुरिका (जनान्तिकम्) अये इमिणा सत्थवाहवुत्तन्तेण विउणुव्वेओ भट्टाणं अस्ससिदुं मेहपड़िच्छन्दादो अज्जं माठव्वं गेण्हिअ

401. चेटी—भट्टा, अलं संताविदेण। वअत्थो ज्जेव पहू अवरासुं देवीसुं अणुरूव पुत्तजम्मेण पुव्वपुरिसाणं अरिणो भविस्सदि। (आत्मगतम्) ण मे वअणं पड़िच्छदि भट्टा। अधवा अणुरूवं जेव ओसधं आदंकं णिअत्तेदि।

राजा—(शोकनाटितकेन) सर्वथा

आमूलशुद्धसन्तति कुलमेतत् पौरवं प्रजावन्ध्ये। XXI
मध्यस्तमितमनार्यं देश इव सरस्वतीस्रोतः ॥ २८ ॥ (इति मोहमुपगतः)।

चेटी—(ससंभ्रमम्) समस्ससदु समस्ससदु भट्टा—।

मिश्रकेशी—किं इदाणिं जेव णं णिव्वुदं करइस्सं। अधवा सुदं मए सउन्तलं संभावअन्तीए देवजणणीए मुहादो जण्णभाअसमूसुआओ देवदाओ ज्जेव तधा करइस्सन्ति जधा सो भट्टा तुमं अइरेण धम्मवत्तिं अहिणन्दिस्सदि त्ति। ता ण जुत्तं मम एत्थ विलम्बिदुं। जाव इमिणा वुत्तन्तेण पिअसहिं सउन्तलं समस्ससेमि (इत्युद्भ्रान्तकेन निष्क्रान्ता)।

(नेपथ्ये)

415. भो अब्बम्हण्णं अब्बम्हण्णं।

आअच्छेहि—Bt. Bu. Bik. BORI. दिओस्सुवेओ···आअच्छसु—V. दिउणाणुतावो कदो···च्छन्दपासादावत्थिद सन्तावणिवारइत्तकम्—Mt. 395. आरूढाः पितर.—S. S. I. 396. यथाश्रुति—Bt. Bu. V. R. Mw. Bik. S. S. II-V, I. O. II-IV. संहितानि—Kv. 397. नियच्छतीति—Bt. V. Bik. BORI. Mw. I. O. III-IV. 398. प्रमुक्तम्—K. 1. III. प्रदिग्धम्—S. A. For lines 400-403. variants go as follows—हद्धी हद्धी सदि खु दीवे ववधाणदोसेण एसो अन्धआरदोसं अणुहोदि। अहं दाणिं एव्व णिव्वुदं करेमि···समस्सासअन्तीए महेन्दजणणीए मुहादो जण्णभाओसुआ देवा एव्व तह अणुचिट्ठिस्सन्ति जह अइरेण धम्मपदिणिं भट्टा अहिणन्दिस्सदि त्ति। ता ण जुत्तं कालं पड़िपालिदुं। जाव इमिणा वुत्तन्तेण पिअसहिं समस्सासेमि।—Bt. Bu. Mw. V. R. Bik. BORI. Nk. Śc. S. I. O. II. III., S. S. I-IV. S. C. II. But K. III. reads अक्षमाला-सदिसं खु दे ववधाणं। वअस्सो वहू अवरासु देवीसु अणुरूवपुत्तजम्मणा पुव्वपुरिसाणं अरिणो भविस्सदित्ति। (स्वगतम्) ण मे वअणं पड़िगेण्हदि। अध वा अणुरूवं जेव ओसहं आदंकं णिवारेदि। K. I. reads ··अणवधाणदोषेण (— Mt) अन्धआरो होदि। प्रतिहारी—देव, अलं सन्तप्पिअ अणववयवहु अवरासु देवीसु अणुपवपुत्तजम्मणा पुरुवंसाणा मण्यअणो भविस्सदित्ति। (स्वगतम्) ण मे वअणं

416. राजा—(प्रत्यागतचेतनः कर्णं दत्त्वा) अये, माधव्यस्येवार्त्तनादः ।

चेटी—भट्टा । मा णाम सो माधव्वतवस्सी पिङ्गलिआमिस्सिआहिं चित्तफलअ-हत्थो पाविदो भविस्सदि ।

राजा—चतुरिके गच्छ । मद्वचनादनिषिद्धपरिजनां देवीमुपालभस्व ।

चेटी—जं देवो आणवेदि (इति निष्क्रान्ता) ।

(नेपथ्ये)

भो अब्बम्हण्णं अब्बम्हण्णं ।

राजा—परमार्थतो भीतिभिन्नस्वरो ब्राह्मणः । कः कोऽत्र भोः ।

(प्रविश्य)

कञ्चुकी—आज्ञापयतु देवः ।

राजा—निरूप्यतां किमेवं माधव्यमाणवकः क्रन्दतीति ।

कञ्चुकी—यावदालोकयामि (इति निष्क्रम्य ससम्भ्रमं पुनः प्रविष्टः) ।

राजा—पार्वतायन । न खलु किञ्चिदत्याहितम् ।

कञ्चुकी—एवम् ।

राजा तत् कुतोऽयं वेपथुः । तथाहि

प्रागेव जरसा कम्पः सविशेषेण संप्रति । XXII

432. आविष्करोति सर्वाङ्गमश्वत्थमिव मारुतः ॥ २९ ॥

पड़िगेण्हदि । अहवा अणुत्तुवसेवा ओभग्ग(?)आदंग णिवारअदि । 404. शोकावेगनाटितकेन —K. III. Mt. 409-413. अक्षमाला—हत्थसंसग्गं णेदुं । भोदु । जण्णभाओस्सुआओ देवाओ य्येव तधा करइस्सन्ति जधा एसो राएसी ताए सहधम्मचारिणीए समागमिस्सदि (नभोऽवलोक्य सहर्षम्) करइस्सन्ति कधा येव तहिं पेक्खामि—2ks. 416. शनैः प्रत्याश्वस्य कर्णं दत्वा प्रबुद्धः—K. I. III. प्रत्यागतः कर्णं दत्वा—Bt. V. Mw. R. आर्त्तस्वरः—Bt. Bu. Mw. R. V.

394-442. For these lines all Dev. Mss. and V. R. Mw. Bu. Bt. S. S. I-IV., I. O. II-III. S. C. I-II. Kv. Nk. Śr. Gh. S. A. F. Fv. Bik. read—राजा (प्रत्यागतः कर्णं दत्वा) अये, माधव्यस्येवार्त्तस्वरः । कः कोऽत्र भोः (प्रविश्य समम्भ्रमम्) प्रतिहारी—परित्ताअउ देओ संसअगअं वअस्सम् । राजा—केनात्तगन्धो माणवकः ? प्रतिहारी अदिट्ठरूवेण केणावि सत्तेण अदिक्कमिअ मेहपड़िच्छन्दस्स पासादस्स अग्ग भूमिं आरोविओ ।

433. कञ्चुकी—परित्रायतां सुहृदं महाराजः।

राजाः—कस्मात् परित्रातव्यः।

कञ्चुकी—महतः कृच्छ्रात्।

राजा—अयि भिन्नार्थमभिधीयताम्।

कञ्चुकी—योऽसौ दिगवलोकनप्रासादो मेघच्छन्नो नाम।

राजा—किं तत्र ?

कञ्चुकी— तस्याग्रभागाद् गृहनीलकण्ठै
रनेकविश्रामविलङ्घ्य शृङ्गात्॥
सखा प्रकाशेतरमूर्त्तिना ते
केनापि सत्त्वेन निगृह्य नीतः॥ ३०॥

राजा—(सहसोत्थाय) आः, ममापि सत्त्वैरभिभूयन्ते गृहाः। अथ वा बहुप्रत्यवायं नृपत्वम्।

अहन्यहन्यात्मन एव तावज्
ज्ञातुं प्रमादस्खलितं न शक्यम्।
प्रजासु कः केन पथा प्रयाती
त्यशेषतः कस्य पुनः प्रभुत्वम्॥ ३१॥

449. (नेपथ्ये) अविद अविद भो।

417-418. लिपिकरी—तवस्सिपिंगलिआमिस्सीणां मुहे (मिलिदाहिं देवीहिं—Mt.) पड़िदो भविस्सदि (पुनर्नेपथ्ये)—K. I. III. 419. मेधाविनि—Mt. 391. तथा इति निष्क्रान्ता (नेपथ्ये अव्वम्हण्णं अव्वह्मण्णं भोः)—K. III. भूयः स एव शब्दः—Kv. Mt. 423. परमार्थ-भीत इव भिन्नस्वरो ब्राह्मणः—K. I III. 426. किं एव (किं एवव्—K. I.) माधव्यो माणवकः—K. I. III. माधव्य ब्राह्मण—Mt. 428. किञ्चिदात्ययिकम्—K. I. III. 429. दैवम्—K. I. देव नैवं—K. III. भो राजन् एवम्—Kv. 430 433. राजा—तत्कुतोऽयं वेपथुः ? कञ्चुकी—किन्तु प्रागेव···मारुतः। तत् परित्रायतां (प्रिय—Mt) सुहृदं महाराजः—K. I. III. Mt. 436. अये निर्भिन्नात्तंमुच्यताम् K. I. III. 437. देव योऽसावभ्रंलिहो णाम प्रासादः—K. I. III. 438. किं तत् ?—K. I. III. 439 442. तम्याग्रभूमेर्गृह···विश्रान्तिविलङ्घ्य शृंगम्··सत्त्वेन केनापि निगृह्य णीतः—K. I. III.

450. राजा—(आकर्ण्य गतिभेदं रुपयन्) सखे। न भेतव्यं न भेतव्यम्।

(नेपथ्ये)

भो कधं न भाइस्सं। एसो मं को वि पच्छामोड़िअ सिरोधरं इक्खुं विअ भग्गगण्ठिं करिदुं इच्छदि।

राजा—(सदृष्टिविक्षेपम्) धनुर्धनुस्तावत्।

(प्रविश्य धनुर्हस्ता यवनी)

भट्टा, एदं ससरं सरासणं हत्थावाओ अ (राजा सशरं धनुरादत्ते)।

(नेपथ्ये)

एष त्वामभिनवकण्ठशोणितार्थी
शार्दूलः पशुमिव हन्मि चेष्टमानम्।
आर्त्तानां भयमपनेतुमात्तधन्वा
दुःषन्तस्तव शरणं भवत्विदानीम्॥ ३२॥

राजा—(सक्रोधम्) कथं मामेवोद्दिशति। आः तिष्ठ तिष्ठ कौणपापसद। अयमिदानीं न भवसि। (चापमारोप्य) पार्वतायन, सोपानमार्गमादेशय।

कञ्चुकी—इत इतो देवः (सर्वे सत्वरमुपसर्पन्ति)।

राजा—(समन्तादवलोक्य) अये शून्यमिदम्।

466. (नेपथ्ये)

443-444. (उत्थाय) मा तावत्…अथवा—Bt. Bu. V. R. Mw. BORI. Nk. 446. प्रमादात् स्खलित—Mt. 449. कस्य नु शक्तिरस्ति—K. I. III. त्यशेषतः वेदितुमस्ति शक्तिः—Bt. Bu. V. R. Mw. माधव्य मा भैषीः—K. I. 449. अतिधाव भोः भोः— Mt. K. III. अभिधावेहि भो अभिधावेहि—Kv. भो वअस्स अविहा अविहा— V. Mw. अविह अविह—Bt. Bu. only अविह—Bik. Bl[1-2] 450-453. गतिभेदेन परिक्रामन्—Bt. Bu. V. R. BORI. सहसोत्थाय…परिक्रामन् वयस्य न—K. I. III. (नेपथ्ये पुनस्तदेव पठित्वा) कथं न पच्चवणदसिरोहरणं इक्खुं बिअ तिण्हभङ्गं करेदि—Bt. Bu. V. R. Bik. BORI. BM. S. S. III-IV. I. O. III. पच्छापीड़िअ सिरोधरं उव्वन्धिअ अत्थिभङ्गम्—Mt. पच्चाठिदसिरोधरं (पच्चामोड़िअसिरो—K. III.) इक्खुं इव त्थिणभङ्गी करेदुं इच्छदि—K.

467. परित्ताहि परित्ताहि। अहं भवन्तं पेक्खामि तुमं ण मं पेक्खसि। मज्जारगहीदो विअ उन्दुरो णिरासो म्हि जीविदे।

राजा—भोस्तिरस्करिणीगर्वित। किं मदीयमस्त्रमपि त्वां न पश्यति? स्थिरो भव। मा च ते वयस्यसम्पर्काद्विश्वासोऽभूत्। एष तमिषुं संदधे—

यो हनिष्यति वध्यं त्वां रक्ष्यं रक्षिष्यति द्विजम्।
हंसो हि क्षीरमादत्ते तन्मिश्रा वर्जयत्यपः॥ ३३॥

(इति शस्त्रं संधत्ते)

(ततः प्रविशति मातलि र्विदूषकश्च)

मातलिः—आयुष्मन्,

कृताः शरव्यं हरिणा तवासुराः XXIII
शरासनं तेषु विकृष्यतामिदम्।
प्रसादसौम्यानि सतां सुहृज्जने
पतन्ति चक्षूंषि न दारुणाः शराः॥ ३४॥

राजा—(ससंभ्रमम् अस्त्रमुपसंहरन्) अये, कथं मातलिः? स्वागतं
481. देवराजसारथे।

I. III. भग्गत्थिं—Kv. 454. धनुस्तावत—Bu. Bt. Mw. V. R. Bik. BORI. st. dr. प्रविश्य···प्रतिहारी—Mt. 455-456. शार्ङ्गहस्ता यवनिका—V. वाणभाअणं—Mt. जअदु जअदु भट्टा इदं सशराअणं हत्थावापसहिदा—K. I III. 462-463. तिष्ठ, कुणपासन त्वम इदानीं न भविष्यसि (भवसि)···वेत्रवति सोपानमार्गमादेशय—V. R. Bu. Bt. Nk. S. कुलपांसन अयं···(चापमादाय) पार्वतायन—K. I. III. कुणपापसद—Mt. 464. प्रतिहारी—V. R. Bu. Bt. Mw. Bik. BORI. 467-468. अविहा अविहा अहं अत्तभवन्तं पेक्खामि, तुमं मं ण पेक्खसि विड़ालग्गहीओ मूसओ विअ निरासो म्हि जीविदे संवुत्तो—Bt. Bu. V. R. Mw Pt. S. A. Nk. Kv. BORI. I. O. IV. Śc. II. S. S. III. IV. अभिधाव भोः अहं भवं पेकखामि एसो भवं मां ण पेकिखदुं। मज्जारगिहीदो विअ उन्दुरो णिरासोम्हि जीविदे संवुत्तो—K. I. III. 469-470. विद्यागर्वितं मदीयशस्त्रं त्वाम् Mt. मा च···भूत्—om. in V. R. Mw. Bt. Bu. Bik. BORI. S. S. I—VII. I. O. II—V. Bm. Kv. Nk. Śc. मदीयमस्त्रं त्वां पश्यति। स्थिरो भव···एष त्वदर्थं तं इषुं संदधे—K. III.

482. विदूषकः—भो। मणं म्हि इमिणा अहं पसुमारणेण मारिदुं ण पारिदो। भवं उण इमं साअदेण अहिणन्ददि।

मातलिः—(सस्मितम्) आयुष्मन्। श्रूयतां यदर्थमस्मि हरिणा त्वत्सऽकाशं प्रेषितः।

राजा—अवहितोऽस्मि।

मातलिः—अस्ति कालनेमिप्रसूतो दुर्जयो नाम दानवगणः।

राजा—श्रुतपूर्वो मया नारदात्।

मातलिः— सख्युस्ते स किल शतक्रतोरबध्य
स्तस्य त्वं रणशिरसि स्मृत्तो निहन्ना।
उच्छेत्तुं प्रभवति यन्न सप्तसप्ति
स्तन्नैशं तिमिरमपाकरोति चन्द्रः॥ ३५। स भवानात्तचाप

493. एवेदानीं देवरथमारुह्य विजयाय प्रतिष्ठताम्।

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471. रक्ष्यं रक्षति च द्विजम्—Bt. Mw. V. R. Bu. Bik. BORI. Kv. Śc. S. S. II VI. Śc. II. S. S. II-IV. 474-475. St. dr. प्रविश्य सम्भ्रान्तो विदूषकमुत्सृज्य मातलिः विदूषकश्च—K. III. शक्रथाधिरूढमातलिः विदूषकश्च—K. I. 476. शरव्या :—Bik. Mt. Śr. S. K. I. III. As. S. I. महासुरान्—Bl[1]. 481. महेन्द्रसारथे—R. V, Bt. Bu. BORI. Bik. Śc. Kv. I. O. IV. 482-483. अहं जेण इष्टि पसुमारं मारिओ सो इमिणा साअएण अहिणन्दीअइ—V. R, Mw. Bu. A. S. (निकटमेत्य) भो अहं अणेण पसुमारेण मारिदो इमम्हि सागदेण अभिणन्दसि—K. I. III. पसुमारं मारिदो···अहिणन्दिदि—Mt. 484. यदस्मि भवत्सकाशम्—K. I. III. 488. अस्ति श्रुतपूर्वम्—K. I. III. Bt. Bu. Mw. 489. अजय्यः—B. Bu. Mw. R. V. Bik. 490. शरसख एव संनिहन्ता—Mt. 492-493. आत्तशस्त्र एव इदानीं तम् ऐन्द्ररथम्—V. R. Mw. Bt. Bu.

494. राजा—अनुगृहीतोऽस्म्यनया मघवतः सम्भावनया। अथ भवद्भिर्माधव्यं प्रति किमेवं प्रयुक्तम्?

मातलिः—एतदपि कथ्यते। किं निमित्तादपि मनस्तापादायुष्मान् विक्लवो दृष्टः। पश्चात् कोपयितुमायुष्मन्तं तथा कृतवानस्मि। कुतः,

ज्वलति चलितेन्धनोऽग्नि र्विप्रकृतः पन्नगः फणां कुरुते।
तेजस्वी संक्षोभात् प्रायः प्रतिपद्यते तेजः॥ ३६॥ XXIV

राजा- वयस्य, अनतिक्रमणीया दिवस्पतेराज्ञा। तद् गच्छ। परिगतार्थं कृत्वा मद्वचनादमात्यापिशुनं ब्रूहि।

तन्मतिः केवला तावत् प्रतिपालयतु प्रजाः।
अधिज्यमिदमन्यस्मिन्कर्मणि व्यापृतं धनुः॥ ३७॥

विदूषकः—जं भवं आणवेदि (इति निष्क्रान्तः)।

मातलिः—रथमारोहत्वायुष्मान् (राजा तथा करोति)।

(इति निष्क्रान्ताः सर्वे)

507. ॥ इति शकुन्तलाविरहो नाम षष्ठोऽङ्कः॥

निगृहीत चापएव···प्रतिष्ठतम्—K. I. III. 496-497. किञ्चिन्निमित्तादि···मनः संतापाद्—Bt. Bu. Mw. R. V. S. A. (सस्मितं विदूषकमवलोक्य)—K. I. III. विकृतो दृष्टः—Kv.

499. तेजस्वी चाक्षेपात् प्रायः—Mt. प्रायः स्वं महिमानं क्षोभात् प्रतिपद्यते हि जनः—Bl[2]. Bt. Bu. V. R. S. III. कोपात्—S. A Śr. Nk. प्रायः स्वमहिमानं···जन्तुः—K. I. III. I. O. II. III. S. S. I. युक्तमनुष्ठितं भवद्भिः—B. Bl[1]. Kv. 500-501. विदूषकं प्रति जनान्तिकं—K. I. वयस्य माधव्य—K. I. III. 502. परिपालयितुं—Bt Bu. V. R. Mw. 503. ०मिदमस्मिन् -K. I. III. धनुः इति—Mw. Bt. Bik. Bu. 504. रथारोहणं नाटयति—Bt. Bu. V. R. Mw Bik. BORI. इत इत आयुष्मान्—K. I. III.

[ततः प्रविशत्याकाशवर्त्मना रथारुढो राजा मातलिश्च]

राजा—मातले, अनुष्ठितनिदेशोऽपि मघवतः सत्क्रियाविशेषादनुपयुक्तम् इवात्मानं समर्थये ।

मातलिः - आयुष्मन् । उभयत्राप्यसंतोषमवगच्छ । कुतः,

उपकृत्य हरेस्तथाभवाल्लँघु सत्कारमवेक्ष्य मन्यते । I
गणयत्यवदानसंमितां भवतः सोऽपि सत्क्रियामिमाम् ॥ १ ॥

राजा—मा मैवम्, स खलु मनोरथानामप्यतिदूरवर्त्तीं विसर्जनावसरे सत्कारः । मम हि दिवौकसां समक्षमर्धासनोपविष्टस्य,

अन्तर्गत प्रार्थनमन्तिकस्थं
जयन्तमुद्वीक्ष्य कृतस्मितेन ।
प्रमृज्य वक्षो हरिचन्दनाङ्क'
मन्दारमाला हरिणा पिनद्धा ॥ २ ॥

मातलिः— किमिव सुरेशादायुष्मान् नार्हति । पश्य,

सुखपरस्य हरेरुभयैः कृतं
त्रिदिवमुद्धृत दानवकण्ठकम् ।
तव शरैरधुनानतपर्वभिः,
पुरुषकेसरिणश्च पुरा नखैः ॥ ३ ॥

राजा— अत्र खलु शतक्रतोरेव महिमा । पश्य,

सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः
20. सम्भावनागुणमवेहि तमीश्वराणाम् ।

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1. अथ सप्तमोऽङ्कः —Bu. Bt. V. 4. (सस्मितम्) आयुष्मन् उभयमपि अपरितोषं समर्थये—V. R. Mw. Bu. S. Bt. (सस्मितम्) समर्थये—om. in K. I. III. 5-6. प्रथमोपकृतं मरुत्वतः प्रतिपत्या लघु मन्यते भवान्···गणयत्यवदानतोषितो (विस्मितो)—V. R. Mw. Bu. Bt. V. R. BORI. Bik., I. O. II-IV., S. S. II. III. IV. Kv., Śc. 7-8. मा मैवम्···अप्यतिभूमिवर्त्तीं विसर्जनावसरे सत्कारः—K. I. III. IV. मातले—V. R. Mw. Bu. S. A. Kn. 9. प्रार्थितमन्तरस्थम्—K. IV. प्रार्थनम्—K. III. 11. आमृष्ट—V. R. Mw. Bu. F. Bt. S. A. Kv. ०चन्दनाक्तम्—Mt. 13. नायुष्मान् परमेश्वरादर्हति—K. III. नाम आयुष्मान् अमरेश्वरान् नार्हति—V. R. Mw. Bu. Bt. Bik. BORI.

21. किं प्राभविष्यदरुणस्तमसां विधाय
तच्चेत् सहस्रकिरणो धुरि नाकरिष्यत् ॥ ४ ॥ II

मातलिः—सदृशं तवैतत्। (स्नोकमन्तरं गत्वा) आयुष्मन्। इतः पश्य नाकपृष्ठ प्रस्थितस्य सौभाग्यमात्मयशसः,

विच्छित्तिशेषैः सुरसुन्दरीणां
वर्णैरमी कल्पलतांशुकेषु।
संचिन्त्य गीतिक्षममर्थतत्त्वं
दिवौकसस्त्वच्चरितं लिखन्ति ॥ ५ ॥

राजा—मातले, असुरसंप्रहारोत्सुकेन पूर्वेद्युरधिरोहता न लक्षितोऽयं प्रदेशो मया। तत् कतमस्मिन् पथि वर्त्तामहे मरुताम्?

मातलिः— त्रिस्रोतसं वहति यो गगनप्रतिष्ठां
ज्योतींषि वर्त्तयति चक्रविभक्तरश्मिः।
तस्य व्यपेतरजसः प्रवहस्य वायो
र्मार्गो द्वितीयहरिविक्रमपूत एषः। ६ ॥

राजा—अतः खलु मे सबाह्यकरणोऽन्तरात्मा प्रसीदति। (स्थाङ्गमवलोक्य) शङ्के मेघपदवीमवतीर्णाः स्मः।

37. मातलिः—आयुष्मन् कथमवगम्यते?

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14. सुरसखस्य - Mw. Bt. Bu. V. R. S. Śc. Nk. Bik. BORI. 16. अधुनायतपर्वभिः—Mt. 18. खलु स्तुत्यः om in K. I.—III. स्तुत्यः—V. R. Mw. Bu. Bt. Bik. 20. सम्भावना हि तमवेहि तमीश्वराणाम्—K. I. III. 21-22. किं वाऽभविष्यदरुणस्तमसां विभेत्ता—V. R. Mw. Bt. S. A.

23-24. त्रवैतत्—Bt. Bu. Mw. Bik. अन्तरमतीत्य—K. III. Bt. V. Bik. प्रतिष्ठितस्य—V. R. गतस्य—Mw. Bu. 26. लतांशुकेषु—Bt. Bu. Mw. Mt. Kv. Bik. 27. विचिन्त्य—V. R. Bik. S. S. III-VI. गीतक्षमम्—Bu. Bt. R. BORI. Bik. Mw. अर्थजातम्—R. V. Bik. BORI. ०वन्धम् Bt. Mw. Nk. Kv. Śc. A. 29-30. अतः···पूर्वं दूरमधिरोहता न लक्षितो मया स्वर्गमार्गः···पथि मरुताम्—K. I. III.

38. राजा— अयमगविवरेभ्यश्चातकैर्निष्पतद्भि-
र्हरिभिरचिरभासां तेजसा चानुलिप्तैः ।
गतमुपरि घनानां वारिगर्भोदराणां
पिशुनयति रथस्ते शीकरक्लिन्ननेमिः ॥ ७ ॥

मातलिः—अथकिम् । अन्यच्च क्षणादूर्द्धमायुष्मानात्माधिकारभूमौ वर्त्तिष्यते ।

राजा—(अधोऽवलोक्य) मातले, वेगावतरणादाश्चर्यदर्शनः सम्पद्यते मनुष्यलोकः । तथा हि,

शैलानामवरोहतीव शिखरादुन्मज्जतां मेदिनी
पर्णाभ्यन्तरलीनतां विजहति स्कन्धोदयात् पादपाः ।
सन्धानं तनुभागनष्टसलिलव्यक्तया व्रजन्त्यापगाः
केनाप्युत्क्षिपतेव पश्य भुवनं मत्पार्श्वमानीयते ॥ ८ ॥

मातलिः—आयुष्मन् । साधु दृष्टम् (सबहुमानमालोक्य) अहो उदग्ररमणीया पृथ्वी ।

राजा—मातले । कतमोऽयं पूर्वापरसमुद्रावगाढः कनकरसनिष्यन्दी सान्ध्य इव मेघः सानुमानवलोक्यते ।

मातलिः—आयुष्मन् । एष खलु हेमकूटो नाम किंपुरुषपर्वतः परं तपस्विनां
55. सिद्धिक्षेत्रम् । पश्य,

दिवम्...स्वर्गमार्गः...कतरस्मिन् Mw. Bt. R. Bik. BORI. Bu. 32. प्रविभक्तरश्मिः—Bu. Bt. R. Mw. Bik. S. S. III. IV. V., I. O. II.-IV. Bm. Nk. S. A. Nk. 33-34. द्वितीयहरिविक्रमनिस्तमस्कम् । वायोरिमं परिवहस्य वदन्ति मार्गम्—Bl². V. R. Mw. Bu. Bt S. A. Bik. Kv. BORI. 35-36. ततः खलु मे···(रथाङ्गं विलोक्य)··· मेघपथमवतीर्णौ स्वः—K. I. III. IV. पदवीमवतीर्णौ स्वः—Bu. Bt. Mw. Bik. 37. (सस्मितम्)—Mt. K. I. III. IV. 38. अयमरविवरेभ्यः—V. R. Mw. Bu. S. A. Śc. Śn. Śr. Nk. Bik. K. III. I. IV. 40. वनानां—V. 42. क्षणादायुष्मान् स्वाधिकार—Kv. V. R. Mw. Bu. Bt. Bik. 43-44. मातले...om···वेगावतरणाद् ···संलक्ष्यते—Bt. Mw. Bu. V. R. Bik. A. S. तथाहि—om in K. I. III. IV. 49. पर्णस्वान्तर—V. A. Śr. 48. सन्तानैः···तनुभाव...सलिला—Bu. Bt. V. R. Bik. BORI. सन्तानात्···व्यक्तम्—Mt. Ś. सन्तानम्...व्यक्तं...मर्त्यभुवनम्—A. नष्ट सलिलं व्यक्तिम्—K. I. III. IV. 50. साधु दृष्टम्—om. in K. I. III. IV

56. स्वायम्भुवान्मरीचेर्यः प्रबभूव प्रजापतिः।
सुरासुरगुरुः सोऽस्मिन् सपत्नोकस्तपस्यति ॥ ९ ॥

राजा—(सादरम्) तेन ह्यनतिक्रमणीयानि श्रेयांसि,। प्रदक्षिणीकृत्य भगवन्तं गन्तुमिच्छामि।

मातलिः—आयुष्मन्, प्रथमः कल्पः। (रथावतरणं नाटयित्वा) एतावतीर्णौ स्वः।

राजा—(सविस्मयम्) मातले,

उपोढ़शब्दा न रथाङ्गनेमयः,
प्रवर्त्तमानं न च दृश्यते रजः।
अभूतलस्पर्शतया निरुद्धति
स्तवावतीर्णोऽपि न लक्ष्यते रथः ॥ १० ॥

मातलिः—एतावानेवायुष्मतः शतक्रतोश्च रथस्य विशेषः।

राजा—कतमस्मिन् प्रदेशे मारीचाश्रमः ?

मातलिः—(हस्तेन दर्शयन्) पश्य,

वल्मीकार्धनिमग्नमूर्त्तिरुरगत्वग्ब्रह्मसूत्रान्तरः
कण्ठे जीर्णलताप्रतानवलयेनात्यन्तसंपीड़ितः।
अंसव्यापि शकुन्तनीड़निचितं विभ्रज् जटामण्डलं
यत्र स्थाणुरिवाचलो मुनिरसावभ्यर्कबिम्बं स्थितः ॥ ११ ॥

74. राजा—(विलोक्य) नमोऽस्मै कष्टतपसे।

उदाररमणीया—Bt. Bu. V. R. Mw. Bik. S. Nk Kv. S. S. III-VI, I. O. II. III. IV. I. I. I.-II. 52. निष्यन्दशोभी—K. I. III. मेघपरिघः सानुमानालोक्यते—V. R. Mw. Bu. Bt. Mt. Some lacunae seen in K. IV. after पश्य 54. पर्वतस्तपसां—Bu. Bt. V. R. Mw. Bik. BORI. S.

56-57. स्वायम्भुवो मरीचि यः···पुरभूव—K. I. III. सोऽत्र—V. R. Mw. Bu. Bt. 58. तत्—Mt. यावत्—K. I. III. 60. अवतरत्वायुष्मान (इति रथावतरणं···)—Mt. 62. मातले—om. in K. I. III. V. R. Mw. Bt. Bu. 65-66. निरुन्धतस्तवावतीर्णोऽपि रथो न लक्ष्यते—V. R. Mw. Bu. Bt Bik. BORI. S. A. Kv. निरुद्धते—Mt. Vs. No. 10 om. in S. S. III. 67. ०स्तावकस्य च—Mt. रथस्य—om. in Bt. Bu. Mw. V. R. Bik. S. S. II-VI. I. I. I.-II, I. O. II.-IV. BM. 70. उरसा सन्दष्ट-

75. मातलिः—(संयतप्रग्रहं रथं कृत्वा) एतावदितिपरिवर्धितमन्दारवृक्षकं प्रजापतेराश्रमपदं प्रविष्टौ स्वः।

राजा अहो, स्वर्गादिदमधिकतरं निर्वृतिस्थानम्। अमृतह्रदमिव अवगाढोऽस्मि।

मातलिः—(रथं स्थापयित्वा) अवतरत्वायुष्मान्।

राजा—(साभिनयमवतीर्य) भवान् कर्थमिदानीम् ?

मातलिः—समयय्यन्त्रित एवायमास्ते रथः। तद् वयमप्यवतरामः। (तथा कृत्वा) आयुष्मन्, इतो दृश्यन्तामत्रभवतां सिद्धमुनीनां तपोवनभूमयः।

राजा—ननु विस्मयादुभयमप्यवलोकयामि।

प्राणानामनिलेन वृत्तिरुचिता सत्कल्पवृक्षे वने
तोये काञ्चनपद्मरेणुकपिशे पुण्याभिषेकक्रिया।
ध्यानं रत्नशिलागृहेषु विबुधस्त्रीसंनिधौ संयमो—
यद् वाञ्छन्ति तपोभिरन्यमुनयस्तस्मिंस्तपस्यन्त्यमी ॥ १२ ॥

मातलिः—उत्सर्पिणी खलु महतां प्रार्थना। (परिक्रम्य आकाशे) वृद्धशाकल्य किं व्यापारो भगवान् मारीचः ? (आकर्ण्य) किं ब्रवीषि ? एष दाक्षायण्या पतिव्रतापुण्यमधिकृत्य पृष्टस्तदस्य कथयतीति। प्रतिपाल्यावसरः खल प्रस्तावः। (राजानमवलोक्य) अस्यामशोकच्छायायामास्तामायुष्मान

91. यावत्त्वामहमिन्द्रगुरवे निवेदयामि।

सर्पत्वचा—V. R. Mw. Bu. Bt. S. A. 71. ०नात्यर्थ—Bt. Bu. V. R. Mw. S. A. Kv. 72. अङ्गव्याप्ति—Bl[1]. 73. स्थाणुरिवापरो Bl[1]. 74. नमस्ते—Bt. Bu. R. V. Mw. Bik. 75-76. एतत्—Mt. महाराज···वृक्षं प्रजापतेराश्रमम्—V. R. Mw. Bt. Bu. Mss K. I. IV. however, om. 'महाराज' and read 'तपोवनम्' for आश्रम··· 77. ०स्मि संवृत्तः -Mt. 80-81. संयन्त्रितो मया इत आयुष्मन···ऋषीणाम्—Bt. Bu. V. R. Mw. S. A. Kv. NK. Bik. S. S. III. IV., I. I. II. समयन्त्रितो (०यं आस्ते —K. IV.) ते···इत इत आयुष्मान् (उभौ परिक्रम्य) मातलिः। आयुष्मन्···अत्रभवत सिद्धर्षीणाम्—K. I. III. 82. उभयमपि—om. in V. R. Bu. Bt. Mw. Bik. S. S. I-IV., I. O. II-IV. 84. तोये हैमसहस्रपत्रसुभगे नक्तन्दिवं सद्व्रतम्—K. I. III. IV. धर्माभिषेक—V. R. Mt. Mw. Bt. Bu. I. O. III. Bik. Bl[1-2]. S. A. S. S. I-III. 85. तलेषु—Bt. Bu. V. R. Bik.

87-91. उतकम्पिणी (उत्कर्षिणी—K. III.)···परिक्रामत—K.I.III. मातलिः···अये—om.

92. राजा—यथा भवान् मन्यते (इति निष्क्रान्तो मातलिः)।

राजा—(निमित्तं सूचयित्वा)

मनोरथाय नाशंसे किं बाहो स्पन्दसे मुधा।
पूर्वावधीरितं श्रेयो दुःखं हि परिवर्त्तते ॥ १३ ॥

(नेपथ्ये) मा खु मा खु चवलत्तणं करेहि। जहिं तहिं जेव अत्तणो पइदिं दंसेसि।

राजा—(कर्णं दत्वा) अभूमिरियमविनयस्य। तत् को नु खल्वेवं निषिध्यते। (शब्दानुसारेणाववलोक्य सविस्मयम्) अये। अयमनुरुध्यमानस्तापसीभ्याम्-बालसत्त्वो बालः

अर्धपीतस्तनं मातुरामर्दक्लिष्टकेसरम्।
विलम्बिनं सिंहशिशुं करेणाहृत्य कर्षति ॥ १४ ॥

(ततः प्रविशति यथानिर्दिष्टो बालस्तापस्यौ च)

बालः—यिम्भ ले सिंहशावआ यिम्भ। दन्ताइं दे गणइस्सं।

प्रथमा—अविणीद। किं ति णो अपच्चणिव्विसेसाइं सत्ताइं विप्पकरेसि। संपहरदि विअ दे संरम्भो। ठाणे खु मुणिअणेण सव्वदमणो त्ति किदणामधेओ सि।

राजा—किं णु खलु बालेऽस्मिन्नौरस इव पुत्रे स्निह्यति मे हृदयम्। (विचिन्त्य) आं नूनमनपत्यता मां वत्सलयति।

109. द्वितीया—एसा तुमं केसरिणी लङ्घेदि जइ से पुत्तअं ण मुञ्चेसि।

किं व्यापारो भवान्? (कर्णं दत्वा) मारीचः—om. एसा···पुण्यमधिकृत्य तस्यास्तद् व्याकरोषीति प्रतिपाल्यावसरः खलु प्रस्तावः (राजानं दृष्ट्वा) –K. I. III. IV. किं अनुतिष्ठति···दाक्षायण्या पतिव्रत्या धर्ममधिकृत्य पृष्टस्तत् तस्यै महर्षीपत्नीसहितायै···राजा (कर्णं दत्वा) अये—Bik., BORI. Bl[1-2] V. R. Mw. Bu. K. I. III. मातलिः—(राजानमवलोक्य) अयि मन्त्रशोकवृक्ष मूले तावत् निवेदयितुमन्तरान्वेषी भवामि—V. R. Mw. Bu. F. Bt. पादपे···आयुष्मानास्तां यावत्त्वां प्रजापतये निवेदयामि—K. I. III. 92. इति तथा स्थितः—K. I. III. IV. मातलिः—आयुष्मान् साधयाम्यहम् (निष्क्रान्तः)—V. R. Mw. Bu. S. Bt. 94. किं वाहो स्फुरसि किं वृथा—K. I. II. IV. स्पन्दसे वृथा—V. R. Mw. Bu. Bt. Bik. 96-97. मा खु चावलं करसु। कहं गदो एव्व अत्तणो पइदिं—V. Mw R. Bu. F. Bt. A. Mt. चपल इदं करहिसि कधं अविणीदपकिदिं दंसेसि (कधं य्येव अत्तणो—K. IV.) K. I. 97-98. को नु खल्वेष निषिध्यते ··अये, को नु खल्वयमनुवध्यमानः—V. R. Mw. Bu Bt,

110. बालः—(सस्मितम्) अम्मो बलिअं खु भोद्दे स्मि (इत्यधरं दशति)।

राजा—(सविस्मयम्)

महतस्तेजसो बीजं बालोऽयं प्रतिभाति मे।
स्फुलिङ्गावस्थया वह्निरेधःक्षय इव स्थितः॥ १५॥

प्रथमा—वच्छ। मुञ्च इमं बालमइन्दअं। अण्णं दे कीलणअं दाइस्सं।

बालः—कहिं शे। देहि मे (इति हस्तं प्रसारयति)।

राजा (हस्तं विलोक्य) कथं चक्रवर्त्तिलक्षणमनेन धार्यते ? तथा हि,

प्रलोभ्यवस्तुप्रणयप्रसारितो
विभाति जालग्रथिताङ्गुलिः करः।
अलक्ष्यपत्रान्तरमिद्धरागया
नवोषसा भिन्नमिवैकपङ्कजम्॥ १६॥

द्वितीया – सुव्वदे ण एसो सक्को वाआमेत्तकेण समइदुं। ता गच्छ, मम केरए उड़ए मङ्कणअस्स इसिकुमारअस्स केरओ वण्णअचित्तिदो मट्टिआमोरो चिठ्ठदि। तं से उवहर।

प्रथमा– तधा (इति निष्क्रान्ता)।

बालः ताव इमिणा येव कीलिश्शं।

तापसो—(विलोक्य हसन्तो) मुञ्च णं।

127. राजा—स्पृहयामि खलु दुर्ललितायास्मै (निःश्वस्य)

F. S. किं नु खल्वविनयमेव निषिध्यते (सविस्मयम्—K. I.)···विस्मयाभिनयपूर्वकम्—K. I. III. अयमनुवध्यमानस्तापसीभ्यामबालसत्त्वो बालः—K. I. III. IV. अनुरुध्यमानः—K. III. 97. आमन्दक्लिष्ट—K. I. V. 101. प्रक्रीड़ितुं सिंहशिशुं बलात्कारेण कर्षति—Bik. Kv. Śc. Śn. V. R. Mw. Bu. F. Bt. Mt. 102. St. dr. यथानिर्दिष्टकर्मा तापसीभ्यां बालः—V. R. Mw. F. तापसीभ्यामनुवध्यमानो बालः—K. I. III. IV. 103. जिम्ह जिम्ह ले—K. I. III. IV. 104 105. किं नो सेसाणि···हन्त वढ्ढइ...इसिजणेण—Bt. Bu. R. V. Bik. Kv. S. सोऽग्गसिणेहुणिव्विसेसे इमस्सिं सिंहसावए अवरद्धे दे संरम्भो—इसिजणेण—Mt. किं त्ति णो···सेसाइं सत्ताइं विप्पकरोसि। पवड्ढिदो दे संरम्भो···धीअसि—K. I. III. IV. 107. मनः—Bt. Bu. Mw. R. V. 109. खु केसरिणी—तुमं लङ्घइ जइ से—V. R. Mw. Bu. Bt. तुवं लङ्घेदि जदि···पुत्तकम्—K. I. III. IV. 110. दर्शयति—V. R. Mw. Bu. Bt. Bik. 111. सविस्मयम्—K. I. 113. वह्निरेधोवस्थ—K. I. IV. वह्निरेधापेक्ष—V. R. Mw. Bu. Bt. आहितं··नः—Mt.

128. आलक्ष्यदन्तमुकुलाननिमित्तहासै-
रव्यक्तवर्ण रमणीयवचः प्रवृत्तीन्।
अङ्काश्रयप्रणयिनस्तनयान्वहन्तो
धन्यास्तदङ्गरजसा पुरुषीभवन्ति ॥ १७ ॥

तापसी—(साङ्गुलितर्जनम्) भो ण मं गणेसि। (पार्श्वमवलोकयन्ती) को एत्थ इसिकुमारआणं मज्झे। (राजानं दृष्ट्वा) भद्दमुह। एहि मोआवेहि दाव इमिणा दुम्मोअहत्थग्गहेण डिम्भएण बाधीअमाणं वालमइन्दं।

राजा – तथा (इत्युपगम्य सस्मितम्) अयि भो महर्षिपुत्रक।

एवमाश्रमविरुद्धवृत्तिना
संयमी किमिति जन्मदस्त्वया।
सत्त्वसंश्रयसुखोऽपि दूष्यते।
कृष्णसर्पशिशुनेव चन्दनः ॥ १८ ॥

तापसी—भद्दमुह। ण कखु एसो इसिकुमारओ।

राजा—आकारसदृशं चेष्टितमेवास्य कथयति। स्थानप्रत्ययात्तु वयमतर्कितः। (यथाभ्यर्थितमनुतिष्ठन् बालकस्य स्पर्शमनुभूयात्मगतम्)

अनेन कस्यापि कुलाङ्कुरेण
स्पृष्टेषु गात्रेषु सुखं ममैवम्।
कां निर्वृतिं चेतसि तस्य कुर्य्याद्
146. यस्यायमङ्गात् कृतिनः प्रसूतः ॥ १९ ॥

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114. वच्छ एदं वालमइन्दअं मुञ्चसु अवरं—V. R. Mw. Bu. Bik. BORI. वच्छक मुञ्च एदं वालं मिगेन्दं—K. I. III. IV. 115. कहिं देसु णं—V. R. Mw. इति दक्षिणहस्तं प्रसारयति—K. III. मे णं—K. I. III. IV. 116. ०लक्षणमप्यनेन शिशुना धार्यते? तथा ह्यस्या—K. I. III. 117. Lacuna before वस्तुप्रणय···in K. IV. प्रलोभिवस्तु—Mt. Bl[1]. 121-123. वाआमेत्तेण विरमाविदुम्। गच्छसु तुमं ममकेरए उड़ए मक्कण्डेअस्स इसिकुमारअस्स वण्णचित्तिओ मिट्टिआमोरओ चिट्ठइ तं से उवहरसु (हर)—V. R. Mw. Bu. S. Bt. आसासमित्तेण संयमिदं, ता गच्छ ममकिईए उड़एहिं इसिकुमारस्स वण्णचित्तिदो मिट्टिआमउरओ चिट्ठदि तं उवहर—K. I. वाआमेत्तकेण संयमिदुं—K. III. IV. मङ्कणअस्स—K. III. For द्वितीया K. I. III. read प्रथमा 124. द्वितीया - तधा एवं करइस्सं इति निष्क्रान्ता—K I. III. IV. 125. किं दाव तेण कीड़इस्सं—Mt.

147. तापसी—(उभौ विलोक्य) अच्छरीअं अच्छरीअं ।

राजा—आर्ये किमिव ?

तापसी—इमस्स बालअस्स असंबद्धे वि भद्दमुहे संवादिणी आकिदित्ति विम्हिदं म्हि। अवि अ वामसीलो वि भविअ अवरिचिदस्स ण दे पड़िलोमो संवुत्तो।

राजा—(बालकमुल्लापयन्) आर्य। न चेन्मुनिकुमारकोऽयं तत् कोऽस्य व्यपदेशः ?

तापसो—पोरवो त्ति।

राजा—(स्वगतम्) कथमेकाण्वायोऽस्माकम्। अतः खलु सम्भाव्यते (प्रकाशम्)। अस्त्येतत् कुलव्रतं पौरवाणाम्।

भवनेषु सुधासितेषु पूर्वं
क्षितिरक्षार्थमुशन्ति ये निवासम्।
विहितैकयतिव्रतानि पश्चात्
तरुमूलानि गृहीभवन्ति तेषाम् ॥ २० ॥

कथं पुनरात्मगत्या मानुषाणामेष विषयः ?

तापसी—जधा भद्दमुहो भणादि। अच्छरासंबन्धेण उण इमस्स बालअस्स जणणी देवगुरुणो तवोवणे पसूदा।

राजा—(आत्मगतम्) हन्त, द्वितीयमिदमाश्वासजननम्। (प्रकाशम्) अथ सा

163. तत्रभवती किमाख्यस्य राजर्षेः पत्नी ?

इमिणा एव्व दाव कीलिस्सं (तापसीं विलोक्य हसति)—V. R. Mw. Bu. Bt. 126. तापसीं विलोक्य हसति—K. I. III. 127. ०ललितक—V. R. Mw. Bu. S. Bt. 131. कलुषीभवन्ति—Bl[1]. 132-134. होउ। ण मं अअं गणेइ (पार्श्वम् अवलोकयति) को एत्थ इसिकुमाराणां (...अवलोक्य)...एसु (एहि—Bt.) दाव मोचेसु (मोएहि—Bt. Mw.) इमिणा...डिम्भलीलाए वाहीअमाणं—V. R. Mw. Bu. Bt. (साङ्गुलितर्जनम्) होदु ण मं गणअसि (पार्श्वान्यवलोक्य) क इत्थ इसिकुमारकाणाम् (राजानं दृष्ट्वा)...एहि मोएहि दाव इमिणा दुस्मोअहत्थग्गेण डिम्भकल्लिणा भादीअमाणं—K. I. III. IV. 135. (उपगम्य) सस्मितम्...महर्षिपुत्रक—V. R. Mw. Bu. Bt. (तथेत्युपगम्य) अये...K. I. III. 137. संयमः किमिति (जन्महं—Bt. Mw.) जन्मतस्त्वया—K. I. III. IV. V. Bik. Bt. Bu. Mw. 138-139. संयतेन...किमिवात्र जन्तुना...चन्दनम्—V, R, Mw. Bu. Bl[2]. Bik. BORI. 141-142. ...अस्य ...कथयति...(सिंहं मोचयित्वा यथाभ्यर्थितमनुतिष्ठन् बालस्पर्शमनुभूयात्मगतम्—K. I. III. IV. वयमेवं तर्किणः—V. R. Mw. Bu. Bt. A.

164. तापसी—को तस्स धम्मदारपरिच्चाइणो णामं कित्तइस्सदि ?

राजा—(स्वगतम्) कथमियं कथा मामेव लक्षीकरोति ? यदि तावदस्य शिशोर्नामतो मातरं पृच्छेयम् । (विचिन्त्य) अथवा अनार्यः परदारव्यवहारः । (प्रविश्य मृन्मयमयूरहस्ता तापसी) सव्वदमण, पेक्ख सउन्तलावण्णं ।

बालः—(सदृष्टिविक्षेपं) कहिं आ मे अय्युआ ? (उभे प्रहसिते)

प्रथमा—णामसारिस्सेण उवच्छन्दिदो मादिवच्छलो ।

द्वितीया—इमस्स मोरस्स रमणीअत्तणं पेक्ख त्ति भणिदो सि ।

राजा—(स्वगतम्) कथं शकुन्तलेत्यस्य मातुराख्या ? अथवा सन्ति पुनर्नाम-सादृश्यानि । अपि नाम मृगतृष्णिकेव नायमन्ते प्रस्तावो विषादाय कल्पेत ?

बालः—अन्तिके । लोअदि मे चडुलके एशे मऊलके (इति क्रीड़नकमादत्ते) ।

प्रथमा—(विलोक्य सावेगम्) अम्मो । रक्खागण्डओ से मणिवन्धे ण दीसदि ।

राजा—आर्ये, अलमावेगेन । नन्वयमस्य सिंहशाबकविमर्दात् परिभ्रष्टः (इत्यादातुमिच्छति) ।

उभे मा खु मा खु (विलोक्य) कधं गहिदं जेव ?

(उभे विस्मयादुरसि निहितहस्ते परस्परमवलोकयतः)

राजा—किमर्थं भवतीभ्यां प्रतिषिद्धोऽस्मि ।

प्रथमा—सुणादो महाभाओ । महप्पहावा एसा अवराइदा णाम सुरमहोसही

181. इमस्स दारअस्स जादकम्मसमए भअवदा मारीचेण दिण्णा । एदं किल

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144. स्पृष्टस्य—V. R. Mw. Bu. Bik. Bt. 146. पतित—K. IV. प्ररूढः—V. R. Mw. Bu. Bik. Bt. S. S. III. I. O. IV. 147. उभावलोक्य—K. I. उभौ निर्वर्ण्य—V. R. Mw. Bu. Bt. 144. आर्ये—om in K. 149-150. रूवसंवादिणी दे आइदि त्ति विम्हाविअ म्हि···अप्पड़िलोमो संवुत्तो त्ति—V. R. S. S. II. III. दे विसंवादिणी —Mw. Bt. Bu. भट्टमुहसंवादिणी...अवि अ अच्चन्तपरिचिदस्स विअ - K. I. वि णाम दे वअणेण पइदिठिदो अअं...त्ति—Mt. वअणेण पइदिट्ठो Kv. 151. बालमुपलालयन्—Bt. Mw. V. R. Bik. 152. पुरुवंशो—K. III. Bt. Bu Bik. Mw. 153-154. मम... अत खलु मदनुकारिणमेनमत्रभवती मन्यते···अन्त्यं कुलव्रतम—V. R. Mw. Bt. Bu. Bik. K. III. IV. I. 155. रसाधिकेषु—V. R. Mw. Bu. Bt Bik. Kv. 156. ते—K. I.,

182. मादापिदरे अत्ताणअं च वज्जिअ अवरो भूमिपडिदं ण गेण्हदि ।

राजा—अथ गृह्णाति ?

प्रथमा तदा सप्पो भविअ तं दंसदि ।

राजा—अथात्रभवतीभ्यां कदाचिदन्यत्र प्रत्यक्षीकृतमिदम् ?

उभ—अणेअसो ।

राजा—(सहर्षम्) तत् किं खल्विदानीं पूर्णमात्मनो मनोरथं नाभिनन्दामि (इति बालकं परिष्वजते) ।

द्वितीया—सुव्वदे एहि । इमं वुत्तन्तं णिअमवाउलाए सउन्तलाए गदुअं
190. णिवेदेम्ह (इति निष्क्रान्ते) ।

I. O. II. 157. नियतैकयति—Bt. Bu. Mw. R.Bik. विहितैकमुनि—Mt. 159. एष विस्मयः K. I. III. 160-161. णं जधा…पुण…इत्थं य्येव गुरुणो—K. I. III. 162. आशङ्काजननम—K. I. III. आशाजननम्—V. R. Mw. Bu. Bt. 164. णाम सङ्कीतिदुं चिन्तिस्सदि—R. Mw. Bu. Bt. सङ्कित्तेउं—V. 165-167. कथम्…का तावदस्य शिशोर्माता इति तावत् पृच्छामि (विमृश्य) अथवाऽन्यायः खलु परदाराभिव्याहारः—K. I. III. IV. st. dr. om तर्ह्यनार्यः—Bt. Bu. Bik. S. S. I.-IV. BORI. न न्यायः—A. पृच्छा (त्मको—Mt.) व्यापारः—Mt. Kv. St. dr. हस्ता द्वितीया तापसी—K. I. III. 167. सव्वदमण, सउन्तलावण्णं—K. I. लावण्णं पेक्खसु—V. 168. वा अज्जु—K. III. IV. अम्वा—Kv.

169. छलिदो मादिवच्छलको—K. III. IV. उभे (प्रहसिते) णामसारिस्सेण…वञ्चिओ माउवच्छलो—V. R. Mw. Bu. Bt. S. S. I-III., I. O. III. छलिदो—I. O. III. 166. वच्छ (—Mt.) मिट्टिआमोरअस्स रम्मत्तणं पेक्खसु त्ति (देक्खत्ति—Bt. Mw.) —V. R. Mw. Bu. Bt. Bik. BORI. Kv. Śc. Nk. वत्स । शकुन्तला भणादि इमस्स कित्तिममउरस्स रमणीअदं पेकखत्ति—K. III. IV. 167-168. किं वा (om. in 3ks.)… सन्ति पुनर्नामधेयसादृश्यानि (नामसादृश्यानि—K. I.) ..नाममात्रप्रस्तावो मे—V. R. Mw. Bik. Gh. S., I. O. IV. Kv. 173. भद्दको एसो मउरो—K. III. IV. अज्जुए रोअइ मे एसो भद्दमोरओ—V. R. Bt. Bu. Mw. A. S. 174. द्वितीया (विलोक्य ससम्भ्रमम्) अम्मो रक्खाकरण्डको से मणिवन्धे ण—K. I. III. करण्डअं—V. R. Mw. Bt. 175. अलमलमावेगेन (om in V) । ननु इदमस्य…भ्रष्टम—V. R. Mw. S. Bt. Bu. 177. (ससम्भ्रमम्) मा ख एणं आलम्भीथा…अणेण—K. I. III. IV. एदं अवलम्बिअ…

191. बालः—मुञ्च मं । अय्युआशआशं गमिश्शं ।

राजा—पुत्रक । मयैव सह मातरमभिनन्दयिष्यसि ।

बालः—दुश्शन्ते मम तादे ण क्खु तुमं ।

राजा—(सस्मितम्) एष विवाद एव मां प्रत्याययति ।

(ततः प्रविशत्येकवेणीधरा शकुन्तला)

शकुन्तला—(सवितर्कम्) विआरकाले वि पइदित्थं सव्वदमणम्मि ओसहिं सुणिअ ण मे आसङ्घो अत्तणो भाअधेएसुं । अध वा जधा मिस्सकेसीए मए आचक्खिदं तधा संभावीअदि एदं (इति परिक्रामति) ।

राजा (शकुन्तलां दृष्ट्वा सहर्षखेदम्) अये इयमत्रभवती शकुन्तला

वसने परिधूसरे वसाना नियमक्षाममुखी धृतैकवेणिः ।

अतिनिष्करुणस्य शुद्धशीला मम दीर्घं विरहव्रतं बिभर्त्ति ॥ २१ ॥

शकुन्तला (पश्चात्तापविवर्णं राजानमवलोक्य सवितर्कम्) ण खु अज्जउत्तो अअं । ता को णु खु एसो किदरक्खामङ्गलं मे दारअं गत्तसङ्गेण दूसेदि ।

बालः—(मातरमुपगम्य) अययुए, एशे के वि पलकेलए मं पुत्तके त्ति आलवेदि ।

राजा—प्रिये, कौर्यमपि मे त्वयि प्रयुक्तमनुकूलपरिणामं संवृत्तम् । तदहमिदानीं

206. त्वया प्रत्यभिज्ञातमात्मानमिच्छामि ।

णेण ?—V. R. Bu. Bt. Mw. BORI. Śn. अच्छरीअं अच्छरीअ मा खु आलम्भइस्सदि — Mt. 179. प्रतिषिद्धाः स्मः V. R. Mw. Bt. I. O. II. III. 180-182. सुणादु अज्जो महाप्पभावो महोसही भअदा मालएण···मादापिदरम्—K. I. III. IV. 183. K. I. III. IV. add किं भवति ? 184. होइअ दसइ—V. R. Mw. भविअ—Bu. Mt. 185. भवतीभ्यां कदाचिदस्याः विक्रिया—Bt. Bu. V. R Mw. S. A. Śr. Śn. K. I. III. IV. BORI. Bik. I. O. III.-IV. S. S. III-IV. V. एतद् प्रत्यक्षीकृतम्—Mt. 187. कथमिव सम्पूर्णमपि मे मनोरथं नाभिनन्दामि—V. R. Mw. Bu. Bt. Bik. Śc. S. इदानीमहं परिपूर्णं Mt. 189-190. संयदे वावाराए—Mt. संयदे एहि···णिवेदेम्ह । प्रथमा—एवं करेम्ह (इति निष्क्रान्ते तापस्यौ)—K. I. III. IV. 191. अज्जुए सम्रासम्—V. R. Mw. Bt. Bik. 192. बालक—Bl[1]. अभिनन्दिस्ससि—Bt. Bu. Mw. V. R. Bik. S. A. F. Śr. Śn. Kv. सार्द्धम्—Mt. 193. मम क्खु तदो दुस्सन्दो ण तुवं—K. I. III. IV. Bt. Bu. Mw. V. R. A.

207. शकुन्तला—(स्वगतम्) हिअअ। समस्सस समस्सस। पहरिअ णिव्वुत्तमच्छरेण अणुकम्पिद म्हि देव्वेण। अज्जउत्तो ज्जेव एसो।

राजा—स्मृतिभिन्नमोहतमसो दिष्टया प्रमुखे स्थितासि मे सुमुखि।
उपरागान्ते शशिनः समुपगता रोहिणीयोगम् ॥ २२ ॥

शकुन्तला—जअदु जअदु (इत्यर्धोक्ते वाष्पकण्ठी विरमति)।

राजा—प्रिये,

बाष्पेन प्रतिषिद्धेऽपि जयशब्दे जितं मया।
यत्ते दृष्टमसंस्कारपाटलौष्ठमिदं मुखम् ॥ २३ ॥

बालः अययुए, के एशे।

शकुन्तला—वच्छ, भाअधेआइं पुच्छ (इति रोदिति)।

राजा - सुतनु। हृदयात् प्रत्यादेशव्यलीकमपैतु ते
किमपि मनसः संमोहो मे तदा वलवानभूत्।
प्रवलतमसामेवं प्रायाः शुभेष्वपि वृत्तयः
स्रजमपि शिरस्यन्धः क्षिप्तां धुनोत्यहिशङ्कया ॥ २४ ॥

221. (इति पादयोः पदति)

196-198. ण मे आसा आसि अत्तणो भाअहेएसु···साणुमइए आचकिखअ (द—Bt.) तह सम्भावीअइ (दि—Bt.) एदम्—V. R. Mw. Bu. Bt Bik. BORI. ण मे आशासो··· भाअधेएसु। अध जधा से अक्खमालाए अद्धादं तदा सम्भावीएदं K. I. III. IV. 199. सहर्षखेदं om. कथमियम्—Mt. यैषा—V. R. Mw. Bu. Bt. 200. कृतैकवेणिः—K. III. 201. वहन्ती—A. 202-203. st. dr. सवितर्कम्—om.···विअ ता को एसो दाणिं किदरक्खामङ्गलं—V. R. Mw. Bu. Bt. S. Kv. (राजानमवलोक्य)·· विअ को एसो हत्थसंसग्गेण—K. I. III. IV. Mt. 204. पुरिसे मं पुत्तत्ति आलिङ्गइ—V. R. Mw. Bu. Bt. परकेरअ ··आलवदि—A. को एसो पुरिसो Bt. Bu. Mw. अवलम्बदि—BORI. पलक्के मणुस्से—K. I. III. 206. आत्मानं यद् पश्यामि—V. R. Mw. Bu. Bik. Bt. अनार्यः···अपि प्रसक्तम् यतोऽहम—Mt. 207-208. अस्ससमु (—V) परिच्चत्तमच्छरेण ··खु एसो—V. R. Mw. Bt. Bu. Bik. 209. प्रिये। स्मृति—Bt, Bu. V. R. Bik BORI. 210. शशिनः समुपनते योगः—K. I. III. IV. Mt. Bl[1]. शशिना—S. S. V. I. I. II. 211. जेदु जेदु अज्जउत्तो—R. Mw. Bu. Bt. जेउ—V. जअदु त्ति—Mt. सहर्षलज्जम्···वाष्पकण्ठी वाष्पम्—K. I. III. IV. 212. सुन्दरि—V. R. Mw.

222. शकुन्तला—उत्थेदु उत्थेदु अज्जउत्तो। णूणं मम सुहप्पड़िबन्धअं पुराकिदं तेसुं दिअसेसुं परिणाममुहं आसि जेण साणुक्कोसो वि अज्जउत्तो तधा संवुत्तो (राजा उत्तिष्ठति)।

शकुन्तला—अध कधं अज्जउत्तेण सुमरिदो अअं दुक्खभाई जणो।

राजा—उद्धृतविषादशल्यः कथयामि।

मोहान्मया सुतनु पूर्वमुपेक्षितस्ते
यो बाष्पविन्दुरधरं परिबाधमानः।
तं तावदाकुटिलपक्ष्मविलग्नमग्र्य
कान्ते प्रमृज्य विगतानुशयो भवामि ॥ २५ ॥ (इति यथोक्तमनुतिष्ठति)

शकुन्तला—(प्रमृष्टबाष्पाङ्गुलीयकं विलोक्य) अज्जउत्त तं इदं अङ्गुलीअअं।

राजा—अथ किम्। अस्मादद्भुतोपलम्भान्म या स्मृतिरुपलब्धा।

शकुन्तला—संपादिदं खु अणेण जं तधा अज्जउत्तस्स पच्चअकारणं दुल्लहं मे
234. आसि।

Bu. Bt. 213. राजशब्दे—K. I III. IV. 214. पुटं मुखम्—V. R. Mw. Bu. Bik. BORI. 215. को एसो—Bu. Bt. R. V. S. A. Śr. Kv. को वा एसो दे—K. I. IV. 216. वच्छ, दे भाअहेआइं पुच्छसु—V. R. A. पुच्छेहि—Bu. Bt. मे पुच्छ—Mt. 217. st. dr. शकुन्तलायाः पादयोः प्रणिपत्य—V. R. Mw. Bt². Bik. BORI. प्रणिपत्य—K. I. III. IV. Bl¹. Mt. 218. प्रत्याख्यानव्यलीकम्—Mt. 220. चपलमनसाम्——Mt. शुभेषु हि—Bt. Mw. V. R. Bik. BORI. 219-220. स्रजमपि शिरस्यन्धः क्षिप्तां धुनोत्यहिशङ्कया। प्रबलतमसामेवं प्रायः शुभेष्वपि वृत्तयः (प्रायः शुभा अपि वृत्तयः—K. IV.)—K. I. III. IV. Bl¹. 222-223. उट्ठेदु उट्ठेदु (om. in K. III) अज्जउत्तो···परिणामाभिमुहे···मए (मई—K. IV) तद् पाविओ—K. I. III. IV. उट्ठउ···सुअरिअप्पड़िबन्धअ···मइ णिरासो संवुत्तो—V. R. Mw. Bu. A. Bl². Bik. BORI. ०बन्धकम् तेसु दिअसेसु विमुहम्—Mt. 225. "मृष्टबाष्पा (सहर्षलज्जम्—K. I) अअं दुःखभारं जणो—K. I. III. IV. 227. आकुलित K. I. III. IV. 230. बाष्पं प्रमृज्य विगतानुशयो भवेयम्—V. R. Mw. Bu. Bt. I. O. III. VI. S. S. III. IV. इति मुखमुन्नमयितुं हस्तं प्रसारयति—Mt. Bl¹. 231. नाम मुद्रां दृष्ट्वा—Bt. Bu. V. R. Bik. बाष्पं प्रमृज्य दृष्टिं दत्वा अङ्गुलीयकम्—Mt. Bl¹. प्रमृज्यबाष्पा नाममुद्रां दृष्ट्वा णं इमं—K. I. III. Bl², 232 अस्याङ्गुलीयस्योप—

235. राजा—तेन ह्यृतुसमागमाशंसि प्रतिपद्यतां लताकुसुमम्।

शकुन्तला—ण से विस्ससामि। अज्जउत्तो ज्जेव णं धारेदु।

(प्रविश्य मातलिः)

मातलिः—दिष्ट्या धर्मपत्नीसमागमेन पुत्रमुखसंदर्शनेन चायुष्मान् वर्धते।

राजा—सुहृत् सम्पादितत्वात् साधुतरफलो मे मनोरथः। मातले, न खलु विदितोऽयं आखण्डलस्यार्थः।

मातलिः—(सस्मितम्) किमीश्वराणां परोक्षम्। एहि भगवान् मारीचस्ते दर्शनमिच्छति।

राजा—प्रिये, अवलम्ब्यतां पुत्र। त्वामेव पुरस्कृत्य भगवन्तं द्रष्टुमिच्छामि।

शकुन्तला - लज्जामि क्खु अज्जउत्तेण सद्धं गुरुअणसमीवं गन्तुं।

राजा—आचरितमेतदभ्युदयकालेषु। तदेहि तावत् (इति परिक्रामन्ति) (ततः प्रविशत्यदित्या सहासनोपविष्टो मारीचः)।

247. मारीचः—(राजानमवलोक्य) दाक्षायणि

V. अम्मादङ्गुलीयोपलम्भाद्—Bt. Mw. A. Bik. BORI. 233. विसमं हिअअं णेण ज तदा अज्जउत्तस्स पच्चाअणकाल दुल्लहं आसि—V. R. Mw. S. S. III. Bu. Bt. Bik. BORI. समीहिदं कादुं खणेण जं तदा अज्जउत्तस्स पच्चअकारणे दुल्लहं मे संवत्तम्—K. I. III. 235. ऋतु समवायचिह्नम्—V. R. Mw. Bu. Bt. Bik. स्वसमयचिह्नं प्रतिपद्यतां लतास्विव कुसुमम्—I. O. II. लतेव Bl[1]. 236. एव णं धारयदु K. I. 239-240. अभूत सम्पादितस्वादुफलो विदितोयमाखण्डलेन वृत्तान्तः स्यात्—Bu. Bt. V. R. Kv. Śc. I. O II., S. S. I. II. III. साधुफलो ··अविदितोऽयम्—Mt. Bl[1]. त्वन मधुरफलो हि ····· आखण्डलः शक्रः—K. I. IV. ०स्यार्थः—K. III. 239. एतु आयुष्मान् भगवन्- Bt. V. R. Bu. Mw. Bik. एहि आयुष्मन् V. st. dr. om—Mt. एहि भगवान मुनि मारीचस्ते दर्शनं वितरति—K. I. III. IV. 244. हिरिआमि अज्जउत्तेण सह गुरुसमीवं—V. R. Bu. Bt. Mw. Bl[2]. S. A. Kv. Nk. Śr. I. O. IV. S. S. III. अरिहामि ··समीवम्—K. I. III. IV. 245. अप्याचरितव्यम्—Bu. Bt. V. R. Mw. Bl[2]. Kv. S. (अयि—V.) अवारितम एतद् एह्येहि—Mt. Bl[1]. अपरिवाधितम्—Ś. st. dr. ०मर्धासनस्थो—K. I III. 248. ०मग्रगामी—K. III. 249. दुष्यन्त—K. III. IV. 252. ०नीआणुभावा से आकिदी—V, Bu, Bt, Mw, R. Bl[2]. सम्भावणीआ से खु—K. I. IV.

248. पुत्रस्य ते रणशिरस्ययमग्रयायी
दुःषन्त इत्यभिहितो भुवनस्य भर्त्ता ।
चापेन यस्य विनिवर्त्तितकर्मजातं
तत् कोटिमत् कुलिशमाभरणं मघोनः ॥ २६ ॥

अदितिः—सम्भावणीअप्पहावा खु से आकिदी ।

मातलिः—भूपते, एतौ पुत्रप्रीतिपिशुनेन चक्षुषा दिवौकसां पितरावायुष्मन्तम् एवावलोकयतः । तदुपसर्प,

राजा—मातले

प्राहुर्द्वादशधा स्थितस्य मुनयो यत् तेजसः कारणं
भर्त्तारं भुवनत्रयस्य सुषुवे यद् यज्ञभागेश्वरम् ।
यस्मिन्नात्मभवः परोऽपि पुरुषश्चक्रे भवायास्पदं
द्वन्द्वं दक्षमरीचिसम्भवमिदं तत्स्रष्टुरेकान्तरम् ॥ २७ ॥

मातलिः—अथकिम् ?

राजा—(प्रणिपत्य) उभाभ्यामपि वां वासवनियोज्यो दुःषन्तः प्रणमति ।

मारीचः—वत्स, चिरं पृथिवीं पालय ।

अदितिः—जाद, अप्पदिरधो होहि (शकुन्तला पुत्रसहिता पादयोः पतति)

मारीचः—वत्से

आखण्डलसमो भर्त्ता जयन्तप्रतिमः सुतः ।
266. आशोरन्या न ते योज्या पोलोमीमङ्गला भव ॥ २८ ॥

253-254. आयुष्मन् ··· तावुपसर्प—V. R. Mw. Bt. Bl[2]. भूयलपते ववलोकयतः । तदुपसर्प—K. III. IV. 255. मातले एतौ—V. R. Mw. Bu. Bt. Bik. BORI. 258. ०भवः—V. R. Mw. Bu. Bt A. Śr. Bik. BORI. 259. ब्रह्मानन्तर विश्वयोनिं सहितं द्वन्द्वं तदेतद्वशी—K. I. III. IV. तदेतद्वचः—K. IV. 262. वत्स चिरं जीव—Bu. Bt. S. A. R. Mw. 263. दाक्षायणिः—K. III. IV. In V. R. Bu. Bt. Bik. BORI. S. S.-I-VI, I. O. II.-III. Mt. A. S. F. Kv. Śc. Nk. etc. a direct narrative form of the st. dr. is given—शकुन्तला—दारअसहिदा वो पादवन्दणं करेमि । 264. वत्से, चिरमविधवा भव—K. III. IV. 265-266. ··· योग्या पौलोमी सदृशी भव—V. R, Mw. पौलोम्या सदृशी—Bu. Bt. Bik. BORI. I. O. I-III. S. S. I-III. Bl[1].

267. अदिति—जाद, भत्तुणो बहुमदा होहि। अअं च दीहाउ उहअपक्खं अलंकरेदु। ता एध उवविसधं (सर्वे उपविशन्ति)।

मारीचः—(एकैकं निर्दिशन्)

दिष्ट्या शकुन्तला साध्वी सदपत्यमिदं भवान्।
श्रद्धा वित्तं विधिश्चेति त्रितयं तत् समागतम् ॥२९॥

राजा—भगवन् प्रागभिप्रेतसिद्धिः पश्चाद्दर्शनमित्यपूर्वःखलु वोऽनुग्रहः। पश्यतु भगवान्

उदेति पूर्वं कुसुमं ततः फलं
घनोदयः प्राक् तदनन्तरं पयः।
निमित्तनैमित्तिकयोरयं विधि
स्तव प्रसादस्य पुरस्तु सम्पदः ॥ ३० ॥

आयुष्मन्। एवं विश्वगुरवः प्रसीदन्ति।

राजा—भगवन्। इमाम् आज्ञाकरीं वो गान्धर्वेण विधिनोपयम्य कस्यचित् कालस्य बन्धुभिरानीतां स्मृतिशैथिल्यात् प्रत्यादिशन्नपराद्धोऽस्मि तत्रभवतो युष्मद्गोत्रस्य कण्वस्य। पश्चादेनामङ्गुरीयकदर्शनादूढपूर्वमवगतोऽस्मि। तच्चित्रमिव मे प्रतिभाति।

यथा गजे साधुसमक्षरूपे
284. कस्मिन्नपि क्रामति संशयः स्यात्।

पौलोमीप्रतिमा भव—K. III. 267-268. दाक्षायणि—K. IV. जाते भत्तुणो अहिमआ होसु। अवस्सं दोहाउ वच्छओ उहअकुलाणन्दणो होउ। उवविसह—V. R. Mw. Bu. Bt. Bik. BORI. उहअउलणन्दणो भोदु— Mt. St. dr. प्रजापतिमभितः—Bu. Bt. V. R. Mw. BORI. प्रजापत्याभिहितमासनेमुपविशन्ति—K. I. III. 27'. यत्—K. I. III. समुपागतम्—Mt. 272. अतः…नुग्रहः कुतः—V. R. Mw Bu. भगवतोऽनुग्रहः। पश्यतु भगवान्—K I. III. IV. 276. क्रमः—V. R. Mw. Bu. 278. विधातारः—Bu. Bt. V. R. एवंविधाचारः प्रसीदन्ति महान्तः—Mt.

279-281. इयमाज्ञकरीं विधिनोपयम्य (K. I.)…बन्धुभिः पश्चादेनामानीतां…आरूढ़ स्मृतिपूर्वं अनुगतोऽस्मि—K. I. III. IV. दौर्बल्यात्…उपगतो—Mt. ऊढ़पूर्वां तद्दुहितरं अवगतोऽहम्—V. R. Mw. Bik. BORI. A. F. 283-284. नेति समक्षरूपे अतिक्रामति V. R. A. Mw. Bu. Bik. Bl[1-2]. BORI. यथा गजो नेतरसमक्षरूपे—K. I. IV.

285. पदानि दृष्ट्वाथ भवेत् प्रतीति
स्तथाविधो मे मनसो विकारः ॥ ३१ ॥

मारीचः—वत्स, अलमात्मापराधशङ्कया। सम्मोहोऽपि त्वय्युपपन्न एव। श्रूयताम्।

राजा—अवहितोऽस्मि।

मारीचः—यदैवाप्सरस्तीर्थावतरणात् प्रत्याख्यानविक्लवां शकुन्तलामादाय दाक्षायणीमुपगता मेनका तदैव ध्यानादवगतवृत्तान्तोऽस्मि दुर्वाससः शापादियं तपस्विनी सहधर्मचारिणो प्रत्यादिष्टेति। स चाङ्गुलीयकदर्शनावसानः शापः।

राजा—(सोच्छ्वासमात्मगतम्) एष वचनीयान्मुक्तोऽस्मि।

शकुन्तला—दिट्ठिआ अकामपच्चादेसो अज्जउत्तो। न उण सच्चं मं सुमरेदि। अधवा ण सुदो भवे अअं सुण्णहिअआए मए सावो जदो सहीहिं अच्चादरेण संदिट्ठं भत्तुणो अङ्गुलीअअं दंसेसि त्ति।

मारीचः—वत्से विदितार्थासि। तदिदानीं सहधर्मचारिणं प्रति न त्वया मन्युः करणः यः। पश्य

शापादसि प्रतिहता स्मृतिलोपरूक्षे
300. भर्त्तर्यपेततमसि प्रभुता तवैव।

साधुसमक्षरूपे तस्मिन्नति—Mt. 287. मारीचिः—(K. I.)···आत्मापचार यत—K. I. III. Lines 287-288. on in K. IV. 290-292. ···प्रत्यक्षवैक्लव्यां चारिणी त्वया प्रत्यादिष्टा नान्यथेति...अङ्गुलीयक—V. R. Mw. Bt. Bu Bik. BORI. स्तीर्थात प्रत्यक्षवैक्लव्याम्...अवगतोवानस्मि...धर्मचारिणी···नान्यथेति—K. I. III. IV. दर्शनावसरः—K. III. 2/3. (सोच्छ्वासम्)—V. R. Mw. एषोहम्—K. I. 293-295. अकारण पच्चादेसी ण अज्जउत्तो ण हु सत्तं अत्ताणं सुमरेमि। अहवा पत्तो मए सहि सावो विरह सुण्णहिअआए ण विदिदो जदो सहीहिं सन्दिट्ठम्हि भत्तुणो अङ्गुलीअअं दंसइदव्वं त्ति—V. R. Mw. Bu. Bt. Bik. BORI. ०कारणपच्चादेसी अज्जउत्तो...हिअआए। अदो एव्व सहीहिं अच्चादरेण—A. (अपदार्थ)··· अत्ताणअं सुमरेमि। वुतो भवे सुण्णहिअआए सावो - Mt. Kv. ण उण सत्तं···अह वा ण सुतो धुवं अण्णहिअआए मए सावो···दंसदित्ति·-K. I. III. IV. 297. चरितार्थासि—Bt. Bu. R. V. Mw. Bik. मारीचिः—K. I. 299. शापाद इति प्रतिहता स्मृतिलोपरुक्षे—K. I. III. IV. रोधरुक्षे—V. R. Bt. Bu. Mw. Bik. 300.

301. छाया न मूर्च्छति मलोपहतप्रसादे
शुद्धे तु दर्पणतले सुलभावकाशा ॥ ३२ ॥

राजा—यथाह भगवान् ।

मारीचः—वत्स, कच्चिदभिनन्दितस्त्वया विधिवदस्माभिरनुष्ठितजातकर्मादिक्रियः पुत्र एष शाकुन्तलेयः ।

राजा—भगवन् । अत्र खलु मे वंशप्रतिष्ठा ।

मारीचः—तथा शौर्यस्वभावेन चक्रवर्त्तिनमेनमवगच्छतु भवान् । पश्य,

रथेनानुद्धातस्तिमितगतिनोत्तीर्णजलधिः
पुरा सप्तद्वीपामवति वसुधामप्रतिरथः ।
इहायं सत्त्वानां प्रसभदमनात् सर्वदमनः
पुनर्भास्यत्याख्यां भरत इति लोकस्य भरणात् ॥ ३३ ॥

राजा—भगवत्कृतसंस्कारेऽस्मिन् सर्वमाशंसे ।

अदितिः—इमाए दुहिदिआए मणोरधसंपत्तीए कण्णो वि दाव विण्णादत्थो करीअदु । मेणआ उण इध मं परिअरन्ती संणिहिदा जेव चिट्ठदि ।

शकुन्तला—(स्वागतम्) मम मणोरधो वाहरिदो भअवदीए ।

मारीचः—तपःप्रभावात् सर्वमिदं प्रत्यक्षं तत्रभवतः कण्वस्य । (विचिन्त्य) तथाप्यसौ दुहितुः सपुत्रायाः पत्या परिग्रहात् प्रियमस्माभिः श्रावयितव्यः । कः
318. कोहत्र भोः ।

तथैव –K. I. III. 299-300. ०रौक्ष्यात् भर्त्तुर्यदैव चलितासि पुनः प्रभुत्वम्—Mt. 302. विमलप्रकाशा—Mt. 304-305. कश्चिदभिनन्दितस्त्वया—K. I. III. IV. These two lines have been om. in Bu. Bt. Mw. BORI. Bik. 306. om. in B. III. 307. तथा भाविनमेनं चक्रवर्त्तिनमवगच्छतु भवान्—V. R. Bu. Mw. Bt. BORI. Bik. 308. गतिना तीर्णजलधिः—V. R. Mw. Bu. Bt. Bik. BORI. ०स्तिमितगतिना तीर्णजलधिः—K. I. III. 309. जयति वसुधाम् V. R. Kv. K. I. III IV. Bik. BORI. 312. वयमाशास्महे –V. R. Mw. Bik. आशङ्क—Mt. 313.-314. भअवं··· दुहिउमणोरहसम्पत्तीए···सुअवित्थारो...दुहिउवच्छला मेणआ इह एव्व उवचरन्ती चिठ्ठइ—V. R. Mw Bu. Bt. Bik. BORI. Kv. Sc. A. Nk. विण्णादवित्थरो...ज्जेव दुहिदिवच्छला परिच्चअन्ती—Mt. दाक्षायणिः—इमाए आनन्दमणोरहसम्पत्तीए (आनन्द—om in K. IV.) ···सुदिवित्थरं...सण्णिहिदा—K. I. III. IV. 315. मणोगअं मे भणिअं भअवदीए—K. I. III. IV. V. R. Mw. 316. -318. मारीचः—तपः प्रभावात् प्रत्यक्षं सर्वमेव तत्रभवतः

319. (प्रविश्य)

शिष्यः—भगवन् अयमस्मि ।

मारीचः—गालव, मद्वचनादिदानीम् एव विहायसा गत्वा तत्रभवते कण्वाय प्रियमावेदय यथा पुत्रवती शकुन्तला दुर्वाससः शापनिवृत्तौ स्मृतिमता दुःषन्तेन गृहीतेति ।

शिष्यः—यथाज्ञापयति भगवान् (इति निष्क्रान्तः) ।

मारीचः—(राजानं प्रति) वत्स । त्वमपि सापत्यदारः सख्युराखण्डलस्य रथमास्थाय स्वां राजधानीं प्रतिष्ठस्व ।

राजा—यथाज्ञापयति भगवान् ।

मारीचः—सम्प्रति हि

तव भवतु विड़ौजाः प्राज्यवृष्टिः प्रजासु
त्वमपि विततयज्ञो वज्रिणं प्रीणयालम् ।
युगशतपरिवृत्तैरेवमन्योन्यकृत्यै
332. र्नयतमुभयलोकानुग्रहश्लाघनीयौ ॥ ३४ ॥

(कण्वस्य—K. I. III. IV.) । राजा—अतः खलु ममातिक्रुद्धो मुनिः (ण मां अतिक्रुद्धो गुरुः—K. I. IV. न समभिक्रुद्धो—K. III.) मारीचः—तथाप्यसौ प्रियमस्माभिः प्रष्टव्यः । कः कोहत्र भोः—V. R. Mw. Bu. Bt. Bik. K. I. III. IV. (स्वगतम्) हन्त न ममातिक्रुद्धो गुरुः—Mt. A. 320. —om. in K. III. ततः प्रविशति अपटीक्षेपेण तापसः । तापसः उपसृत्य सविनयम्—K. IV. 321-323. वत्स इदानीमेव.. (मम वचनाद —om, in K. I. IV. ···शकुन्तला दुर्वाससः शापनिवृत्तौ समुपगतस्मृतिना दुष्यन्तेन प्रति गृहीतेति—K. I. III. IV. तच्छापनिवृत्तौ दुष्मन्तेन—V. R. Mw. Bu. Bt. F. S. A. Kv. S. S. V. 325-326. दारसहितः—Bu. Bt. Mw. V. R. Bik. 327. (सप्रणामम्) ···भगवन मारीच—K. IV. 328. अपि च—Bu. Bt. V. R. S. S. II. III. IV. 329. तव—Mt. 330. विततयज्ञः स्वर्गिणः—Bu. Bt. S. S. II. III. IV. Mw. V. R. Kv. Śc. Śn. Gh. विहितयज्ञो—Mt. भावयालम् Bl[1]. 331. परिवर्त्तान् — Bl. Bu. Śc. Śn. Kv. गुरुतर—Mt. Bl[1]. 332. नियतम् – Mt. ०नीयैः—Bu. Bt. V. R. Mw. Bik. BORI. After Vs. 34 Mt. K. I III. IV. I. O. II. B. I.-IV. read अपि च वत्स,

333. राजा—भगवन् यथाशक्ति श्रेयसि प्रयतिष्ये ।

मारीचः वत्स किं ते भूयः प्रियमुपकरोमि ।

राजा—भगवन् अतः परमपि प्रियमस्ति । तथाप्येतदस्तु,

प्रवर्त्ततां प्रकृतिहिताय पार्थिवः
सरस्वती श्रुतिमहतां महीयताम् ।
ममापि च क्षपयतु नीललोहितः
पुनर्भवं परिगतभक्तिरात्मभूः ॥ ३५ ॥

॥ इति निष्क्रान्ताः सर्वे ॥

341. [॥ इति शकुन्तलासंवर्द्धनं नाम सप्तमोऽङ्कः ॥]

क्रतुभिरुचितभागांस्त्वं सुरान् भावयाल
सुरपतिरपि वृष्ट्या तत्प्रजार्थं विधत्ताम् ।
इति सुखमुपकार व्यञ्जित श्रीमहिम्नो—
व्रजति बहुतिथोर्वां सौहृदे नैवकालः ॥

333. अहमपि—Mt. श्रेयसे यतिष्ये—Mt. Bt. Bu. V. R. Mw. Bik. 334. उपहरामि—Kv. Bu. Bt. V. Bik. R. 339. अतः···यदिह भगवान् प्रियं कर्त्तुमिच्छति । तदिदमस्तु भरतवाक्यम्—Bu. Bt. V. R. Bik. S. S. II-VI. I. O. III. Bm. यदि भवान परं कर्त्तुमिच्छति—Mt. 337. महिता महियसाम्—A. श्रुतिमहती—Bl[1]. Kv. महीयसाम् —Mt. Bl[2]. S. S. III. महतो महीयताम्—K. I. III. 339. भक्तिरात्मना—Mt. परिभवभक्ति— . III. IV. 340. मारीचः—एवमस्तु - Mt. In Mt. the colophon reads "इति शकुन्तला संवर्धनं नाम सप्तमोऽङ्कः" As S. (I) is missing here.

BOOK III

PRĀKRT PASSAGES RENDERED INTO SANSKRIT

A T I

आर्य इयमस्मि। आज्ञापयतु आर्य कः नियोगः अनुष्ठीयतामिति।

सुविहितप्रयोगतया आर्यस्य न किमपि परिहास्यते।

एवं नु एतत्। अनन्तरकरणीयम् इदानीमाज्ञापयतु आर्यः।

अथ कतरं पुनः ऋतुं समाश्रित्य गास्यामि।

क्षणचुम्बितानि भ्रमरैः पश्य सुकुमार केसरशिखानि।

अवतंसयन्ति सदयं शिरीषकुसुमानि प्रमदाः॥

ननु प्रथममेव आर्येण आज्ञप्तमभिज्ञानशकुन्तलं नाम अपूर्वं नाटकमभिनीयतामिति।

इतः इतः प्रियसख्यौ।

सखि शकुन्तले त्वत्तः अपि तातकण्वस्य आश्रमवृक्षकाः प्रिया इति तर्कयामि।

येन नवमालिकाकुसुमपरिपेलवा अपि त्वमेतेषु आलवालपूरणेषु नियुक्ता।

सखि अनुसूये न केवलं तातस्य नियोगः ममापि सहोदरस्नेहः एतेषु।

सखि शकुन्तले उदकं लम्भिताः एते ग्रीष्मकालकुसुमदायिनः आश्रमवृक्षाः।

इदानीमतिक्रान्तकुसुमसमयानपि वृक्षकान् सिञ्चामः। तेन हि अनभिसन्धिगुरुकः धर्मः भविष्यति।

सखि अनुसूये अतिपिनद्धेन एतेन वल्कलेन प्रियंवदया दृढं पीड़िता अस्मि। तस्मात् शिथिलय तावदेनत्।

अत्र तावत् पयोधरविस्तारयितारमात्मनः यौवनारम्भमुपालभस्व।

सख्यौ एष वातेरितपल्लवाङ्गुलीभिः किमपि व्याहरति इव मां चूतवृक्षकः। तत् यावदेनं सम्भावयामि।

सखि शकुन्तले इह एव मुहूर्त्तकं तिष्ठ।

किं निमित्तम्।

त्वया समीपस्थितया लतासनाथ इव अयं चूतवृक्षकः प्रतिभाति।

अतः एव प्रियंवदा इति त्वमुच्यसे।

सखि शकुन्तले इयं स्वयंवरवधूः सहकारस्य त्वया कृतनामधेया वनतोसिनी इति नवमालिका।

सखि अनसूये रमणीयः खलु अस्य पादपमिथुनस्य व्यतिकरः संवृत्तः। इयं नवकुसुमयौवना नवमालिका अयमपि बद्धफलतया उपभोगक्षमः सहकारः इति।

अनुसूये जानासि किं निमित्तं शकुन्तला वनतोसिनीमतिमात्रं प्रेक्षते इति।

न खलु विभावयामि। कथय।

यथा वनतोसिनी सदृशेन पादपेन सङ्गता तथा अपि नाम अहमपि आत्मनः अनुरूपं वरं लहेय इति।

एषः आत्मनस्ते चित्तगतः मनोरथः।

सखि शकुन्तले इयं तातकण्वेन त्वमिव स्वहस्तसंवर्द्धितो माधवीलता। इमां विस्मृता असि।

ततः आत्मानमपि विस्मरिष्यामि। आश्चर्यमाश्चर्यं प्रियंवदे प्रियं ते निवेदयामि।

सखि किं मे प्रियम्।

असमए खलु एषा आ मूलात् मुकुलिता माधवीलता।

सखि सत्यं सत्यम्।

सत्यं किं न प्रेक्षेथे।

तेन हि प्रतिप्रियं ते निवेदयामि। आसन्नपाणिग्रहणा असि त्वम्।

नूनं एषः ते आत्मगतः मनोरथः।

न खलु परिहासेन भणामि। श्रुतं मया तातकण्वस्य मुखात् तव कल्याणसूचकमिदं निमित्तमिति।

प्रियंवदे अतः एव शकुन्तला सस्नेहा माधवीलतां सिञ्चति।

यतः मे भगिनी भवति ततः किं इति न सेक्ष्यामि।

अम्मो नवमालिकामुज्झित्वा वदनं मे मधुकरः अभिलषति।

सख्यौ परित्रायेथां मामनेन दुष्टमधुकरेण अभिभूयमानाम्।

के आवां परित्राणे। अत्र तावत् दुःषन्तं स्मर यतः राजरक्षितानि तपोवनानि।

न एषः दुर्विनीतः विरमति तत् अन्यतः गमिष्यामि। हा धिक् हा धिक् कथम् इतः अपि माम् अनुसरति? तत् परित्रायेथां माम्।

आर्य न किमपि अत्याहितं किं तु इयं नो प्रियसखी मधुकरेण आकुलीक्रियमाणा कातरीभूता।

इदानीमतिथिविशेषलाभेन ।

स्वागतमार्यस्य सखि शकुन्तले गच्छ उटजात् फलमिश्रमर्घ्यं उपहर ।

इदमपि पादोदकं भविष्यति ।

तेन हि अस्यां स्वभावशीतलायां सप्तपर्णवेदिकायामुपविश्य परिश्रममपनयतु आर्यः । सखि शकुन्तले उचितं नः अतिथिपर्युपासनं तदेहि उपविशामः ।

किं नु खलु इमं जनं प्रेक्ष्य तपोवनविरोधिनः विकारस्य गमनीया अस्मि संवृत्ता ? सखि अनुसूए कः नु खलु एषः दुरवगाहगम्भीराकृतिः मधुरमालपन् प्रभुत्वदाक्षिण्यं विस्तारयति ।

सखि ममापि कौतूहलं प्रक्ष्यामि तावदेनम् । आर्यस्य मधुरालापजनितः विश्रम्भः मां मन्त्रयते । कतरः पुनः आर्येण राजर्षिवंशः अलङ्क्रियते कतरः वा देशः विरहपर्य्युत्सुकः क्रियते । किं निमित्तमार्येण सुकुमारेण तपोवन-परिश्रमे आत्मा उपनीत इति ।

हृदय मा उत्ताम्य यत्त्वया चिन्तितं तत् अनुसूया मन्त्रयते ।

सनाथा धर्मचारिणः ।

सखि शकुन्तले यदि अद्य तातः इह सन्निहितः भवेत् ।

ततः किं भवेत् ?

ततः जीवितसर्वस्वेनापि इममतिथिविशेषं कृतार्थं करोति ।

अपेतं किमपि हृदये कृत्वा मन्त्रयेथे । न वां वचनं श्रोष्यामि ।

आर्य अनुग्रहे अपि अभ्यर्थना ।

शृणोतु आर्यः । अस्ति कौशिक इति गोत्रनामधेयः महाप्रभावः राजर्षिः ।

तं सख्याः प्रभवमवगच्छ । उज्झितशरीरसंवर्द्धनया पुनः तातकण्वः अस्याः पिता ।

शृणोतु आर्यः । पुरा किल तस्य राजर्षेः उग्रे तपसि वर्त्तमानस्य कथमपि जातशङ्कैः देवैः मेनका नाम अप्सराः नियमविघ्नकारिणी प्रेषिता ।

ततः वसन्तोदाररमणीये समये उन्मादयितृ तस्याः रूपं प्रेक्ष्य.....

अथ किम् ?

पुनः अपि वक्तुकामः इवार्यः ।

तेन हि अलं विचारितेन । अनियन्त्रणानुयोगः खलु तपस्विजनः ।

आर्य धर्माचरणपरवशः अयं जनः । गुरोः पुनः अस्याः अनुरूपवरप्रदाने सङ्कल्पः ।

अनुसूये गमिष्यामि अहम् ।

किं निमित्तम् ।

इमामसंवद्धप्रलापिनीं प्रियंवदामार्यायै गौतम्यै गत्वा निवेदयिष्यामि ।

सखि, न युक्तमाश्रमवासिनः जनस्य अकृतसत्कारमतिथिविशेषमुज्झित्वा स्वच्छन्दतः गमनम् ।

सखि चण्डि न लभ्यते गन्तुम् ।

किमिति ।

द्वे मे वृक्षसेचनके धारयसि । ताभ्यां तावत् आत्मानं मोचय ततः गमिष्यसि । तेन हि न अर्हति इमम् अङ्गुरीयवियोगं कर्तुमार्यः । आर्यस्य वचनादेव अनृणा एषा भवतु ।

सखि शकुन्तले मोचिता असि अनुकम्मिना आर्येण अथवा महाराजेन । तत् कुत्र इदानीं गमिष्यसि ।

न एतत् परिहरिष्यामि यदि आत्मनः प्रभवामि ।

साम्प्रतं किं न गम्यते ।

इदानोमपि किं तव आयत्ता अस्मि । यदा मे रोचते तदा गमिष्यामि ।

महाभाग अनेन हस्तिसम्भ्रमेण पर्य्याकुलाः स्म । तत् अनुजानीहि नः उटजगमने । सखि शकुन्तले । आकुला आर्या गौतमी भविष्यति तत् एहि शीघ्रमेकस्थाः भवामः । हा धिक् हा धिक् उरुस्तम्भविह्वला अस्मि संवृत्ता ।

महाभाग विदितभूयिष्ठः असि । ननु साम्प्रतं यदुपचारमध्यस्थतया अपराद्धः स्म तत् मरिष्यसि असम्भावितसत्कारं भूयः अपि प्रत्यवेक्षणनिमित्तं सपरिहारम् आर्यं विज्ञापयामः । अभिनवकुशसूचि परिक्षतं मे चरणं कुरुवकशाखापरिलग्नं च मे वल्कलं । तत् प्रतिपालयतं मां यावत् एनत् मोचयामि ।

ACT II

हीमाणहे भोः। हतोहस्मि एतस्य मृगयाशीलस्य राज्ञः वयस्यभावेन निर्विण्णः। अयं मृगःअयं वराहः इति मध्यन्दिने अपि ग्रीष्मे विरलपादपच्छायासु वनराजीषु आहिण्डय पत्रसङ्करकषायविरसाणि उष्णकटुकानि पीयन्ते गिरिनदीसलिलानि। अनियतवेलञ्च उष्णोष्णं मांसं भुज्यते। तुरगगजानाञ्च शब्देन रात्रिमपि न अस्ति प्रकामस्वप्तव्यम्। महति एव प्रत्युषे दास्याः पुत्रैः श्वगणिलुब्धकैः कर्णोपघातिना वनगमनकोलाहलेन प्रबोध्ये। एतवतापि तावत् पीड़ा न वृत्ता यतः गण्डस्य उपरि विष्फोटकः स वृत्तः। येन किल अस्मासु अवहीनेषु तत्रभवता मृगानुसारिणा आश्रमपदं प्रविष्टेन मम अधन्यतया शकुन्तला नाम का अपि तापसकन्यका दृष्टा। तां प्रेक्ष्य साम्प्रतं नगरगमनस्य कथामपि न करोति। एतत् एव चिन्तयतः मम प्रभाता अक्ष्णोः रजनी। तत् का गतिः यावत् एनम् कृताचार परिकर्माणं प्रियवयस्यं प्रेक्षे। एषः वाणासनहस्तः हृदयनिहितप्रियजनः वनपुष्पमालाधारी इतः एव आगच्छति प्रियवयस्यः। भवतु अङ्गामर्दविकलः भूत्वा स्थास्यामि यदि एवमपि नाम विश्रामं लभेय।

भोः राजन् न मे हस्तः प्रसरति वाङ्मात्रेण एव जाप्यसे।

कथं कुतः इति। स्वयमेव अक्षि आकुलीकृत्य अश्रुकारणं पृच्छसि।

यत् वेतसः कुब्जस्य लीलां विड़म्बयति तत् किमात्मनः प्रभावेण अथवा नदीवेगस्य।

ममापि भवान्। युक्तं नामैतत् यत्त्वया राजकार्याणि तादृशञ्च अस्खलितपदं प्रदेशं उज्झित्वा वनचरवृत्तिना भवितव्यमिति। किमत्र मन्त्र्यताम्। अहं पुनः ब्राह्मणः प्रत्यहं श्वापदानुसरणैः संक्षोभितसन्धिबन्धनानाम् आत्मनः अङ्गानामनीशः अस्मि। तत् प्रसीद एकाहं तावत् विश्रम्यताम्।

अत्रभवान् किमपि हृदये कृत्वा मन्त्रयते। अरण्ये खलु मया रुदितम्।

तेन हि चिरं मे जीव।

आज्ञापयतु भवान्।

किं मोदकवाटिकायाम्।

गृहीतः क्षणः ।

आज्ञापयतु भर्त्ता ।

तथा । एतु एतु आर्यः । एषः आलापदत्तकर्णः भर्त्ता इतः एव तिष्ठति । उपसप तु एनमार्यः । अपेहि रे उत्साहयितः अपेहि अत्रभवान् प्रकृतिमापन्नः, त्वं तावत् दास्याः पुत्रः अटवीतः अटवीमाहिण्ड यावत् शृगालमृगलोलुपस्य कस्य अपि जीर्णक्ष्यस्य मुखे निपतितः भवसि ।

भोः उत्साहयितः निष्क्राम निष्क्राम ।

यत् महाराजः आज्ञापयति ।

कृतं भवता निर्मक्षिकम् । तत् एतस्मिन् पादपच्छायाविरचितवितानसनाथे शीलातले उपविशतु भवात् यावत् अहमपि सुखासीनः भवामि ।

एतु एतु भवान् ।

ननु भवानेव मे अग्रतः वर्त्तते ।

भवतु न अस्य प्रसरं वर्धयिष्यामि । भोः यतः सा तापसकन्यका अनभ्यर्थनीया ततः तया किं दृष्टया ।

तत् कथय ।

भोः यथा कस्य अपि पिण्डखर्जूरैः उद्वेजितस्य तिन्तिडिकायां श्रद्धा भवति तथा अन्तःपुरस्त्रीरत्नपरिभोगिनः भवतः इयं प्रार्थना ।

तत् खलु रमणीयं नाम यत् भवतः अपि विस्मयमुत्पादयति ।

सर्वथा प्रत्यादेशः खलु सा रूपवतीनाम् ।

तेन हि लघु लघु गच्छतु भवान् मा तावत् सा तपस्विनी कस्य अपि इङ्गुदी-तैलचिक्कणशीर्षस्य हस्ते निपतिष्यति ।

अथ भवन्तमन्तरेण तव उपरि कीदृशः पुन अस्याः चित्तरागः ?

किं नु खलु दृष्टमात्रस्य एव भवतः अङ्कमारोहतु ।

गृहीतपाथेयः कृतः असि त्वया । तत् अनुरक्तं तपोवने त्वां तर्कयामि ।

कः अपरः अपदेशः ननु भवान् राजा ।

नीवारषष्ठभागं मे तापसाः उपहरन्तु इति ।

जयतु जयतु भर्त्ता । एतौ खलु द्वौ ऋषिकुमारकौ प्रतिहारभूमिमुपस्थितौ ।

यत् भर्त्ता आज्ञापयति । इतः इत एतम् ॥

अयमिदानीं ते अनुकूलः गलहस्तः ।

यत् देवः आज्ञापयति ।

प्रथममपरिबाधमासीत् । साम्प्रतं राक्षसवृत्तान्तेन सपरिबाधम् ।

एष खलु तव चक्ररक्षीभूतः अस्मि ।

सज्जः रथः भर्त्तुः विजयप्रस्थानम् अपेक्षते । एषः पुनः नगरात् देवीनां सकाशात् करभकः आगतः ।

अथ किम् ।

करभक । एषः भर्त्ता उपसर्पतु भवान् ।

जयतु जयतु भर्त्ता । देव्यः विज्ञापयन्ति ।

आगामिचतुर्थदिवसे पुत्रपिण्डपालनो नाम उपवासः भविष्यति । तत्र दीर्घायुषा अवश्यं वयं सम्भावयितव्याः इति ।

भोः । त्रिशङ्कुः इव अन्तरा तिष्ठ ।

भोः मा राक्षसभीरुकं मामवगच्छ ।

तेन हि राजानुज इव गन्तुमिच्छामि ।

ही ही युवराजः अस्मि संवृत्तः ।

एवं नु एतत् ।

ACT III

सखि शकुन्तले। अपि सुखायते ते नलिनीपत्रवातः ?

किं वीजयतः मां प्रियसख्यौ।

अनुसूये तस्य राजर्षेः प्रथमदर्शनादारभ्य पर्युत्सुकमनाः शकुन्तला।

न खलु अस्याः अन्यनिमित्तः आतङ्कः भवेत्।

ममापि ईदृशी आशङ्का। भवतु प्रक्ष्यामि। सखि प्रष्टव्या असि किमपि बलीयान् खलु अङ्गसन्तापः।

सखि। भण यत् वक्तुकामा असि।

सखि शकुन्तले, अनभ्यन्तरे आवां मनोगतस्य ते वृत्तान्तस्य। किं तु यादृशी इतिहासकथानुबन्धेषु कामयमानानामवस्था श्रूयते तादृशी तव इति तर्कयामि। तत् कथय किं निमित्तं ते अयमायासः ? विकारं परमार्थतः अज्ञात्वा अनारम्भःकिल प्रतीकारस्य।

बलीयान् खलु मे आयासः। न सहसा शक्नोमि निवेदयितुम्।

सखि सुष्ठु खलु एषा भणति। किं एतमात्मनः उपद्रवं निगूहसि। अनुदिवसं च परिहीयसे अङ्गेषु। केवलं लावण्यमयी छाया त्वां न मुञ्चति।

कस्य वा अन्यस्य कथयिष्यामि किन्तु आयासयित्री वां भविष्यामि।

सखि अतः एव नौ निर्बन्धः। संविभक्तं खलु दुःखं सह्यवेदनं भवति।

यतः प्रभृति सः तपोवनरक्षिता राजर्षिः मम दर्शनपथं गतः।

कथयतु प्रियसखी।

ततः प्रभृति तद्गतेन अभिलाषेण एतदवस्था अस्मि संवृत्ता।

दिष्ठ्या इदानीं ते अनुरूपे वरे अभिनिवेशः। अथवा सागरं उज्झित्वा कुत्र वा महानद्या प्रवेष्टव्यम्।

तत् यदि वामनुमतं ततः तथा प्रवर्त्तेथां यथा तस्य राजर्षेः अनुकम्पनीया भवामि। अन्यथा स्मरतं माम्।

अनुसूए दूरगतमन्मथा अक्षमा खलु इयं कालहरणस्य।

प्रियंवदे। कः उपायः भवेत् येन अविलम्बितं निभृतञ्च सख्याः मनोरथं सम्पादयावः।

सखि निभृतमिति प्रवर्त्तितव्यं। शीघ्रमिति न दुष्करम्।

कथमिव ?

ननु सः अपि राजर्षिः अस्मिन् जने स्निग्धदृष्टिसूचिताभिलाषः एषु दिवसेषु प्रजागरकृशः इव लक्ष्यते।

सखि अनुसूये मदनलेखः इदानीमस्याः क्रियताम्। तमहं सुमनोगोपितं कृत्वा देवताशेषापदेशेन तस्य राज्ञः हस्तं प्रापयिष्यामि।

सखि रोचते मे सुकुमारः एषः प्रयोगः। किंवा शकुन्तला भणति।

नियोगः अपि विकल्प्यते।

तेन हि आत्मनः उपन्यासानुरूपं चिन्तय किमपि ललितोपनिबन्धनं गीतकम्।

चिन्तयिष्यामि किन्तु अवधीरणाभीरूकं वेपते मे हृदयम्।

अयि आत्मगुणावमानिनि ! कः नाम सन्तापनिर्वापयित्रीं शारदीयां ज्योत्स्नामातपत्रेण वारयिष्यति।

नियोजिता अस्मि।

सखि चिन्तिता मया गीतिका। असन्निहितानि पुनः लेखसाधनानि।

ननु अस्मिन् शुकोदरस्निग्धे नलिनीपत्रे पत्रच्छेदभक्त्या नखैः आलिख्यताम्। शृणुतं तावत् सङ्गतार्था न वा इति।

अवहिते स्वः।

तव न जाने हृदयं मम पुनः मदनः दिवा च रात्रिञ्च।

निष्कृप तापयति बलीयः तव अभिमुखमनोरथायाः अङ्गानि॥

स्वागतं यथा सन्निहितफलस्य अविलम्बिनः मनोरथस्य।

हृदय तथा उत्तम्य इदानीं न किमपि प्रतिपद्यसे।

इतः शिलातलैकदेशमनुगृह्णातु महाराजः।

लब्धौषधः साम्प्रतं उपशमं गमिष्यति। महाराज। द्वयोरपि वामन्योनानुरागः प्रत्यक्षः।

सखीस्नेहः पुनः पुनरुक्तवादिनीं करोति माम्।

तेन हि शृणोतु आर्यः।

आश्रमवासिनः जनस्य राज्ञा आर्त्तिहरण भवितव्यमिति ननु एषः धर्मः।

तेन हि इयं नौ प्रियसखी त्वामुद्दिश्य भगवता मदनेन इदमवस्थान्तरं प्रापिता। तदर्हसि अभ्युपपत्त्या जीवितमस्याः अवलम्बितुम्।

सखि। अलं वामन्तःपुरविरहपर्य्युत्सुकेन राजर्षिणा उपरुद्धेन।

महाराज। बहुवल्लभाः खलु राजानः श्रूयन्ते तत् यथा इयं नौ प्रियसखी वन्धुजनशोचनीया न भवति तथा करिष्यसि।

निर्वृते स्वः।

अनुसूये। प्रेक्षस्व प्रेक्षस्व मेघवाताहतामिव ग्रीष्मे मयूरीं क्षणे क्षणे प्रत्यागत जोवितां प्रियसखीम्।

सख्यौ मर्षयतं लोकपालं यदस्माभिः विश्रब्धप्रलापिनीभिः उपचारातिक्रमेण भणितम्।

येन तत् मन्त्रितं सः एव मर्षयतु। अन्यस्य कः अत्ययः।

अर्हति खलु महाराजः इदं प्रत्यक्षवचनं विषोढ़ुम्। परोक्षं वा किं न मन्त्र्यते।

न एतावता तुष्ठिः भविष्यति।

विरम दुर्ललिते एतदवस्थां गतया अपि मया क्रीड़सि।

प्रियंवदे एषः तपस्विमृगपोतकः इतः इतः दत्तदृष्टिः नूनं मातरं प्रभ्रष्टमनुसरति। तत् संयोजयामि तावदेनम्।

सखि चपलः खलु एषः। एनं निवारयितुमेकाकिनी न पारयसि तदहमपि सहायत्वं करिष्यामि।

इतः अन्यतः न वां गन्तुमनुमन्ये, यत असहायिनी अस्मि।

त्वं तावदसहायिनी यस्याः पृथिवीनाथः समीपे वर्त्तते।

कथं गते प्रियसख्यौ।

न माननीयेषु आत्मानमपराधयिष्यामि।

मुञ्च मुञ्च त्न खल्वात्मः प्रभवामि। अध वा सखीमात्रशरणा किमिदानीमत्र करिष्यामि।

न खलु अहं महाराजं भणामि। दैवमुपालेभे।

कथमिदानीं न उपालप्स्ये यत् मामात्मनः अनीशां परगुणैः लोभयति।

पौरव। रक्ष विनयम्। इतः ततः ऋषयः सञ्चरन्ति।

पौरव। अनिच्छापूरकः अपि सम्भाषणमात्रकेण परिचितः अयं जनः न विस्मर्त्तव्यः।

हाधिक् हाधिक्। इदं श्रुत्वा न मे चरणौ पुरोमुखौ प्रसरतः।

भवतु एभिः पर्यन्तकुरुवकः अपवारितशरीरा प्रेक्षिष्ये तावदस्य भावानुबन्धम्। एतत् श्रुत्वा नास्ति मे विभवः गन्तुम्।

अम्मो दौर्बल्यशिथिलतया परिभ्रष्टमपि मृणालवलयं मया न परिज्ञातम्। अतः परमसमर्था अस्मि विलम्बितुम्। भवतु एतेन एव अपदेशेन आत्मानं दर्शयिष्यामि।

आर्य अर्धपथे स्मृत्वा एतस्य हस्तभ्रंशिनः मृणालवलयस्य कृते प्रतिनिवृत्ता अस्मि। आख्यातमिव मे हृदयेन त्वया गृहीतमिति। तत् निक्षिप एतत् मा मामात्मानञ्च मुनिजनेषु प्रकाशयिष्यसि।

केन पुनः।

का गतिः।

त्वरतां त्वरतामार्यपुत्रः।

यथा ते रोचते।

न तावदेनं प्रेक्षे। पवनोत्कम्पिना कर्णोत्पलरेणुना कलुषीकृता मे दृष्टिः। ततः अनुकम्पिता भवेयम्। किं पुनः न ते विश्वसिमि।

अयमेव अत्युपचारः अविश्वासजनकः।

प्रतिज्ञामन्थर इवार्यपुत्रः।

भवतु। प्रकृतिस्थदर्शना अस्मि संवृत्ता। लज्जे पुनः अनुपकारिणी प्रियकारिणः आर्यपुत्रस्य।

असन्तोषे पुनः किं करोति।

चक्रवाकवधु। आमन्त्रय सहचरमुपस्थिता रजनी।

आर्यपुत्र। एषा खलु मम वृत्तान्तोपलम्भननिमित्तमार्या गौतमी आगता। तत् विटपान्तरितः भव।

जात इदं शान्तुदकम्। अस्वस्था इह देवतासहायिनी तिष्ठसि।

इदानीमेव प्रियम्वदानुसूये मालिनीमवतीर्णे।

जात निराबाधा मे चिरं जीव। अपि लघुसन्तापानि ते अङ्गानि।

आर्ये अस्ति विशेषः।

परिणतः दिवसः। तदेहि उटजमेव गच्छावः।

हृदय प्रथममेव सुखोपनते मनोरथे कालहरणं करोषि। साम्प्रतम् अनुभव तावत्ते कृतम्।

लतागृहक। सन्तापहारक। आमन्त्रयामि त्वां पुनः अपि परिभोगार्थम्।

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प्रियंवदे यदि अपि गान्धर्वेण विवाहेन निर्वृत्तकल्याणा प्रियसखी शकुन्तला अनुरूप भर्तृभागिनी संवृत्ता तथा अपि न मे निर्वृतं हृदयम् ।

कथमिव ।

अद्य सः राजर्षिः इष्टिसमाप्तौ ऋषिभिः प्रेषितः अन्तःपुरिकाशतसमागतः इमं जनं स्मरति न वा इति ।

अत्र तावत् विश्वस्ता भव । न हि तादृशाः आकृतिविशेषाः गुणविरोधिनः भवन्ति । एतावत् पुनश्चिन्तनीयं तातस्तीर्थयात्रातः प्रतिनिवृत्तः इमं वृत्तान्तं श्रुत्वा न जाने किं प्रतिपत्स्यते इति ।

यथा मां पृच्छसि तथा अभिमतं तातस्य ।

कथमिव ?

किमन्यत् । वरस्य अनुरूपस्य कन्यका प्रतिपादनीया इति अयं तावत् प्रथमः सङ्कल्पः । तद् यदि दैवमेव सम्पादयति ननु कृतार्थः गुरुजनः ।

एवं नु एतत् । सखि अवचितानि वलिकर्मपर्याप्तानि खलु कुसुमानि ।

ननु शकुन्तलाया अपि सौभाग्यदेवताः अर्चयितव्यास्तत् अपराण्यपि अवचिनवाव ।

युज्यते ।

सखि अतिथिना इव निवेदितम् ।

ननु उटजे सन्निहिता शकुन्तला । आम अद्य पुनः असन्निहिता हृदयेन ।

तेन हि भवतु एतावद्भिः कुसुमैः प्रयोजनम् ।

हा धिक् । हा धिक् । तत् एव संवृत्तं । कस्मिन्नपि पूजार्हे अपरद्धा शून्य-हृदया प्रियसखी ।

सखि न खलु यस्मिन् कस्मिन् वा । एषः दुर्वासाः सुलभकोपः महर्षिस्तथा शप्त्वा अविरलपादत्वरितया गत्या प्रतिनिवृत्तः ।

कः अन्यः हुतवहात् दग्धुं प्रभवति । तत् गच्छ पादयोः पतित्वा निवर्त्तय यावदस्य अहमपि अर्घोदकम् उपकल्पयामि ।

तथा ।

अम्मो आवेगस्खलितायाः प्रभृष्टं मे अग्रहस्तात् पुष्पभाजनम् ।

शरीरी इव कोपः कस्य सः अनुनयं गृह्णाति । किञ्चित् पुनः सानुकम्पः कृतः ।

एतदेव तस्मिन् बहुतरं तत् कथय ।

यतः निर्वर्त्तितुं नेच्छति ततः पादयोः प्रणम्य विज्ञापितः मया । भगवन् प्रथम-भक्तिमवेक्ष्य अद्य एव अविज्ञातप्रभावपरमार्थस्य दुहितृजनस्य भगवता अयमपराधः मर्षितव्य इति ।

ततः ततः ।

ततः सः न मे वचनमन्यथा भवितुमर्हति किं तु अभिज्ञानाभरणदर्शनात् अस्याः शापः निर्वर्त्तिष्यते इति मन्त्रयन्नेव अन्तरितः ।

शक्यमिदानीमाश्वसितुम् । अस्ति तेन राजर्षिणा संप्रस्थितेन आत्मनः नामाङ्कितम् अङ्गुरीयकं स्मरणीयमिति शकुन्तलाहस्ते स्वयमेव पिनद्धं । तत् एषः एव तस्मिन् स्वाधीनः उपायः भविष्यति ।

एहि देवकार्यं तावदस्याः निवर्त्तयावः ।

अनुसूये प्रेक्षस्व तावत् वामहस्तविनिहितवदना आलिखिता इव प्रियसखी तद्गतया चिन्तया आत्मानमपि न विभावयति किं पुनरतिथिविशेषम् ।

प्रियंवदे द्वयोरेव नौ हृदये एषः वृत्तान्तः तिष्ठतु । रक्षणीया खलु प्रकृति-पेलवा प्रियसखी ।

कस्तावदुष्णोदकेन नवमालिकां सिञ्चति ।

एवमपि नाम विषयपराङ्मुखस्य जनस्य एतन्निपतितं यथा तेन राज्ञा शकुन्तलायामनार्यमाचरितमिति ।

ननु प्रभाता रजनी । तत् लघु प्रतिबुद्धा अस्मि । अथवा प्रतिबुद्धा अपि किं करिष्यामि । न मे उचितेषु अपि प्रभातकरणीयेषु हस्तौ प्रसरतः । सकाम इदानीं कामः भवतु येन शुद्धहृदया प्रियसखी असत्यसन्धे जने पदं कारिता । अथवा न तस्य राजर्षेः अपराधः । दुर्वासः शापः खलु एषः प्रभवति । अन्यथा कथमिदानीं सः राजर्षिः तादृशानि मन्त्रयित्वा एतावतः कालस्य वाङ्मात्रकमपि न विसर्जयति । तदितः अभिज्ञानाङ्गुरीयकमस्य विसर्जयामः इति । अथवा निर्दुःखशीतले तपस्विजने कः नाम अभ्यर्थ्यताम् । न च सखीगामी दोषः इति कृत्वा व्यवसिता अपि पारयामस्तातकण्वस्य दुःषन्त परिणीतामापन्नसत्त्वां शकुन्तलां निवेदयितुम् । तदत्र इदानीं किं नु खलु अस्माभिः करणीयम् ।

अनुसूये तरस्व तरस्व शकुन्तलायाः प्रस्थानकौतूहलानि क्रियन्ते ।
सखि कथमिव ।
शृणु इदानीमेव सुखशयितप्रश्ननिमित्तं शकुन्तलायाः समीपं गता अस्मि ।
ततः ततः ।
ततः यावदेनां लज्जावनतमुखीं परिष्वज्य तातकण्वः एवमभिनन्दति । वत्से ।
दिष्ट्या धूमोपरुद्धदृष्टेः अपि यजमानस्य पावकस्य मुखे एव निपतिता
आहुतिः । सुशिष्यपरिगृहीता इव विद्या अशोचनीया असि मे संवृत्ता । तदद्य
एव त्वां ऋषिपरिगृहीतां कृत्वा भर्तुः सकाशं विसर्जयामि इति ।
सखि केन पुनराख्यातस्तातकण्वस्य अयं वृत्तान्तः ।
अग्निशरणं प्रविष्टस्य किल शरीरं विना छन्दोवत्या वाचा ।
कथमिव ।
शृणु ।
सखि प्रियं मे प्रियं । किं तु अद्य एव शकुन्तला नीयते इति उत्कण्ठासाधारण
मिदानीं परितोषमनुभवामि ।
आवां कथमपि उत्कण्ठां विनोदयिष्यावः । सा इदानीं तपस्विनी निर्वृता
भवतु ।
तेन हि एतस्मिन् चूतशाखावलम्बिते नारिकेलसमुद्गके एतन्निमित्तमेव मया
कालहरणक्षमाः केसरगुण्डाः निक्षिप्ताः तिष्ठन्ति । तान् त्वं नलिनीपत्रसङ्गतान्
कुरु । यावदस्याः अहमपि गोरोचनां तीर्थमृत्तिकां दूर्वाकिशलयानि च मङ्गल-
समालभनार्थं विरचयामि ।
अनुसूये त्वरस्व तरस्व एते खलु हस्तिनापुरगामिनः ऋषयः शब्दायन्ते ।
सखि एहि गच्छावः ।
एषा सूर्योदये एव कृतमज्जना प्रतोष्टनीवारवाचनाभिस्तापसीभिः अभिनन्द्य-
माना शकुन्तला तिष्ठति तत् उपसर्पावः ।
भगवतीः वन्दे ।
जात भर्तुः बहुमानसूचक महादेवीशब्दमधिगच्छ ।
वत्से वीरप्रसविनी भव ।
सखि सुमज्जनं ते भूतम् ।
स्वागतं प्रियसखीभ्याम् । इतः निषीदतम् ।

सखि। ऋज्वी तावत् भव यावत्ते मङ्गलसमालभनं कुर्वः।
उचितमपि एतदद्य बहुमन्तव्यं यतः दुर्लभं तावत् पुनर्मे प्रियसखीमण्डन भविष्यति।
सखि न युक्तं मङ्गलकाले रोदितुम्।
अहो आभरणार्हं ते रूपमाश्रमसुलभैः प्रसाधनैः विप्रकार्यते।
वत्स हारीत। कुत एतत्।
किं मानसी सिद्धिः।
कोटरसंभवा अपि मधुकरी पुष्करमधु एव अभिलषति।
अनया अभ्युपपत्त्या सूचिता भर्तुः गेहे अनुभवितव्या राजलक्ष्मीः।
सखि अननुभूतभूषणः अयं जनः कथं त्वामलङ्करोतु। चिररिचयेन इदानीं ते अङ्गेषु आभरणविनियोगं करवाव।
जानामि वां निपुणत्वम्।
सखि शकुन्तले अवसितमण्डना इदानीमसि त्वम्। साम्प्रतं परिधेहि एतत् विचित्रं क्षोमयुगलम्।
जात एष ते आनन्दबाष्पपरिवाहिणा लोचनेन परिष्वजमानः इव गुरूः उपस्थितः। तत् समुदाचारं प्रतिपद्यस्व।
जात। वरः खलु एषः न पुनराशीः।
जात ज्ञातिकुलस्निग्धमभ्यनुज्ञातासि तपोवनदेवताभिस्तत् प्रणम भगवतीभ्यः।
प्रियंवदे। आर्यपुत्रदर्शनोत्सुकाया अपि आश्रमपदं परित्यजन्त्याः दुःखदुःखेन चरणौ मे पुरोमुखौ निपततः।
न केवलं त्वमेव तपोवनविरहकातरा त्वया उपस्थितवियोगस्य तपोवनस्य अपि अवस्थां प्रेक्षस्व तावत्।
उल्ललति दर्भकवलं मृगी परित्यक्तनर्तना मयूराः।
अपसृतपाण्डुपत्राः मुञ्चन्ति अश्रूनि इव लताः॥
तात लताभगिनीं तावत् माधवीमामन्त्रयिष्यामि।
लताभगिनि प्रत्यालिङ्ग मां शाखामयैः बाहुभिः। अद्य प्रभृति दूरवर्त्तिनी खलु ते भविष्यामि।
तात अहमिव इयं त्वया चिन्तनीया।
सखि एषा द्वयोरपि वां हस्ते निक्षेपः।

अयं जनः कस्मिन्निदानीं समर्पितः ।

तात एषा उटजपर्यन्तचारिणी गर्भभारमन्थरा मृगवधूः यदा सुखप्रसवा भवेत्तदा मे कमपि प्रियनिवेदयितारं विसर्जयिष्यथ । मा एतत् विस्मरिष्यथ ।

अम्मो कः नु खल्वेषः पदाक्रान्तः इव मे पुनः पुनः वसनान्ते सज्जति ।

वत्स किं मां सहवासपरित्यागिनीमनुबध्नासि । ननु अचिरप्रसूतोपरतया जनन्या विना यथा मया वर्धितः असि तथा इदानीमपि मया विरहितं तातस्त्वां चिन्तयिष्यति । तत् निवर्त्तस्व वत्स निवर्त्तस्व ।

सखि न नः आश्रमपदे अस्ति कः अपि चित्तवान् यस्त्वया विरह्यमानः अद्य न उत्सुकः कृतः । प्रेक्षस्व ।

पुटकिनिपत्रान्तरितां व्याहृतः नानुव्याहरति प्रियाम् ।
मुखोद्व्यूढमृणालः त्वयि दृष्टिं ददाति चक्रवाकः ॥

सत्यमेव नलिनीपत्रान्तरितं प्रियसहचरमपश्यन्ती आकुलं चक्रवाकी आरटति । दुष्करमयं करोति ।

एषा अपि प्रियेण विना गमयति रात्रिं विषाददीर्घतराम् ।
गुरुकम् अपि विरहदुःखमाशावन्धः साहयति ॥

एतावत् खलु वधूनामुपदेशः । जात मा विस्मरिष्यसि ।

तात । इत एव प्रियसख्यौ विनिवर्त्तिष्येते ।

कथमिदानीं तातस्य अङ्कात् परिभ्रष्टा मलयपर्वत्तोन्मूलिता इव चन्दनलता देशान्तरे जीवितं धारयिष्यामि ।

तात । वन्दे ।

सख्यौ एतम् । द्वे अपि मां सममेव परिष्वजेथाम् ।

सखि । यदि कदा अपि सः राजर्षिः प्रत्यभिज्ञानमन्थरः भवेत्ततः अस्मै आत्मनः नामधेयाङ्कितम् अङ्गुरीयकं दर्शयिष्यसि ।

अनेन सन्देहेन वां कम्पितं मे हृदयम् ।

सखि । मा बिभीहि स्नेहः पापमाशङ्कते ।

तात । कदा नु खलु भूयः तपोवनं प्रेक्षिष्ये ।

जात । परिहीयते ते गमनवेला तत् निवर्त्तय पितरम् । अथ वा चिरेण अपि एषा न निवर्त्तयिष्यति । तत् निवर्त्ततां भवान् ।

तपोवनव्यापारेण निरुत्कण्ठस्तातः । अहं पुनरुत्कण्ठाभागिनी संवृत्ता ।

हा धिक् हा धिक् । अन्तरिता शकुन्तला वनराजिभिः ।

तात शकुन्तला विरहितं शून्यमिव तपोवनं प्रविशावः ।

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भोः गोवृन्दारकः इति भणितस्य ऋषभस्य परिश्रमः नश्यति ।

भोः वयस्य सङ्गीतशालान्तरे कर्णं देहि । लयशुद्धायाः वीणायाः स्वरसंयोगः श्रूयते । जाने तत्रभवती हंसवती वर्णपरिचयं करोतीति ।

अभिनवमधुलोभभावितः तथा परिचुम्ब्य चूतमञ्जरीम् ।
कमलवसतिमात्रनिर्वृतः मधुकरः विस्मृतः असि एनां कथम् ॥

भोः वयस्य किं तावत् अस्याः गीतिकायाः गृहीतः भवता अक्षरार्थः । यत् भवानाज्ञापयति । भोः वयस्य गृहीतस्त्वया परकीयैः हस्तैः शिखण्डके अच्छभल्लस्तत् अवीतरागस्य इव श्रमणस्य नास्ति इदानीं मे मोक्षः ।

का गतिः ।

इतः इतः एतु देवः । भर्त्तः एष अभिनवसम्मार्जन रमणीयः सन्निहित होमधेनुः अग्निशरणालिन्दकः । तत् आरोहतु देवः ।

देवस्य भुजशब्दनिर्वृते आश्रमे कुतः एतत् । किं तु सुचरिताभिनन्दिनः ऋषयः देवम् सभाजयितुमागताः इति तर्कयामि ।

इतः इतः भवन्तः ।

अम्मो किमिति वामेतरं नयनं मे विस्फुरति ।
जात प्रतिहतममङ्गलं । शुभानि ते भवन्तु ।

देव । प्रसन्नमुखाः स्वस्थकल्पा इव ऋषयः दृश्यन्ते ।

भर्त्तः दर्शनीयाकृतिः खलु लक्ष्यते ।

हृदय किमेवं वेपसे । आर्यपुत्रस्य भावानुबन्धं स्मृत्वा धीरत्वं तावत् अवलम्बस्व ।

भद्रमुख । वक्तुकामा अस्मि न मे वचनावकाशः अस्ति कथयितुमिति ।

नापेक्षितः गुरुजनः अनया न त्वया अपि पृष्टाः बन्धवः ।
एकक्रमेण वृते किं भण्यताम् एकमेकस्य ॥

किं नु खलु आर्यपुत्रः भणिष्यति ?

हुं । सावलेपः अस्य वचनावक्षेपः ।

हृदय । संवृत्ता ते आशङ्का ।

जात । मा लज्जस्व । अपनेष्यामि तावत्ते अवगुण्ठनम् । ततः भर्त्ता त्वाम-भिज्ञास्यति ।

अहो धर्मापेक्षिता भर्तुः। ईदृशं नाम सुखोपनतं स्त्रीरत्नं प्रेक्ष्य कः अन्यः विचारयति ?

हा धिक् हा धिक्। कथं परिणये एव सन्देहः ? भग्ना इदानीं मे दूरारोहिणी आशालता।

इदमवस्थान्तरं गते तादृश अनुरागे किं वा स्मारितेन ? अथवा आत्मा इदानीं मे शोधनीयः। भवतु व्यवसिष्यामि। आर्यपुत्र। अथवा संशयितः इदानीमेषः समुदाचारः। पौरव युक्तं नाम तव पुरा आश्रमपदे सद्भावोत्तानहृदयमिमं जनं तथा समयपूर्वं सम्भाव्य साम्प्रतमीदृशैः अक्षरैः प्रत्याख्यातुम्। भवतु परमार्थतः यदि परपरिग्रहशङ्किना त्वया इदं प्रयुक्तं तदभिज्ञानेन केनापि तव सन्देहमपनेष्यामि।

हा धिक् हा धिक्। अङ्गुरोयकशून्या मे अङ्गुली।

जात। ननु ते शक्रावतारे शचीतीर्थे उदकं वन्द्यमानायाः प्रभ्रष्टमङ्गुरोयकम्। अत्र तावद्विधिना दर्शितं प्रभुत्वम्। अपरं ते कथयिष्यामि।

ननु एकदिवसं वेतसलतामण्डपे नलिनीपत्रभाजनगतमुदकं तव हस्ते सन्निहितमासीत्। तत्क्षणं सः मम पुत्रकृतकः मृगशावकः उपस्थितः। ततः त्वया अयं तावत् प्रथमं पिवतु इति अनुकम्पिना उपच्छन्दितः। न पुनस्ते अपरिचितस्य हस्तादुदकमुपगतः पातुम्। पश्चात्तस्मिन्नेव उदके मया गृहीते कृतस्तेन प्रणयः। अत्रान्तरे विहस्य भणितं त्वया सत्यं सर्वः सगन्धे विश्वसिति। यतः द्वौ अपि युवामारण्यकौ इति।

महाराज नार्हसि एवं मन्त्रयितुम्। तपोवनसंवर्धितः खलु अयं जनः अनभिज्ञः कैतवस्य। अनार्य, आत्मनः हृदयानुमानेन किलसर्वमेतत् प्रेक्षसे। कः नाम अन्यः धर्मकञ्चुकव्यपदेशिनः तृणछन्नकूपोपमस्य तवानुकारी भविष्यति।

यूयमेव प्रमाणं जानीथ धर्मस्थितिञ्च लोकस्य।
लज्जाविनिर्जिता जानन्ति न खलु किमपि महिलाः॥

सुष्ठु इदानीमात्मच्छन्दानुकारिणी संवृत्ता अस्मि या अस्य पुरुवंशप्रत्ययेन मुखमधोः हृदयप्रस्तरस्य हस्ताभ्याशमुपगता।

अहमनेन तावत् कितवेन विप्रलब्धा यूयमपि मां परित्यजथ।

वत्स शार्ङ्गरव अनुगच्छति नः करुणपरिदेविनी शकुन्तला,। प्रत्यादेशपिशुने भर्त्तरि किं करोतु तपस्विनी।

भगवति वसुन्धरे। देहि मेऽन्तरम्।

इतः इतः एतु देवः।

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हण्डे कुम्भीलक। कथय कुत्र त्वया एतत् महारत्नभासुरमुत्कीर्णनामाक्षरं राजकीयमङ्गुरीयकं समासादितम्।

प्रसीदन्तु भावमिश्राः न अहमीदृशस्याकार्यस्य कारकः।

किं नु खलु शोभनः ब्राह्मणः असि इति कृत्वा राज्ञा ते परिग्रहः दत्तः।

शृणुत तावत्। अहं खलु शक्रावतारवासी धीवरः।

हण्डे पाटच्चर। किं त्वमस्माभिः जातिं वसतिञ्च पृष्टः।

सूचक कथयतु सर्वं क्रमेण मा एनं प्रतिवध्नीतम्।

यदीश्वरः आज्ञापयति। लप रे लप।

सः अहं जालवड़िशप्रभृतिभिः मत्स्यवन्धनोपायैः कुटुम्वभरणं करोमि।

विशुद्धः इदानीं ते आजीवः।

भर्त्तः मा एवं भण।

सहजं किल यदपि निन्दितं न खलु तत् कर्म विवर्जनीयम्।
पशुमारणं करोति दारुणं अनुकम्पामृदुलः अपि सौनिकः॥

ततस्ततः।

अथ एकदिवसं मया रोहितमत्स्यः खण्डशः कल्पितः। यावत्तस्य उदराभ्यन्तरे एतत् महारत्नभासुरम् अङ्गुरीयकं प्रेक्षे। पश्चादिह विक्रयार्थमेतत् दर्शयन्नेव गृहीतः भावमिश्रैः। एषः तावदेतस्य आगमः। अधुना मारयत वा कुट्टयत वा। जानुक, मत्स्योदरसंस्थितमिति नास्ति सन्देहः। तथा अयमस्य विस्रगन्धः। आगमः इदानीमस्य विमर्ष्टव्यः। तदेत। राजकुलमेव गच्छाम।

गच्छ रे ग्रन्थिच्छेदक गच्छ।

सूचक इह गोपुरद्वारे अप्रमत्तौ प्रतिपाल्यतं मां यावत् राजकुलं प्रविश्य निष्क्रामामि। प्रविशतु ईश्वरः स्वामिप्रसादार्थम्।

तथा।

जानुक। चिरायति ईश्वरः।

ननु अवसरोपसर्पनीयाः खलु राजानः भवन्ति।

जानुक, स्फुरन्ति मे अग्रहस्ताः इदं ग्रन्थिक्छेदकं व्यापादयितुम्।

नार्हति भावः अकारणमारकःभवितुम्।

एषः अस्माकमीश्वरः प्राप्तः गृहीत्वा राजशासनम्। तत् श्वकुलानां मुखं प्रेक्षसे, अथवा गृध्रशृगालानां वलिः भविष्यसि।

शीघ्रं शीघ्रमेतम्।

हा हतोऽस्मि।

मुञ्चतं रे मुञ्चतं जालोपजीविनम्। उपपन्नः किल अङ्गुरीयकस्य आगमः। अस्मत्स्वामिना एव मे कथितम्।

यथा आज्ञापयतीश्वरः। यमवसतिं गत्वा प्रतिनिवृत्तः खलु एषः।

भर्त्तुः त्वदीयं मम जीवितम्।

उत्तिष्ठ उत्तिष्ठ। एतत् भर्त्रा अङ्गुरीयकमूल्यसंस्मितं पारितोषिकं ते प्रसादीकृतं। तत् गृहाणैतत्।

अनुगृहीतः अस्मि।

एषः खलु राज्ञा तथा नाम अनुगृहीतः यत् शूलादवतार्य हस्तिस्कन्धं समारोपितः।

ईश्वर। पारितोषिकं कथयति महार्हरत्नेन तेन अङ्गुरीयकेन स्वामिनः बहुमतेन भवितव्यमिति।

ननु तस्मिन् भर्त्तुः महार्हरत्नमिति न परितोषः। एतावत् पुनः।

किं नाम ?

तर्कयामि तस्य दर्शनेन कः अपि हृदयस्थितः जनः भर्त्रा स्मृतः इति। यतस्तत प्रेक्ष्य मुहूर्त्तकं प्रकृतिगम्भीरः अपि पर्युत्सुकमनाः आसीत्।

तोषितः इदानीं भर्त्ता ईश्वरेण।

ननु भणामि अस्य मत्स्यशत्रोः कृते इति।

भर्त्तारौ इतः अर्धं युष्माकौमपि सुरामूल्यं भवतु।

धीवर महत्तरः साम्प्रत मे प्रियवयस्यः संवृत्तः असि। कादम्बरीसङ्गिके खलु प्रथममष्माकं सोहित्यमिष्यते। तत् शौण्डिकागारमेव गच्छामः।

निर्वर्त्तितं मय्य पर्यायनिर्वर्त्तनीयमप्सरस्तीर्थं सान्निध्यं तत् यावदस्य राजर्षेः वृत्तान्तं प्रत्यक्षीकरिष्यामि। मेनकानम्बन्धेन शरीरभूता मे शकुन्तला। तया अपि सन्दिष्टा अस्मि किं नु खलु उपस्थितक्षणे अपि दिवसे निरुत्सवारम्भमिव राजकुलं दृश्यते। अस्ति मे विभवः प्रणिधानेन सर्वं ज्ञातुम्। किं तु सख्याः आदरः ममा मानयितव्यः। भवतु आसामेव उद्यानपालिकानां पार्श्वपरिवर्त्तिनी भूत्वा तिरस्करिण्या प्रच्छन्ना उपलप्स्ये।

आआमृहरित वृन्तं उच्छ्वसितमिव वसन्तमासस्य ।
दृष्टं चूताङ्कुरं क्षणमङ्गलं पश्यामि ॥
परभृतिके किमेतत् एकाकिनी मन्त्रयसे ।
सखि मधुरिके, चूतलतिकां प्रेक्ष्य उन्मत्ता खलु परभृतिका भवति ।
कथम उपस्थितः मधुमासः ?
मधुरिके । तवापि इदानोमेषः कालः मदविभ्रमोद्गीतानाम् ।
सखि । अवलम्वस्व मां यावत् अग्रपदे परिस्थिता भूत्वा अनेन प्रसवेन सम्पादयासि कामदेवस्य वाचनम् ।
यदि एवं तत् ममापि अर्धं वाचनफलस्य ।
सखि, अभणिते अपि एवं सम्पद्यते एव । यतः एकमेव नौ एतत् शरीरम् ।
अम्महे । अप्रबुद्धः अपि चूतप्रसवः बन्धनभङ्गसुरभिः एषः वाति ।
नमः भगवते मकरध्वजाय ।
अर्हसि मे चूताङ्कुर दत्तः कामस्य गृहीतचापस्य ।
सत्याकृत युवतिलक्षः पञ्चाभ्यधिकः शरः भवितुम् ॥
प्रसीदतु प्रसीदतु आर्यः । अगृहीतार्थं आवाम् ।
नास्ति अत्र सन्देहः । महाप्रभावः खलु एषः राजर्षिः ।
आर्य कतिचिद्दिवसाः मित्रावसुना राष्ट्रियेण भर्तुः पादमूलं प्रेषितयोः आवयोः इह प्रमदवने चित्रकर्म अर्पयितुम् । अतः न श्रुतपूर्वः आवाभ्यामेषः वृत्तान्तः ।
कौतूहलं नौ यदि अनेन जनेन श्रोतव्यम् । तत् कथयतु आर्यः । किं निमित्तं भर्त्रा वसन्तोत्सवः निषिद्धः ?
उत्सवप्रियाः राजानः भवन्ति । तत् गुरुणा कारणेनात्र भवितव्यम् ।
आर्य । श्रुतं राष्ट्रियमुखात् अङ्गुरीयकदर्शनं यावत् ।
प्रियं मे प्रियम् ।
युज्यते ।
एतु एतु भवान् ।
स्थाने खलु प्रत्यादेशविमानिता अपि अस्य कारणात् शकुन्तला क्लम्यति ।
ईदृशानि अस्याः तपस्विन्याः भागधेयानि ।
भूयः अपि लङ्घितः एषः शकुन्तलावातेन । न जाने कथं चिकित्सितव्यः भविष्यतीति ।

यद्देवः आज्ञापयति ।

कृतं भवता निर्मक्षिकं। साम्प्रतं शिशिरविच्छेदरमणीये अस्मिन् उद्याने आत्मानं विनोदय ।

भोः वयस्य । तिष्ठ तावत् यावदनेन दण्डकाष्ठेन कन्दर्पवाणं नाशयामि ।

ननुः भवता आसन्नपरिचारिका लिपिकरी मेधाविनी आदिष्टा । माधवीलता-गृहके इमां वेलामतिवाहयिष्यामि । तत्र च मे चित्रफलके स्वहस्तालिखितां तत्रभवत्याः शकुन्तलायाः प्रतिकृतिमानय इति ।

इतः इतः एतु भवान् ।

एषः मणिशिलापट्ट सनाथः माधवीलतामण्डपः, विविक्ततया निःशब्दस्वागतेन इव प्रतीच्छति त्वाम् । तत् प्रविश्य उपविशाव ।

लतया अन्तरिता प्रेक्षिस्ये तावत् प्रियसखीप्रतिकृतिम् । ततः अस्याः भर्त्तः अनुरागं बहुमतं निवेदयिष्यामि ।

अतः एव महीपतिभिः क्षणमपि सहृदयाः सहयाः न विरहितव्याः ।

भोः न विस्मरामि किं तु सर्वं कथयित्वा त्वया एव अवसाने कथितं परिहास विकल्पः एषः न भूतार्थ—इति । मया मन्दबुद्धिना तथा एव गृहीतम् । अथवा भवितव्यताऽत्र बलवती । एवं नु एतत् ।

भोः वयस्म एतत् किमुपपन्नं तव । न कदा अपि सतत्पुरुषाः शोकवर्त्तव्याः भवन्ति । ननु प्रवाते अपि निष्कम्पा एवः नौरयः ।

अस्महे अस्य ईदृशी अकार्थपरता सम्भापयति ।

भोः अस्ति मे तर्कः केन अपि तत्रभवती आकाशसञ्चारिणी नीता इति ।

मम्मोहः खलु विस्मयनीः न पुणः प्रतिरोधः ।

भोः यदि एवं तत् समाश्वयतु भावान् । अस्ति खलु समागमस्तत्रभवत्या ।

भोः न हि माता पिता वा भर्त्तुं विरहितं चिरं दुहितरं प्रेक्षितुं पारयति । भोः मा एवं भण । ननु अङ्गुरीयकमेषाए निदर्शनत्मवश्याम्भाविनः अचिन्तनीयायाः समागमाः भवन्ति इति ।

यदि अन्यहस्तगतं भवेतत् तदा सत्यं शोचनीयं भवेतत् । सखि दूरे वर्त्तसे । एकाकिनी एव कर्णसुखानि अनुभवामि ।

भोः इयं नाममुद्रा केन पुनरुपोद्घातेन भवता तत्रभवत्याः हस्तसंसर्गं प्रापिता । मम इव कोतुहलेनालापितः एषः ।

ततः ततः ।

किम इति ।

रमणीयः खलु अवधिः विधिना विसंवादितः ।

अथ कथं रोहित मत्स्यस्य मुखं वड़िशमिव एतत् प्रविष्टमासीत् ।

युज्यते ।

अतः खलु तपस्विन्याः शकुन्तलायाः अधर्मभीरोः परिणये सन्देहः ।

अथ वा न ईदृशः अनुरागः अभिज्ञानमपेक्षते । तत् कथमिव एतत् ।

अहमपि एतत् दण्डकाष्ठमुपालप्से । कथं ऋजोः मे कुटिलं त्वमसि इति ।

स्वयमेव प्रतिपन्नः यदस्मै वक्तुकामा ।

भोः सर्वथा अहं खलु वुभुक्षया मारयितव्यः ।

भर्त्तुः इयं चित्रगता भर्त्री ।

भोः भावमधुरा रेखा । स्खलति इव मे दृष्टिः निम्नोन्नतप्रदेशेषु । किं वहुना सत्त्वानुप्रवेशशङ्कया आलापनकौतूहलं मे जनयति ।

अहो राजर्षेः वर्त्तिकारेखानिपुणता । जाने प्रियसखी मे अग्रतः वर्त्तते इति ।

सदृशं पश्चात्तापगुरोः स्नेहस्य ।

तिस्रः आकृतयः दृश्यन्ते । सर्वा एव दर्शनीयास्तत् कतमा तत्रभवती शकुन्तला ।

अनभिज्ञः एषः तपस्वी सख्याः रूपस्य । मोहचक्षुः इयं न गता अस्य प्रत्यक्षताम् ।

तर्कयामि या एषा अवसेकस्निग्धपल्लवाम् अशोकलतिकां संश्रिता शिथिलकेश-वन्धोद्वमत्कुसुमेन वद्धस्वेदविन्दुना वदनेन विशेषनमितशाखाभ्यां वाहुलतिका-भ्याम् उच्छ्वसितनीविना वसनेन···ईषत्परिश्रान्ता इव आलिखिता सा तत्रभवती शकुन्तला शेषाः सख्यः इति ।

आर्य माधव्य अवलम्वस्व चित्रफलकं यावत् गच्छामि ।

भोः किमत्र अपरमालिखितव्यम् ।

यः यः प्रियसख्याः अभिमतः प्रदेशस्तं तमालिखितुकामः इति तर्कयामि ।

यथा मन्त्रयते तथा तर्कयामि पूरितः अनेन चित्रफलकः आकृतिभिः कूर्चालतानां तापसानाम् इति ।

किमिव ?

वनवासस्य कन्यकाभावस्य च सदृशं भविष्यति ।

किं नु खलु तत्रभवती रक्तकुवलयशोभिना अग्रहस्तेन मुखमपवार्य चकितचकिता इव स्थिता । आम् एषः दास्याः पुत्रः कुसुमरसपाटच्चरः धृष्टमधुकरः तत्रभवत्या वदनकमलमभिलषति ।

त्वमेव अविनीतशासने प्रभवसि ।

अभिजातं खलु वारितः ।

प्रतिषिद्धवामा खलु एषा जातिः ।

भोः एवं तीक्ष्णदण्डस्य ते कथं न भेष्यति । एषस्तावत् उन्मत्तः अहमपि एतस्य सङ्गेन ईदृशः एव संवृत्तः ।

धीरमपि जनं रसः विकारयति ।

भोश्चित्रं खल्वेतत् ।

अहमपि इदानीमेव अवगतार्था किं पुनर्यथाचिन्तितानुभावी एषः ।

अम्मो पूर्वापरविरुद्धः एषः विधेः मार्गः ।

सर्वथा वयस्य सम्मार्जितं त्वया प्रत्यादेशदुःखं प्रियसख्याः शकुन्तलायाः प्रत्यक्षमेव सखीजनस्य ।

भर्त्तः वर्त्तिकाकरण्डकं गृहीत्वा इतः अहं प्रस्थिता अस्मि ।

सः मे पिङ्गलिकाद्वितीयया देव्या वसुमत्या अहमेव आर्यपुत्रस्य उपनेष्यामि इति भणित्वा सबलात्कारं गृहीतः ।

त्वं कथं विमुक्ता ।

यावत् लताविटपलग्नं देव्याः परिचारिका अञ्चलं मोचयति तावत् निह्नुतः मया आत्मा ।

एतु एतु भर्त्री ।

भो अभिधावन्ती एषा अन्तःपुरव्याघ्री मेधाविनीं मृगीमिव कवलयितुमुपस्थिता । आत्मानमपि किं न भणसि ? यदि भवान् अन्तःपुरवागुरातः मोक्ष्यते ततः मां मेघच्छन्नप्रासादे शब्दयसि । एतच्च तत्र गोपयामि यत्र पारावतमुज्झित्वा न कः अपि अन्यः प्रेक्षते ।

अम्मो अन्यसंक्रान्तहृदयः अपि प्रथमसम्भावनां रक्षति स्थिरसौहृदः तावदेषः ।

जयतु जयतु देवः ।

देव । अमात्यः विज्ञापयति अर्थजातस्य बहुलतया एकं मया पौरकार्यं प्रत्यवेदितं तत् देवः पत्रारोपितं प्रत्यक्षीकरोतु इति ।

इदानीमेव साकेतकपुरस्य श्रेष्ठिनः दुहिता निवृत्तपुंसवना तस्य जाया श्रूयते ।

यद्देव आज्ञापयति ।

एषा अस्मि ।

इदं नाम घोषयितव्यम्। देव काले प्रवृष्टमिव शासनमभिनन्दितं महाजनेन देवस्य।

प्रतिहतममङ्गलम्।

असंशयं प्रियसखीमेव हृदये कृत्वा निन्दितः अनेन आत्मा भविष्यति। अपरित्यक्ता इदानीं ते भविष्यति।

आर्ये एतत् पत्रं प्रेषयता द्विगुणानुतापः कृतः भर्त्ता अमात्येन। तत् मेघच्छन्नावस्थितं सन्तापनिर्वापयितारम् आर्यमाधव्यं गृहीत्वा आगच्छ।

सुष्ठु ते भणितम्।

सति खलु दीपे व्यवधानदोषेण अन्धकारमनुभवति राजर्षिः।

भर्त्तः अलं सन्तापितेन। वयःस्थ त्रव प्रभुः अपरासु देवीषु अनुरूपपुत्रजन्मना पूर्वपुरुषाणाम् अनृणः भविष्यति। न मे वचनं प्रतीच्छति भर्त्ता। अथवा अनुरूपमेव औषधम् आतङ्कं निवर्त्तयति।

किम् इदानीमेव एनं निर्वृतं करिष्यामि। अथवा श्रुतं मया शकुन्तलां सम्भावयन्त्याः देवजनन्याः मुखात् यज्ञभाग समुत्सुकाः देवताः एव तथा करिष्यन्ति यथा सः भर्त्ता त्वामचिरेण धर्मपत्नीम् अभिनन्दिष्यति इति। तत् न युक्तं मम अत्र बिलम्बितुं यावत् अनेन वृत्तान्तेन प्रियसखीं शकुन्तलां समाश्वासयामि।

भोः अबह्मण्यम् अब्रह्मण्यम्।

भर्त्तः मा नाम सः माधव्यतपस्वी पिङ्गलिकामिश्राभिः चित्रफलकहस्त प्राप्तः भविष्यति।

यद्देवः आज्ञापयति।

भोः अब्रह्मण्यम् अब्रह्मण्यम्।

अविद अविद भोः।

भोः कथं न भेष्यामि। एषः मां क अपि पश्चान्मोटय शिरोधरमिक्षुमिव भग्नग्रन्थि कर्त्तुम् इच्छति।

भर्त्तः एतत् सशरं शरासनं हस्तावापश्च।

परित्राहि परित्राहि अहं भवन्तं प्रेक्षे, त्वं न मां प्रेक्षसे। मार्जारगृहीतः इव उन्दुरः निराशः अस्मि जीविते।

भोः मनाक् अस्मि अनेनाहं पशुमारणेन मारयितुं न पारितः। भवान् पुनः इमं स्वागतेन अभिनन्दति।

यत् भवान् आज्ञापयति।

ACT VII

न खलु न खलु चपलत्वं कुरु। यत्र तत्र एवात्मनः प्रकृतिं दर्शयसि। जृम्भस्व रे सिंहशावक जृम्भस्व दन्तान् ते गणयिष्यामि।

अविनीत किमिति न अपत्यनिर्विशेषाणि सत्वानि विप्रकरेषि। सम्प्रहरतीव ते संरम्भः।

स्थाने खलु मुनिजनेन सर्वदमन इति कृतनामधेयः असि।

एषा त्वां केसरिणो लङ्घयति यदि अस्याः पुत्रकं न मुञ्चसि।

अम्मो वलीयः खलुः भीतः अस्मि।

वत्स मुञ्च इमं वालमृगेन्द्रम्। अन्यं ते क्रीड़नकं दास्यामि।

कुत्र एषः। देहि मे।

सुव्रते, न एषः शक्यः वाङमात्रकेण शमयितुम्। तद्गच्छ मदीये उटजे मङ्कणकस्य ऋषिकुमारकस्य वर्णकचित्रितः मृत्तिकामयूरस्तिष्ठति। तमस्मै उपहर। तथा।

तावदनेन एव क्रीड़िष्यामि।

मुञ्च एनम्।

भोः न मां गणयसि। कः अत्र ऋषिकुमारकाणां मध्ये? भद्रमुख एहि मोचय तावदनेन दुर्मोचहस्तग्रहेण डिम्भकेन वाध्यमानं वालमृगेन्द्रम्।

भद्रमुख न खलु एषः ऋषिकुमारकः।

आश्चर्यमाश्चर्यम्।

अस्य वालकस्यासम्बन्धे अपि भद्रमुखे संवादिनी आकृतिः इति विस्मिता अस्मै।

अपि च वामशीलः अपि भूत्वा अपरिचितस्य न ते प्रतिलोमः संवृत्तः।

पोरवः इति।

यथा भद्रमुखः भणति। अप्सरःसम्बन्धेन पुनरस्य वालकस्य जननी देवगुरोः तपोवने प्रसूता।

कस्तस्य धर्मदारपरित्यागिनः नाम कीर्त्तयिष्यति।

सर्वदमन। प्रेक्षस्व शकुन्तलावण्यम्।

कुत्र सा मे अज्जुका।

नामसादृश्येन उपच्छन्दितः मातृवत्सलः।
अस्य मयूरस्य रमणीयत्वं पेक्षस्व इति भणितः असि।
अत्तिके रोचते मे चटुलः एषः मयूरकः।
अम्मो रक्षागण्डकः अस्य मणिवन्धे न दृश्यते।
मा खलु मा खलु। कथं गृहीतमेव।
शृणोतु महाभागः। महाप्रभावः एष अपराजिता नाम सुरमहौषधिः अस्य दारकस्य जातकमसमये भगवता मारोचेन दत्ता। एत्तां किल मातापितरौ आत्मानञ्च वर्जयित्वा अपरः भूमिपतितां न गृह्णाति।
तदा सर्पः भूत्वा तं दशति।
अनेकशः।
सुव्रते एहि। इमं वृत्तान्तं नियमव्याकुलायै शकुन्तलायै गत्वा निवेदयावः।
मुञ्च मामज्जुकासकाशं गमिष्यामि।
दुष्यन्तः मम तातः। न खलु त्वम्।
विकारकाले अपि प्रकृतिस्थां सर्वदमनस्य ओषधिं श्रुत्वा न मे आशंसा आत्मनः भागधेयेषु। अथवा यथा मिश्रकेश्या मे आख्यातं तथा सम्भाव्यते एतत्।
न खलु आर्यपुत्रः अयम्। तत् कः नु खलु एषः कृतरक्षामङ्गलं मे दारकं गात्रसङ्गेन दूषयति।
अज्जुके एषः कः अपि परकीयः मां पुत्रक इति आलपति।
हृदय समाश्वसिहि समाश्वसिहि। प्रहार्यं निवृत्त मात्सर्येण अनुकम्पिता अस्मि दैवेन।
आर्यपुत्रः एव एषः।
जयतु जयतु।
अज्जुके कः एषः।
वत्स भागधेयानि पृच्छ।
उत्तिष्ठतु उत्तिष्ठतु आर्यपुत्र। नूनं मम सुखप्रतिवन्धक पुराकृतं तेषु दिवसेषु परिणामसुखमासीत् येन सानुक्रोशः अपि आर्यपुत्रस्तथा संवृत्तः।
अथ कथमार्यपुत्रेन स्मृतः अयं दुःखभागी जनः।
आर्यपुत्र तदिदमङ्गुरीयकम्।
सम्पादितं खलु अनेन यत् तथा आर्यपुत्रस्य प्रत्ययकारणं दुर्लभं मे आसीत्।
नास्य विश्वसिमि। आर्यपुत्रः एव एनत् धारयतु।

लज्जे खलु आर्यपुत्रेण सार्धं गुरुजनसमीपं गन्तुम्।

सम्भावनीयप्रभावा खलु अस्य आकृतिः।

जात अप्रतिहतः भव।

जात भर्त्तुः बहुमता भव। अयञ्च दीर्घायुः उभयपक्षमलङ्करोतु। तत् एत उपविशत।

दिष्ट्या अकामप्रत्यादेशी आर्यपुत्रः। न पुनः शप्तमात्मनं स्मरामि। अथ वा न श्रुतो भवेदयं शून्यहृदयया मया शापः यतः सखीभिः अत्यादरेण सन्दिष्टं भर्त्तुः अङ्गुरीयकं दर्शयसीति।

अनया दुहितुः मनोरथसम्पत्त्या कण्वः अपि तावत् विज्ञातार्थः क्रियताम्।

मेनका पुनः इह मां परिचरन्ती सन्निहिता एव तिष्ठति।

मम मनोरथः व्याहृतः भगवत्या।

BOOK III

ACT I

I. The 3ks, Mt. and a number of Bengal Mss. read या स्रष्टुः सृष्टिराद्या which has been taken up by C. Ś and Nr. स्रष्टुः means 'of the creator (i. e in the 6th C. E.) and आद्या सृष्टिः 'the first creation'. In both the readings स्रष्टुः सृष्टिः and सृष्टिः स्रष्टुः the reference obviously goes to water as stated in Manu I. 8. But in Manu I. 75-79 the order of creation has been stated differently. आकाश was created first and अप् was created after वायु and अग्नि The Taittirīya Upaniṣat also endorses this order of creation in 'आकाशाद्वायुः वायोरग्निः अग्नेराप् अद्भ्यः पृथिवी' । The Śatapatha Br. (XI. I. 6. I), however, reads आपो इदमग्रे सलिलमेवास and it is not clear which tradition Kālidāsa follows here. With स्रष्टुः सृष्टिः as 6th C. E. in सम्बन्ध सामान्ये the creator here turns to be no other than the Absolute Being (निर्गुण ब्रह्म) but with 5th C. E. the creation here i. e. water or space goes back earlier than the Creater himself and the Creator becomes प्रजापति ब्रह्म whose later origin has been referred to in Manu I. 9. In the Kashmir & Mt. reading स्रष्टुः सृष्टिः the emphasis comes on the Creator, and if it is interpreted in the 5th C. E. the meaning becomes incompatible. Ś., however, taking in the 6th C. E. suggests alternatively that Śak. is the main creation of Viśvāmitra.

II. The reading रसभावविशेष···विक्रमादित्यस्य साहसाङ्कस्य is seen, apart from the Mithilā text, in only two old Mss. viz. Bl[1]. and B. II. Since the opening folios of As. S. I. are missing we are not sure if this Ms. contained the reading. The five Bengal Mss., 3ks, and almost all the S. Indian, Retrenched and Mixed Dev. Mss. omit this reading. The question of Kālidāsa's association with Vikramāditya is also disputed. We, therefore, prefer not to include the reading.

III. The Sanskrit equivalent of 'णेदम्' is 'नु-एतत्' (vide Pischel's Grammar, para. 174).

IV. पाटल is the reading in the Mixed & Ret. Dev. & S. I. Mss. It denotes some flower which emits scent. पाटल has been defined in the different lexicons as follows 'पाटलं पाटला चेति पुष्पे वृक्षे च पाटला। पाटलः श्वेतरक्तः स्यादाशुव्रीहौ च पाटल इति धरणिः (२४८०)। पाटलं कुसुमे वर्णेऽप्याशुव्रीहौ च पाटलः, इति शाश्वतः (४५४). पाटलि has been defined as 'श्वेतरक्तस्तु पाटलः (स्वर्गवर्ग २४४), पाटलिः कुवेराक्षी' (स्वर्गवर्ग) पाटलि is the reading in रत्नकोष also. M. Williams explains both पाटल and पाटलि as 'Bignonia Suavesleus' but Prof. R. Turner takes पाटल as 'pale red pink' and पाटलि to signify 'Bignonia Suavesleus'. Amara apears to have furnished the true picture in reading पाटलि with 7 synonyms which refer to trumpet-shaped flowers belonging to tropical countries. पाटल refers to the hue only.

V. The excellence of the text-reading has been shown in Introduction pp 85-86.

VI. कतमत् is the reading in the 3ks and in all Dev. Mss. while Mt. and the Bengal Mss. read कतमम् which seems to have been supported by Kālidāsa's own uses. cf. मातले कतमोऽयं (p. 337 supra) मातले कतमस्मिन् प्रदेशे मारीचाश्रमः (p. 338.) कतमा तत्रभवती शकुन्तला···कतमां तर्कयसि (Act. VI. p. 319) कतमो (also कत्तरः) राजर्षिवंशः Act. I, कतमो मुरारिः Kumāra III. 9. भागः कतम एष ते (Kumāra VI. 23.) कतमेन दिग्विभागेन गतः स जाल्मः Vik. I.

VII. The st. dr. 'नेपथ्याभिमुखमवलोक्य' is a Kashmirian accretion taken up by Bl^2 only.

VIII. The text-reading is attested by the oldest Ms. Bl^1 and six other Bengal Mss. The Mt. text also accepts this reading. On the other hand, the S.R.K. (35.18) accepts the reading निष्कम्पचामर···मृगजवाक्षमयेव रथ्याः which occurs in 3ks, and in almost all Devanāgar (Mix. & Ret.) and South-Indian Mss. The 12th Cent. Ms. is the basis of our work and the comparative excellence of the Bengal recension has been shown before (pp. 100-150). We have, therefore, accepted the text-reading. The query in "तरन्ति नु"

is also very poetic agreeing with the earlier description वियति बहुतरं For similar ideas Raghu IX. 50; XI. 63; XIII, 64; XVI, 28. Śis XII. 19 reads आत्मीयनेमिक्षतसान्द्रमेदिनीरजश्चयाक्रान्तिभयादिवाद्रवत्।

IX. The Bengal-Mithilā reading, the Kashmir reading and the Devanāgar and the S. Indian reading-all these differ widely. हरिण in Bengal-Mt. as well as in C.-Nr.-Ś group has a reference to कृष्णसार In the Rgveda (1. 163. 1., V. 78. 2) and in the Ath. Veda (6. 67. 3) हरिण denotes a 'gazelle'. It is, according to the Vedic Index, at once a type of speed and terror (Ath. Veda III. 7. I, VI. 67. 3). Since the context describes the speed of the gazelle and of the horses the Bengal reading appears more relevant. The Kashmir reading हरिहरोरपि seems to be a scribal alteration from हरिण' हरयो The omission of णं yields हरिहर which may be changed to 'हरिहरीः' The Dev. reading may be a later adjustment from the ambiguous Kashmir reading. Bringing in two types of horses i. e. one of Sun and other of Indra is not relevant. For similar use cf. Raghu XII. 84, 103; Kumāra 11. 43. The different steeds of the different deities have been mentioned in "इन्द्रस्य हरयो ह्यश्वा अग्नेरश्वास्तु रोहितः। सूर्यस्य हरितश्चैव वायोर्नियुत एव च। रासभः सहितोऽश्विभ्यामजाः पूष्णश्च वाजिनः। पृषत्योऽश्वास्तु मरुतां गावोऽरुण्यस्तथोषसाम्। सवितुर्वाजिनः श्यावा विश्वरूपा बृहस्पतेः" बृहद्देवता (4. 140-142.

X. The stage-direction 'इति शरसन्धानं नाटयति' (footnote no. 61) is seen only in Dev. Mss. and appears to be a later addition. The entrance of the King as 'अधिज्यकामुके' has already been referred to. So 'शरसन्धान' is without significance.

XI. The Bengal stage-direction is specific indicating the number two. तपस्विनौ in the charioteer's speech also illustrates this. But the Mt. text reads plural in तपस्विनः and indicates the position as 'आत्मना द्वितीयः' Again with 'तापसः' as speaker the Mt. text further indicates the number as 'आवां' The Kashmir Mss. read the pl. form 'तपस्विनः' and indicate the actual number by 'आत्मना तृतीयः' and 'वयम्'

XII. The Bengal reading is 'पुष्पराशा' Bāṇabhaṭṭa seems to have taken this poetic imagery in 'शुष्क-नड-काश-कुसुमनिपतितानल-चटुलवृत्ति... ' (जावालिवर्णना)

XIII. The verse 'जन्म यस्य (footnote 79-80)' etc. is not to be seen in the Bengal, Kashmir and the Mithilā recensions. It appears to be a repetition of the line 'सदृशम्.....भवतः' Only the Dev. Mss. include this. The expression उभयचक्रवर्त्ती has its parallel in उभयलोकानुगृह (Act. VII 34) Raghu. V. 72 also uses उभय in उभयपक्षविनीतनिद्राः This is an use characteristic of Kālidāsa.

XIV. The Mt., Bl[1] and the 3ks. insert the epithet 'अनवद्याम्' before 'दुहितरम्' The 3ks. read 'सोमतीर्थप्रभासम्' which is not seen in the best Bengal Mss, Mixed Devanāgar Mss., and in the Mithilā text. The Kashmir Mss. also refer to this place as 'प्रभास' in the 4th act (vide note no. III. act IV). But this Somatīrtha must not be confused with the famous Somnath at Prabhās near Dvārakā. It was situated between Gaṅgāhrada and Kurukṣetra and was included in the territory of Jayantī. The Mahābhārata refers to it thrice, e. g. Vanaparva, ch. 81, verses 16, 97, 162. The epic does not identify 'प्रभास' as 'सोमतीर्थ' cf. Mbh. 86/17.

XV. The dual number in तापसौ has been retained apart from the evidence of As. S. I. and the Bengal Mss., on the authority of the Sāhityadarpaṇa.

XVI. Pischel reads 'निष्यन्द' The root is 'स्यन्दू प्रस्रवणे Kālidāsa uses the word in Raghu X.57 and XIV. 3. Acc. to Pāṇini 8. 3. 72 the 'ष' is optional.

XVII. Only the Bengal Mss. and the Mt. text, the As. S. I. apart, notice the reading 'प्रविष्टकेन' But the antiquity of this use has been attested by the references from the Caturbhāṇī (vide p. 120. Int. supra) and the Mṛcchakaṭika (Act. I).

XVIII. For 'स्वप्रमाणानुरूपैः' cf. Raghu XIII. 34., XIV. 78.

XIX. Before line 129 all the Mixed, Retr. Dev. Mss. and the S. Indian Mss. read 'इदो इदो सहीओ' This is omitted in 3ks, As. S. I. and in the 5 Bengal Mss. It is expected that

the heroine should be introduced through the speech of the dramatis-personae and not by the dramatist himself. The three girls have already been introduced to the audience by the King as 'एतास्तपस्विकन्यकाः' And the identity of the heroine as 'शकुन्तला' has been revealed by one of the girls, introduced in the fitness of things as 'एका' It is only through the natural conversation of the girls that their respective identities have been established as शकुन्तला, अनुसुया (from एका) and प्रियंवदा (from द्वितीया) । Pischel's outright reference as 'प्रियंवदा' appears rather abrupt. For 'एका' and 'द्वितीया' the 3ks. read 'सखी' and 'उभे' which do not present the correct text.

XX. The text-reading including the word 'समिल्लता' has been accepted on the authority of SDR. 'शमी' occurs very often in Kālidāsa but 'समिल्लता' is an euphonic combination of 'समिध् + लता'

XXI. The Skt. equivalent of 'ता' would be 'तस्मात्' according to the rule तस्मात्ता (4. 278)' quoted under Hemacandra's Gr. 4. 302. Pischel has, however, rendered it as 'तत्' (cf. Para 425 of Pischel's Gr.)

XXII. cf. Raghu VIII. 61.

XXIII. Pischel renders 'वणदोसिणि' as 'वनज्यौत्स्नी' (cf. Pis. Gr. Para 215). But Ś. and C. read 'वनतोसिनी' The usual Pkt. equivalent of 'ज्योत्स्ना' is 'ज्योण्हा' Change of 'त' to 'द' is the chief characteristic of Śaurasenī (Hemacandra's Gr. 4. 260) and 'वणदोसिणि' is expected to offer the Skt. form 'वनतोषिणी' Pischel has cited Deśīnāmamālā (5. 50) to show 'ज्यौत्स्नी' as a Skt. equivalent of 'दोसिणि' Dev. Mss. generally read 'वनजोसिणी' but the word 'जोसिणी' as a Pkt. of the Skt. original 'ज्योत्स्ना' is difficult to be found. The 3ks read 'वणतोसिणि' fairly. 'ज्योत्स्नी' is the name of a herb different from both of the creepers 'नवमालिका' and 'माधवीलता' Amarakoṣa distinguishes the three in 2/4/72 and 2/4/118. 'ज्योत्स्नी' acc. to Hema. may mean a 'moonlit night'. Anyway वणदोसिणि appears to be the original reading because the reading 'वनज्योत्स्नी' introduces one more creeper as a substitute of 'माधवीलता' which is unwanted.

XXIV. The untimely blossoming of the creepers is a favourite imagery with Kālidāsa. cf Kumāra, Mālavikā. etc.

XXV. cf. 'आसन्नपाणिग्रहणेति पित्रोरुमा विशेषोच्छवसितं वभूव। (Kumāra 7/4).

XXVI. Mr. B. K. Thakore has questioned the propriety of introducing two creepers here. But the whole text here is genuine. The Bengal Mss. omit the reading 'सलिलसेअसम्भन्तो' because the watering of the 'णोमालिआ' had already been done. The 'णोमालिआ' is already in full blossom, which attracted the bees. The 'माधवीलता' is just putting forth the buds and is unable to attract the bees. In the process of watering the girls had moved quite a couple of steps from their earlier position (vide, the two stage-directions) affording the King a better opportunity to look at the youthful beauty of Śakuntalā. This explains the change in the King's mind from 'लोभनीयं यौवनम्' to 'अभिलाषि मे मनः' The reference in the 4th act also echoes Śak's sisterly affection for the 'माधवीलता' which in the Dev. Mss. has been impudently changed to 'वनजोसिणी' The literary motive in introducing the two creepers is also different. In the union of the 'नवमालिका' and the 'mango tree' there is the imagery of a married couple. In the budding of the 'माधवीलता' there is the augury of something auspicious, i. e. the immediate marriage of Śak. This has been made explicit in the following expression 'आसन्नपाणिग्रहणा' The untimely blossoming of the tree is moreover a characteristic mark of Kālidāsa's writings. The concept of two creepers is also seen in Vik. II. 4. This has gone down in the later literature as a covention. cf Kirat VI. 28

XXVII. Bl^1. omits the line 'साधु……अस्याः' The order of vss. 22 and 23 have been reversed in Bl^2. For vs. 23 cf. Kumāra 3/56. Literary justification may be found in the words भ्रमरबाधां रूपयति

XXVIII. The 3ks. and all the Bengal Mss. read Anusūyā as the speaker but the Mt. makes 'सख्यौ' as the speaker. Bl^{1-2} and the best Dev. Mss. go with the Bengal-Kashmir reading. The Mt. reading appears to be an insertion.

XXIX. The reading 'उभे' is attested by the 3ks. and the best of Bengal and Dev. Mss. The Mt. reads 'सख्यौ'

XXX. The expression 'नायकाभिमुखी भूत्वा' as observed before (vide, Introduction p. 56) appears to be a later accretion in Mithilā and Kashmir. The oldest Ms. and Bl^{1}. also omit this. For 'अङ्गुल्या तर्जयति' cf. Kumāra 6/45. The word नायक has, however, been used by Māgha in Śiś. VII. 50

XXXI. The Bengal and Mithilā readings here do not offer a clear meaning. The readings in the 3ks. are equally dubious. Pischel accepts C.'s reading 'अनिर्यन्त्रणनियोगः' where 'निर्यन्त्रण' means 'free, unrestricted' and 'नियोगः' means 'imposition i. e. query' but the negative in अणि leads to confusion. Ś.'s 'अविआरणिज्जन्तणणिओओ' is difficult to explain. Kn. has also tried to justify the Bengal reading in a round-about way. We accept the Dev. reading which offers a consistent meaning.

XXXII. The line 'न खलु.....प्रार्थना' is seen in the 3ks. and in Dev. and S. I. Mss. only.

XXXIII. This expression is favourite with Kālidāsa, cf. Raghu XIII. 21 ; Mālv. III. 20.

XXXIV. While the oldest Ms., all the Bengal Mss. and the Mithilā text read 'अङ्गुरीयकं ददाति', the 3ks. read 'प्रयच्छति' and all the Dev. and the S. Indian Mss. read 'दातुम् इच्छति'। In the 6th act the King refers to the wearing of the ring into Śak.'s finger immediately before his departure. In the 4th act Anusūyā also speaks of a token-ring left by the King. The 5th act refers to the loss of the ring. If we accept the Bengal-Mithilā-Kashmir reading in its face-value the problem of two rings crops up. The Dev. reading parries this problem by referring to the King's desire to give the

ring away to Śak. According to the Dev. recension only one ring was given to her at the time of the King's departure. The problem arising out of the possibility of giving away one ring in the presence of the sisters in this context and another at the time of the union may be avoided if we interpret Priyaṃvadā's words 'तेण हि णारिहदि.....भोदु' as a sign of the return of the ring by the friends.

XXXV. The Dev. reading appears to be a change from the Bengal reading. Sīta's words in the Uttaracarita may be cited in this context 'होदु से कुप्पिस्सं जह तं पेक्खन्ति अत्तणो पहविस्सम्' (1st act).

XXXVI. For 'तरुस्कन्ध.....दन्तः' cf. Kumāra 3. 76. For 'प्रौढ' cf. Amara 3. 1. 76., Megh 75/25.

XXXVII. From the letters inscribed in the ring and from the proclamation of the hermits, the identity of the King has already been known to the friends. This is conveyed by the reading 'विदितभूइट्ठोसि'. The following words 'अज्जं सपरिहारम्' also go to establish his identity as the King. This not only proves that the Mithilā reading 'अविदितभूयिट्ठो सि' is defective but also shows that the stage direction 'आत्मगतम्' before 'अधवा महाराएण' (line 320 p. 214) is an uncritical insertion. As regards benumbing of the thighs Priya. Act II. and Bāṇa p. 537 (Peterson) may be referred to.

XXXVIII. The Bengal-Mithilā reading 'असंस्थितम्' which is also seen in As. S. I. appears to be the genuine one. Kirāt IV. 59 uses both 'असंस्थित' and 'चीनांशुक'

ACT II

I. The expression 'हीमाणहे' has been accepted by Hemacandra (4.288)

II. Pischel following C. reads साउणिअलुद्धेहिं of which Ś. offers the Skt. equivalent आमिषलुब्धैः The 3ks. read सउणलुद्धएहिं which may give the Skt. form शकुनलुब्धकैः We have, however, retained the form सअणिलुद्धएहिं = श्वगणिलुब्धकैः which is noticed in B. III. and in Abhirāma. Kālidāsa uses this word in श्वगणिवागुरिकैः प्रथमास्थितम् (Raghu IX. 53)'. It is also seen in Kauṭilya (ātmarakṣitakam) cf. लुब्धकैः श्वगणिभिरपास्तस्तेनव्याला Dogs were usually sent after the prey in times of hunting. Mallinātha accepts the word श्वगणिलुब्धकैः in Raghu and explains it in the following terms शुनां गणः स एषामस्तीति श्वगणः श्वग्राहिणः, तैः वागुरा मृगबन्धनरज्जवः ।

III. For एत्तिकेन of Hema. 2. 157 and Pischel's Gr. Para 153.

IV. गण्ड as inflamation has been discussed in Śuśruta Bk. II. ch 11. पिटक meaning 'globular fleshy swelling' is also found in medical treatises and in books on prognostications. But पिटकs are not described as irritants while विस्फोटक i. e. carbuncles are very painful. Since the King's attachment for Śak. is an additional cause of irritation for the jester, the reading accepted appears to be better. The Bengali proverb गोदेर उपर विषफोड़ा is a derivative of this reading. Mudrārākṣasa, Act V notices it.

V. The reading हिअअणिहिद···इदो आअच्छदि has been discussed by Prof. Belvalkar (Asia Major II. i. p. 79-104). Wearing of garlands on the the crest has been referred to in Raghu 9/51. Bāṇabhaṭṭa also describes this in the Kathāmukha in आमोदितमालतीकुसुमशेखरम् (कथामुख), विरचितामोदि-मालतीकुसुमशेखर and in विविधान्याभरणानि माल्यान्यङ्गरागान् (चन्द्रापीड़विश्राम) नरपतिशेखरसहस्रपरिच्युतैः कुसुमकेशररजोभिः (चन्द्रपीडविजयः, पूर्वभागः)'.

Kauṭilya (in I. 20. 18) refers to the usual practice of garlanding the King in the morning by the maid-servants (…मालाकारकर्म दास्यः कुर्युः) or by the artists. It is only natural that the King will wear a garland made of sylvan flowers in the forest. The reading यवणीहिं परिवुदो is seen firstly in 3ks. and then in the Dev. and S. I. Mss. It is a matter of doubt if the यवनीs accompanied the king in a hunting camp in the Hindu period.

VI. Kaṭayavema alone notices the monologue of the jester as a प्रवेशक

VII. The text-reading agrees with As. S. I. But five Bengal Mss. and S. C. II. read भङ्गिअ

VIII. Cf. Raghu IX. 58 ; Kumāra III. 4 and V. 35.

IX. The Mithilā text places this line after vs. 5. It is omitted in the 3ks. The Bl[1]. notices this reading. We retain the Bengal and the Dev. order.

X. 'क्रूरकर्मा.....सहिष्णुः.....भिन्नः'—these are adjectives to 'देवः' But the readings 'पूर्वं.....सहिष्णु.....and भिन्नम्' are to be regarded as the adjectives of 'वपुः'

XI. The reading 'भद्र सेनापते' has been retained on the basis of the 3ks. Bl[1-2], As. S. I. and B. 4. The reading 'भद्रसेन' seen in the other Bengal Mss. is not unlikely as the Commander-in-chief has been named 'माधवसेन' in the Mālavikāgnimitram, and 'विजयसेन in the Priyadarśikā.

XII. Cf. Raghu IX. 49

XIII. Mt. changes the order here. But the Bengal Mss. are uniform.

XIV. Cf. Raghu 2. 17 ; 9. 59. and 16. 13.

XV. Although Bhaṭṭoji Dīkṣita considers the word विश्राम as unpāṇinian other grammarians have justified it. Kālidāsa uses the word विश्राम in कुतो वा विश्रामो लोकपालानां Act V. and in Act II. Supra यदि एवमपि नाम विश्रामं लभेय।

XVI. The simili connects the verb दहन्ति with both मुनयः and सूर्यकान्ताः and appears to be more relevant. Duḥsanta means to say that the hermits who are otherwise peace-loving may do harm if provoked. The sun-stones emit flames as soon as they come in contact with the other stones. This simple meaning is best expressed by the word दहन्ति Commentators have resorted to Daṇḍin (K. A. I. 96-97) to invoke the metaphorical sense (लक्षणावृत्ति) to justify the use of the word वमन्ति which ill suits with the context and with तपोधन

XVII. For 'निराकृत निमेषाभिः' cf. Raghu XIII. 25 and for the reading 'ललिताप्सरो' cf. Kumāra 2/6).

XVIII. This is one of the most difficult verses in this drama. For similar ideas we may refer to Kumāra I. 35 and I. 49. Two prose-orders are possible for the first two lines, e. g. :—

(i) महता मनसा चित्ते परिकल्पितसर्वयोगान् निवेश्य सा रूपोच्चयेन कृता नु ? (P.)

(ii) परिकल्पितसर्वयोगा सा चित्ते निवेश्य महता मनसा रूपोच्चयेन कृता नु ? It appears that the following reading will offer a fair meaning of the line, e. g. महता मनसा रूपोच्चयेन चित्ते निवेश्य सा परिकल्पितसर्वयोगा कृता नु ?

XIX. We have accepted the reading of As. S. I. which goes with the Mt. text. The particular use of 'अन्तरेण' is also repeated in the 5th act in 'देवी' हंसवतीमन्तरेण' C. explains 'अन्तरेण' as 'निमित्तम्'

XX. Rāghavabhaṭṭa's explanation is not very convincing. The Dev. reading in its present form lays emphasis on 'उववण' but the reading should be 'तपोवनम् उपवनम् इति' To avoid this ambiguity Rāghavabhaṭṭa says 'उद्देश्य विधेयभावे व्यत्यासो ज्ञेयः' The Kashmir reading is entirely different from the Bengal-Mithilā and the Dev. readings.

XXI. The reading 'अनुकारिणि पूर्वेषाम्' is in keeping with the previous (Act I. line 79). statement 'सदृशम् एतत् पुरुवशप्रदीपस्य नरेन्द्र...'

XXII. The soldiers protecting on both sides of the warrior on the chariot are called 'चक्ररक्ष' In the section आत्मरक्षितकम् (I. 20. 18) Kauṭilya says 'निर्याणेऽभियाने च राजमार्गमुभयतः कृतारक्षं "दण्डिभिरपास्तशस्त्रहस्तप्रव्रजितव्यङ्ग' गच्छेत्" where the employment of varriors on both sides at the time of the march of the King has been advised. The Bengal reading 'तुह चक्करक्खीभूदोम्हि' appears to be the original reading from which 'चक्क' has been omitted in Mt. and 'चक्काकीभूदम् हि and एकाकीभूदोम्हि' in the Kashmir Mss. appear to be corruptions.

XXIII. Bengal reading 'आर्या' means 'mother. In Mt. and 3ks. it is changed to 'अज्जू' S. reads 'अज्जूकाभिः' and explains as 'मातृभिः' But Amara (1. 373). refers to 'अज्जूका' as a form of address for a courtesan in dramatic usages. The 3ks. too, like the Mt. read 'अज्जू' to denote mother. The doubtful nature of this expression has evoked strained efforts from Nr. to justify it (cf. Mt. text p. 317).

XXIIIA. The Bengal, Mithilā and the Kashmir recensions read 'पुत्तपिण्डपालणो' (in 3ks, it is 'पिण्डदाणको') This has been explained by S. and C. as 'व्रतराज' Kv. reads 'निवृत्तपारणो' but the quotation from the Vratakhaṇḍa of the Purāṇas seen in Bod. Ms. of Kv. is absent in I. O. Ms. of Kv. The Dev. Mss. generally read 'निवृत्तपारणो' and 'प्रवृत्तपारणो' The quotation in the Bod. Ms. which is untraceable in the printed text of the Purāṇas begins as 'त्रिरात्रं' लङ्घयित्वा तु चतुर्थे दिवसे.....चन्द्रायार्घं प्रदत्वा च पूजयित्वा च तां सतीम्...' This corrupt quotation fits in with the 4 day time-limit set by the Queen for reaching at the capital.

XXIV. We accept the Bengal reading 'स्रौतोवहम्' which is an adj. of 'स्रोतः' Kashmir, Mithilā and Dev. readings read 'स्रोतोवहो' or 'स्रोतोवहाम्' both of which are in the genitive.

ACT III

I. For 'निरुपप्लवानि' cf. Kumāra 4/46, 2/32 and for 'हुंकारेणेव' cf. Kumāra I. 26., 5/54.

II. For 'उच्छ्वसितम्' cf. Kumāra 6/14, 7/4.

III. Between the two readings 'समदनावस्थो राजा' and 'कामयानावस्थो राजा' it is difficult to find out which one is the original. All the Bengal Mss., the As. S. I, and the Mt. text read 'समदनावस्थो' Bl^{1-2}. and the 3ks. read 'कामयानावस्थो' The Vikramorvaśīyam reads 'समदनावस्थो' (Act. III). and Raghu XIX. 50 reads 'कामयानसमवस्थ' Mālavikāgnimitram (Act. III). also reads 'कामयानावस्थो' The correct form should be 'कामयमाना' with the augment 'मुक्'. Vāmana has, however, justified the form 'कामयान' as 'कामयानशब्दो सिद्धः अनादिश्च' To the Kashmirian poeticist Vāmana the form was known and this goes to show its antiquity. We have, however, retained the reading of the oldest Ms.

IV. For 'परवती' cf. Raghu 8/81, 14/59, 2/56 and for the line 'अलमस्मि ततो हृदयं तथापि नेदं निवर्त्तयितुम्' cf. Raghu 16/61, 9/17, Kumāra 5/5.

V. Verses 3-7 have been retained on the authority of As. S. I., B. I-V., Bl^{1-2}, S. C. I-III. For 'प्रवातसुभगोऽयमुद्देशः' cf. 'आतपाक्रान्तोऽयम् उद्देशः'-Mālv. IV.

VI. As. S. I., B. I-VI, Bl^{1} and 3ks. read 'शक्यः' Kumāra 8/62 also reads 'शक्यः Since the oldest group of Mss. justify 'शक्यः' we need not have to take recourse to the dictum of the Mahābhāṣya 'शक्यञ्च श्वमांसादिभिरपि क्षुत् प्रतिहन्तुम्' or to Vāmana's saying 'शक्यमिति रूपं च विलिङ्गवचनस्यापि...' for justifying the neuter-form.

VII. Although Ms. As. S. I. is missing here, the vs. 'शशिकर.....वलयानि' is attested by B. I-VI, Bl^{1-2}, S. C. II, BORI. and by C. The verse is in correct pathyā variety of āryā and its retention is metrically justified. The st. dr. 'पूर्वार्धेन शयनाद्...' is the same as 'उवाच पूर्वार्द्धविसृष्टतल्पः' in Raghu 16/6.

VIII. पाण्डरा is attested by S. T. P. Br., and the Vṛhadāraṇyaka Up. The Amarakośa uses the word 'पाण्डरा'. The text-reading is the reading in all Bengal Mss. But the 3ks. Mt. and most of the Dev. Mss. read 'पाण्डुरा'

IX: Abhirāma, the S. I. commentator, accepts the Bengal reading. The Mithilā, Kashmir and the Dev. readings are almost similar. For similar idea cf. Kumāra 4/37

X. The reading 'अशिशिरतरैः' is attested by the Bengal Mss. and the Mithilā text. The 3ks. and the Dev. Mss. read इदम् अशिशिरैः

XI. The prose-order of the last line of vs. 15 should be 'श्रियः' (6th C. E) 'ईप्सितः कथं दुरापो भवेत्' So the objection of Pāṇini 2. 3. 69 does not arise and 'श्रिया' seen in Dev. Mss. may be rejected. All the Bengal Mss. and 3ks. record the text reading. The 6th C. E. of 'श्रियो' is also justified by शेषे षष्ठी The two verses echoing the same idea appear to be repetitions. The 3ks. and all the Dev. Mss. of both variety and the S. I. Mss. uniformly omit vs. 16. The brittle portions of As. S. I. contain this verse. All the old Bengal Mss. and the Mt. text include this verse. Kālidāsa makes similar repetitions of the same idea in Kumāra 5/45 and 5/46. Vs. 16 is more poetic and expressive than vs. 15. It adds to the sense by suggesting that the lover is present (upasthita). Again apart from having the (fig. of speech), dṛṣṭānta the reading 'प्रणयोत्सुको' appears better than सङ्गमोत्सुको an expression unkālidāsian in crudity and 'करभोरु' is a characteristic repetition of Kālidāsa. The words 'अशङ्कनीयां प्रणयावधीरणाम्' contain alliteration and line न···तत् enhances the charm of the fig. of speech. The first verse reveals the first flash of the king's sentiment so the stage-direction is विहस्य and the fig. of speech is अर्थान्तरन्यास In the 2nd which is the outcome of more sober thinking the fig. of speech is दृष्टान्त We have also referred to these two verses in our introductory remarks (pp. 130-131).

XII. निक्किभ and 'हुत्त' are the readings in the 3ks., in all the Bengal Mss. and in Mt. णिक्किभ has also been found in the Viddhaśālabhañjikā (Act. III, p. 123). and in the Pratimā of Bhāsa. The change of णिक्किव to णिघ्घिण in the Dev. Mss. is attributable to popular substitution as Kālidāsa uses the word घृणा in Raghu 9/81, 11/17, 11/65. While most of the Bengal Mss. and the Mt. text read दावइ the 3ks. read तवेइ which has been taken up in all Dev. Mss. C. furnishes तापयति as the Skt. equivalent but Ś. gives तपति as the Skt. rendering. The words सन्दाव and सन्दावेदि are frequently seen in Skt. literature and दावइ may be accepted on the basis of this analogy. Hemacandra 3. 149 may be cited to justify this form. 'hutta' is justified by Hema. 2. 158. and Pischel 207

XIII. Pischel's rasanā' is wrong. Kālidāsa has used the word 'raśanā' in Raghu 15/83. and in Vik. II. 33

XIV. We have accepted the reading सुजनत्वाद् as it is seen in the majority of the Bengal Mss. and in the 3ks. All other Mss. read स्वजन but it appears that the time is not yet ripe for the King to address himself as 'svajana=relative. The reference to himself only as a 'good man' in the presence of the friends appears more reasonable. सु 'and' स्व are liable to be interchanged due to scribal errors.

XV. The text-reading follows the SDR. The reading 'विमर्दिभिः' has been retained on the strength of the As. S. I. and six Bengal Mss. Kālidāsa has used this word in the following instances e. g. त्रिमार्गगावीचिविमर्दशीतः —Raghu XII. 30, शय्योत्तरच्छदविमर्द—Raghu 5 66, सिंहशावकविमर्द—Śak. Act VII, सान्द्रविमर्दकर्दमम्—Rtusaṃhāra 1/20, जनस्थानविमर्द—Raghu 6/62, अङ्गामर्दविकल—Śak. Act II. (N. II.) In the Daśakumāracarita (65.) and in the Hitopadeśa (50/18) also this word is found. The word विनोद seen in Mt, 3ks, and in all Dev. Mss. is also to be found in the Vṛhatsaṃhitā. But Kālidāsa appears to have had a special liking for the use of the root मृद् with the prefix वि meaning 'rubbing away fatigue'.

XVI. The st. dr. has been retained on the authority of As. S. I.

XVII. We have acceped the reading of As. S. I. and the Bengal Mss. The 3ks. omit this verse altogether. Kālidāsa has used the word 'तापसकन्यका' in 'न खलु सत्यमेव तापसकन्यकायां ममाभिलाषः' (p. 234. supra) अनुयास्यन् मुनितनयाम् (p. 213. supra) and in 'मुनिसुताप्रणयः (p. 311). In Raghu 15/77 also he uses the rerm 'मुनिकन्यका' Should the king treat Śakuntalā as the daughter of a king (राजर्षिः) who is supposed to be a kṣattriya the question of approval or disapproval would not come to his mind in case he married her. Because, the gāndharva form of marriage with the daughter of a kṣattriya by a king is not only approved but is also highly recommended by the great law-makers like Manu (3. 26). Although Śak. was the 'aurasa' daughter of the King Viśvāmitra, she was adopted by the sage Kaṇva and as such she was always treated as the daughter of a sage and not of a King. Hence is the justification of the reading 'अनुमोदिताः' in the Bengal and Mt. recensions.

XVIII. For similar idea cf. Raghu 17/60, Kumāra 9/27.

XIX. The second line of this verse is almost similar to the second half of Kumāra 7. 76.

XX. cf. Similar idea in Māgha's Śiś. VII. 57 दृशः परागं कौमुमाथाननानिलेन etc. Also Mal etc.

XXI. The st. dr. 'सस्मितम्' between the two lines of vs. 36 has been retained on the authority of As. S. I., the 3ks. and B II. This is a good innovation for stage-performance. For the st. dr. 'शकुन्तलाः वक्तुं ढौकते cf. Kumāra 8/95.

XXII. For the reading 'कान्तो cf. केशरश्चात्र कान्तः Meghadūtam 175.

ACT IV

I. Kālidāsa has used the word "तपोनिधि" in Raghu 5/3. 11/48 and 11/89.

II. In Mss. $B1^{1-2}$. the whole conversation beginning from हद्धी हद्धी···दो दहिदु पहवदि' has been put to the lips of Priyaṃvadā alone and the line 'ता गच्छ पाएसु पड़िअ...उवकप्पेमि' has been put to the lips of Anasūyā. In the following 10 lines the two Bl. Mss. read Priyaṃvadā for each case of the speech of Anasūyā, and Anasūyā for each case of the speech of Priyaṃvadā. A few Mixed Dev. Mss. follow this order and one Kashmir Ms. retains this order upto 'प्रियंवदा (for अनुसूया) ···सहि...कदो' (lines 42—43)

III. Although the 3Ks and 4 Bengal Mss. read 'प्रभासात्' it is wrong. The correct reading is 'प्रवासात्' which is preserved in 2 Bengal and in the majority of the Dev. Mss. We have already (vide Note XIV, Act I. supra) referred to this holy site as 'सोमतीर्थ' situated near the Kurukṣetra.

IV. The use of the word 'अग्रसन्धय' may be justified with reference to Hārita (4/18). Bāṇa also uses the word 'प्रभातसन्धय'

V. For 'अत्यारूढिः' cf. Raghu 10/52, 12/33. The order of the four verses accepted in our text has been taken after As. S. I., B. I. II, S. C. I. and Bl^{1}. The Mithilā text and the 3ks transpose vss. 4 and 5 in places of vss. 2 & 3, and place vss. I. & 2 in place of 3 & 4 with the prose line 'अपि च··· तथा हि' intervening. It appears that the Bengal order of the four verses was more poetic and unsuited for the stage, so the order was probably changed and a prose line was added to give to the narrative more histrionic effect. The word 'तुहिन' in vs. 4 suggests that it is late autumn.

VI. The reading 'सुहसइद' is retained on the basis of As. S. I., 3ks and Bl[1]-[2]. Kālidāsa also uses the word in Raghu 10/15.

VII. The same idea has been expressed in Kumāra 6/79.

VIII. The practice of suspending cocoanut-casket from the trees has also been referred to by Bāṇa in the line तस्य··· अलक्तकालोहितपल्लवस्य मुनिजनालम्बितकृष्णाजिनजलकरङ्कसनाथशाखस्य (p. 44)

The Bengal reading 'केसरगुण्डा' appers to have been changed to 'केसरचुण्णा' in Mt, 'केसरगुणा' in 3ks. and 'केसरमालिका' in the Dev. and S. I. Mss. 'केसर' is a synonym for 'वकुल' (Amarakoṣa 2. 64). It also refers to नागकेशर गुण्डा appears to be a 'deśī' word meaning 'powder'. Bengali word 'गुँडा' seems to be a derivative of it. As the word is unfamiliar it has been changed to 'माला' in C. and 'चुण्णा' in Ś. In Oriya the word actually means 'dust' (vide· Dict· of I. A. languages no 4193). Here केशर very probably stands for the "filament of flowers, especially of lotus" (किञ्जल्कः केशरोहस्त्रियाम् इत्यमरः) and केशरगुण्डा for the powder made of these filamens. This powder was regarded as auspicious and used in marital rites.

IX. The text-reading 'णीवारवाअणाहिं' is attested by all Bengal Mss. and As. S. I. वाअण in Skt. gives rise to 'वाचनम्' meaning something edible. The Trikāṇḍaśeṣa reads, 'वाचन' भोज्यम्'. भोज्य technically includes rice, betel, bananas, durvā grass, flowers and sweets which are placed before the deity in a plate at the time of worship. The Rat., Vikram., Mm. and the Priyadarśikā refer to the word 'vācana' more than once. That it contains the idea of something edible can be understood from the eagerness of the Vidūṣaka, who is a famous glutton, to have 'वाचन' at the earliest opportunity. The word being rather unfamiliar it was probably changed to 'भाजन' i. e. a vessel on which 'नीवार' was kept, in the Mithilā text and in the 3ks. The Dev. Mss. have still simplified it to 'नीवारहस्ताभिः' (Skt).

X. The Bengal Mss. and the Mt. text read only 'देवी' but As. S. I. and the 3ks. read महादेवी' The references 'द्वे प्रतिष्ठे कुलस्य' and 'चतुरन्त महीसपत्नी' seem to justify the reading 'महादेवी' Bāṇa also uses the term 'महादेवी' in the context of the birth of Kādambarī. of 'अधःकृताशेषान्तःपुरेण··· महादेवीशब्देन....' Nś. Ch XXIV. 34-35 confirms the naming महादेवी।

XI. The name 'हारीद' is attested by the 3 Bengal Mss., the Mithilā text, Bl[1], I. O. IV. and the BORI. For the reading 'तातकण्व प्रभावात्' we may refer to Raghu 15·12.

XII. 'पुष्करमधु' refers to the honey made from lotus. The imagery speaks of the sudden rise in the fortune of Śak. in spite of her birth in a simple hermitage.

XIII. For 'अन्तर्वाष्प' cf. Raghu 14/53, Kumār 5/56, Megha 1/3.

XIV. The Mt. converts the stage direction into a direct speech. This has been taken up in the 3ks. and in all Devanāgar and S. Indian Mss.

XV. The stage-direction ऋक्छन्दसा आशास्ते is not seen in As. S. I., the Bengal Mss., the 3ks. and in Mt. But all other Mss. notice it. We have discussed this stage direction in p. 140 (Intr.) supra.

XVI. The Bengal, Mithilā and Kashmir reading 'असिक्तेषु' is in keeping with the spirit of watering the trees noticed in Act I. 'अपीतेषु' is seen in the Dev. Mss. and involves a grammatical anomaly. The old reading appears to be 'असिक्तेषु'.

XVII. The Bengal, Mithilā and the Kashmir recensions uniformly accept the reading recorded in the text. But Pischel is wrong in treating the 1st and 3rd lines as पुष्पिताग्रा (the scheme of पुष्पिताग्रा being ननरय ; नजजरग 12/13) and the 2nd and 4th as अपरवक्त्र (the scheme being ननरलग ; नजजर 11/12) All the 4 feet here contain 12 letters each. On analysis it appears that this verse belongs to the class of मात्रावृत्त

चतुष्पदी where the 1st and the 3rd lines represent the pure मात्रा-सम of 16 moras the 9th mātrā being always short and the 2nd and 4th lines represent the उपचित्रा variety of मात्रासम where the 9th and 10th mātras together are represented by a long letter.

XVIII. We have accepted the reading of the oldest Ms. which offers the correct āryā metre. The Bengal reading also goes with this reading. Pischel's reading 'नच्चणा मोरी' is wrong because according to the Indian poetic convention it is the peacocks who dance and not the peahens. The reading ought to be 'मोरा' We also come across 'नृत्यं मयूराः' in Raghu 14.69, The word 'उल्ललइ' has been explained by Pischel as a deśī word 'उग्गिलइ' and 'उग्गिन्न' are explanatory glosses (vide. Śak. Pischel's lst edn. p. 191, note 2). Prof. Turner has referred to Śiś. (Śiś 5. 47.) in support of the from 'उल्ललति 'उल्ललइ' according to him means 'jumps out', wobbles' (cf. No. 2373. Dict. Ind. Ar. Lang). 'उल्ललइ' is the reading of the oldest Ms. and three Bengal Mss. The Kashmir Mss. read 'उल्ललदि', 'उल्ललिअ' and 'उल्लोलइ' respectively all of which might be scribal changes of the original form. The Śiś. 5/7 reads उल्ललयाञ्चकार where the root is intransitive, but in Śak IV. it is transitive. The sense of upward motion is, however, inherent in both. The धातुपाठ reads लड विलासे (भ्वादि 359) लडति लडयोर्लरयोश्चैकत्वस्मरणाल्ललतीति स्वाम्याद्यः। The use of the verb 'मुच्' in the sense of 'giving up' 'warding off' is seen in " मुञ्चति न तावत् अस्याः कम्पम्" (Vik. I. 6) 'आमुञ्चतीवाभरणं द्वितीयम् (Raghu 13. 21), and in Megh. 1. 12, 1. 21. Also मा भवं अङ्गाइं मुञ्चोअदु (Vik. II.)
The G. S. uses मुअइ exactly in this sense in मुअइ वइल्लो वि अङ्गाइं (3. 75), छल्लिं व्व मुअइ विञ्झो (2. 15) and in 3. 75., 4. 19., & 7. 37. too.

XIX. The omission of the line 'ताद अहं विअ ···' in the Dev. Mss. makes the verse 'सङ्कल्पितं' etc. a bit uncalled for. Also the repetition of Śak's. speech 'चूदसङ्गदापि' in चूतेन संश्रितवती' of Kaṇva becomes equally unnecessary. While the Bengal reading evokes an assurance from her father, the

Dev. reading treats it as a settled fact in the face of which the whole of Kaṇva's utterance turns stale.

XX. We prefer the Bengal reading 'विशोषण' as it is attested by Suśruta. cf. 'व्रणो विविधवेदनोपद्रुतश्च दुष्टतामुपयात्यालेपनादीनि चास्य विशोषम् उपयान्ति (Sūtrasthāna. ch. 18 ed. by M. Gupta. 1835).

XXI-XXIA. These two verses present a riddle. While As. S. I., Mt. Bl[1], and the 3ks. include both of these verses, Bengal Mss I, II, IV and V notice only vs. 18. It has already been shown (Int. p. 88-89 supra) that the Bengal recension: retains the pure metrical form of this verse. The Kashmir reading of vs. 19 as restored from the 3ks. is metrically defective. e. g.

अज्ज वि/विणा पि/एण ग/मअदिरा/इं विसू/रणादो/हम् ।
हन्त ग/रुअं पि/दुक्खम्/आसा/वन्धो/स/हावे/दि ॥

Here the 4th, 5th and 6th gaṇas of the 1st foot are defective. The oldest Ms. (As. I.) contanis the reading अज्ज वि पिएण विणा जं गमेइ रत्तिं विसाअदीहअरं' in the main body. But this reading is defective in the 4th gaṇa with विणाजं In the margin is to be noticed the reading एसा/वि पिए/ण विणा/जं गम/इ र त्ति/वि साअ/दीहअ/रं which makes a clear $7\frac{1}{2}$ gaṇa unit. The Mt. reading is also defective but the Dev. reading is metrically correct. As the marginal reading might be a later one we have retained the basic reading in our text. There are other justifications for retaining both of these verses. Firstly, the introduction of these verses affords Kaṇva some time to ponder over the message to be sent to Duḥṣanta. Śakuntalā's mute presence could have an undesirable effect on the audience, so she is brought in a conversation with the friends. Secondly, these two verses forebode coming events. The conduct of the male cakravāka as observed in. vs. 18 presages the treatment of Duḥṣanta, and the wailing of the female bird portends the suffering of Śakuntalā. For the reading उव्वूढ़मुणालो' we may refer to 'अर्धोपभुक्तेन विसेन जायाम्' (Kumāra 3/47)' and for 'आसाबन्धो सहावेइ' to 'आशाबन्धः कुसुमसदृशम् (Megha 1. 10)'. only to suggest that these ideas were very favourite to Kālidāsa. He liked to repeat these ideas. The idea of the cakravāka-couple occurs in Kumāra 5/26 and Vik. 4/39.

XXII. We prefer to retain the text reading which also occurs in SKV. The word 'वाच्यम्' seen in the Dev. reading has been used by Kālidāsa uniformly in a derogatory sense. So we find 'चिरस्य वाच्यं न गतः··· (infra p. 290) and 'वाच्यस्त्वया मद्वचनाद्··· (Raghu XIV. 61)'. Pāṇini 7. 3. 67 seems to indicate this sense also. It appears that a scribal change of 'य' to 'व' has caused the change from 'स्त्रीवन्धुभिर्याच्यते' to वाच्यते वधूवन्धुभिः = 'वाच्यं वधूबन्धुभिः'.

XXIII. For the text reading Śiṣyaḥ the 3ks. read Śārṅgarava. But the pupil has already been introduced as Śārṅgarava and it is in the fitness of things that he has been referred to as Śiṣyaḥ.

XXIV. The Bengal and the Mithilā recensions retain the reading 'भोगेष्वनुत्सेकिनी'. The Kāmasūtra of Vātsyāyana reads 'श्वश्रुश्वसुरपरिचर्या तत्पारतन्त्र्यम् अनुत्तरवादिता···भोगेष्वनुत्सेकः परिजने दाक्षिण्यम् नायकापचारेषु किञ्चित्···कलुषिता नात्यर्थं निवदेत्'—K. Śu. IV. I. 1. 37-40. 19. Kālidāsa appears to have followed the K. Śū. The Kashmir recension reads 'भाग्येष्व' which has also gone into the Dev. recension.

XXV. The verse 'यदा शरीरस्य...' has been attested by the oldest Ms., B. I. II & IV, Bl[1] and the 3ks. It suits well with the context being delivered by the sage who visualises life and death and all mortal relations from a higher plane. Almost the same idea has been repeated in Raghu 8/89. Ś. has tried to explain this verse in the line of the philosophical systems of the Yogī (i. e. Nāthayogī) sect who were known to Mithilā & E. India in the 10th and 11th centuries.

XXVI. The Bengal reading 'अगान्तरम्' represents the genuine text. 'अग' according to Amara (3.19) means a 'tree'. 'अन्तर' may mean (Amara 3.186) either 'intervening space' or 'end'. So the text means 'the sun has risen between the trees' or 'the sun has gone up to the top (end) of the trees'. It was early morning when Kaṇva came back. The ladies took bath with sunrise. And now the sun is considerably

up in the sky. The paleographic change of 'अ' to 'यु' in Newari and Śāradā is quite possible. The Mt., 3ks. and B. I & IV read 'युगान्तरम्' while As S. I. reads 'दूरम्' which has gone down in some Dev. Mss. C. has tried to explain 'युग' as 'prahara' = three hours.

XXVII. The Bengal reading 'सहचरी' is the most appropriate expression revealing the relation between the maids. This has been changed to 'सहधर्मचारिणी' in Mt. and in 3ks.

XXVIII. Ms. Bl[1] notices at the top margin the Devanāgar reading 'जातो ममायं···इवान्तरात्मा'। It notices further the nomenclature 'शकुन्तलाप्रस्थानं नाम चतुर्थोऽङ्कः' only in this act but omits the names of the other acts. The word 'णिकेखवो' occurs in Vik. V. where it is said 'एदस्स दे भत्तुणो सवक्खं णिज्जादिदो हत्थणिकेखवो ता विसज्जिदं अत्ताणअं इच्छामि।

ACT V

I. Mr. B. K. Thakore has argued that the sequence of the verses and of the prose text at the opening of Act V. (as seen in the Bengal and Mithilā recensions) is wrong because it shows the hermits standing for unnecessary long time, when it is the sacred duty of a Kṣattriya King to pay respect first of all to the hermits. It may be said against this that the authenticity of the order has been established from the citation of the verse 'क्षणात्प्रबोध……' in the SRK. The temporary faltering of the memory of the chamberlain might be a premonition of the King's forgetfulness. It does not appear reasonable that after the thoughtful dialogue of the King who is the main attraction of the drama, the chamberlain would soliloquize on his old age and of the burden of kingship leaving the king mum on the stage. This is not possible unless we admit that the stage was of the vikṛṣṭa type or that it had been a revolving one. The Dev. arrangement thus suffers from the lack of due emphasis on the importance of the dramatic roles. The silent presence of the hero on the stage is not a happy one. The sequence in the Bengal and Mithilā recensions has some other justification too. In spite of the overall-spell of the curse of Durvāsá, Kálidása, like a consummate artist has introduced some human element so as to give to the act of repudiation of Śakuntalá an air of naturalness. It is seen in the 5th act that the hermits considerably bungled with the situation. They could not reproduce verbatim the message of Kaṇva, were much critical of the unfamiliar atmosphere of the royal house and were highly agitated by the apparent apprehension of the King expressed in 'aye kim idam upanyastam'. They could not ably champion their cause before the King whose mind was

already deluded by the curse of Durvāsā. The reason for this tactless approach to the problem can be found in their prolonged stay in the royal house before being received by the priest. They were fatigued from the journey and the stay in the royal house which was thronged with people of diverse nature and avocations, told upon their otherwise placid and unsophisticated nature which they openly gave vent to (in vss. 11 and 12). Śārṅgarava has already proved himelf meticulous and the uncongenial atmosphere of the royal-house made him easily irascible. The tarrying of the hermits in the palace of the King has therefore strong justification from the standpoint of literary criticism.

II. Both the forms of address 'jayati jayati' and 'jayatu jayatu' are found in the dramas of Kālidāsa.

III. In the expression 'सन्तु नाम' the particle 'नाम' stands for censure (Amara 3. 250). Only when riches are in plenty relatives make their presence but the actual works of a friend as noted in 'उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे' ...etc.' are indeed discharged by the King who stands by the subjects in weal and woe. Kālidāsa has used this particle नाम on various occasions previously.

IV. The meaning of the particle 'अन्तरेण' according to Amara 3. 4. 3. may be 'giving up (varjana)' or acc. to Amara 3. 4. 10 it may mean 'within (madhye).' Here the context means 'for giving up Haṃsavatī I am rebuked'. The scribal change of 'व' to 'प' may cause change of 'ह्ंसवती' to 'ह्ंसपति- ह्ंसपदी- का. In the Devanāgar and Kashmir recensions the name of the Queen has been changed to Vasumatī and Kulaprabhā. These are insertions in all probability. The meaning of 'अन्तरेण' does not suit well with these readings.

V. 'अच्छभल्ल' according to Amara means 'bear'. The Vidūṣaka speaks in mild reproach 'you have caught the tail of a bear by other's hand' (i. e. by avoiding your risks

you are endangering me). I have now no liberation like a Buddhist mendicant who has not been able to give up attachment'. This Bengal reading is the most acceptable one. Mt. has changed 'अवीदराअस्स विअ समणअस्स to 'अविगदराअस्स सुअणस्स वि' only from scribal mistakes. The Kashmir Mss. have dropped 'समणअस्स' and have changed 'अच्छभल्लो' to 'अच्छलो'. In Śāradā and Davanāgar paleography changes of 'भ' to 'र' and 'ल' to 'र' are quite normal. So 'अच्छभल्लो' may lead to 'अच्छरो'. With the simple insertion of 'ताड़ीअमाणस्स' after 'सिहण्डए' the Devanāgar reading may be found.

VI. The suitability of the reading 'नागरकः' has been discussed before (vide p. 103. Intr.). Vātsyāyana uses this word in the K. Śū in the sense of connoisseur, delettante, cf. 'नागरकवृत्तं वर्त्तेत' (का, सू साधारणमधिकरण' चतुर्थोहध्यायः)।

VII. Similar expression may be found in Raghu 11/22.

VIII. The Mt. text has changed 'सोमरात' to 'सोमदत्त' But names ending in 'दत्त' cannot ordinarily be the names of Brāhmin preceptors. According to Manu II. 32 the names of Vaiśyas should end in 'दत्त'.

IX. Leaning on the arms of the female attendant was probably a practice with the kings of the time. Bāṇa also says 'ससम्भ्रमप्रधावितया प्रतिहार्या प्रसारित'.....बाहुमवलम्ब्य' (Kathāmukha -Kādambarī).

X. The metre is āryā. The word अवशः' in Bengal-Mithilā reading means 'uncontrolled by attachment'. The words 'स्नातः' 'शुचिः' 'प्रवृद्धः' स्वैरगतिः and अवशः are all adjs. to 'अहम्' (self). The word सङ्गिनम् means 'attached to senses' and refers to 'people'. 'सङ्ग' in the sense of attachment is also seen in Raghu XIX. 16 and it appears to be a philosophical term used in the Sāṃkhya system. In Dev. recension the line has been simplified to 'जनमिह सुखसङ्गिनम्' translated by M. Williams to 'people devoted to pleasure'.

XI. The word 'मध्यस्थ' occurs in Kumāra 1/52 and in Vik. Here the 3ks. and the Dev. Mss. have 'भो महाब्राह्मण' which appears doubtful. The As. S. I. does not read 'महाब्राह्मण'. The use of the word 'महत्' is prohibited with regard to the following 'शङ्खे तैले तथा मत्स्ये वैद्ये ज्योतिषिके द्विजे। यात्रायां पथि निद्रायां महच्छब्दो न दीयते॥ Rāghavabhaṭṭa has tried to remove the impropriety of addressing the royal priest as 'महाब्राह्मण' in 'महाब्राह्मणेति राजपुरोहितत्वात् तं प्रति मुनेरुक्तिरिति नानौचित्यम्'.

XII. The Kashmir reading 'का स्विद्' is also seen. Megha. 1/18, Śak. V. 10. the Rgveda, the STP. Br. and the Mbh. cite examples with 'स्विद्' Amara says 'स्विद् प्रश्ने च वितर्के च' (3./241). But this reading is not supported by the oldest Ms. and by the Bengal and Mithilā recensions. Indeed the particle 'स्विद्' fits in well with long metres like 'मन्दाक्रान्ता' and 'शार्दूलविक्रीडित' but its place in soft metres like 'आर्या' is questionable. The text-reading is retained on the basis of the oldest Ms.

XIII. The reading 'समवाय' is attested by the oldest references, e. g. वटपिप्पल समवाय' (Vṛ. Saṃhitā 59. 96), स्वराणां समवायः (Rk. Prā. 14. 24), शशिनो भास्करस्य च समवायः (Mbh. 3. 142. 72) and Rāmāyaṇa (2. 90. 11). Majority of the Bengal Mss. and the As. S. I. read 'समवायाद्' Pāṇini uses the word समवाय (6. 1. 108) to denote congregation. समवायस्तु सर्वतः (2. 6. 4) and समवयन्तु दशदिशः occur in Sāmamantrabrāhmaṇa. Kālidāsa uses old forms and the use may be indicative of fascination for such old forms. Bāṇabhaṭṭa uses the word in गर्भेश्वरत्वम्···किमुत समवायः The 3ks. read 'समवायान्' which is a corrupt reminiscence of 'समवाय'. The reading 'समयाद्' is seen in Mt. and in the majority of the Dev. Mss. 'समवाय' in the sense of union is also found in Ubhayābhisārikā, cf त्वय्यार्ये समवायम् इच्छति जनो' But Yājñavalkya in the 2nd/3rd cent. uses the word 'समय' in 'गान्धर्वः समयान् मिथः (1/61). Again the complete verbal agreement with the reading of the Arthaśāstra मिथः समवाये च उपद्वरकृता (ch I.

Bk. III. 58th ch from beginning) is a sign of the genuineness of the reading accepted in the text. Śak.'s own words 'तह समयपुव्वं पदारिअ' in this act confirms the secret agreement as referred to in Kauṭilya. This is an agreement of the souls so समवाय appears better than समय meaning 'understanding.'

XIV. Kālidāsa appears to prefer the use 'चिरस्य' cf. IV. 26 (supra), Kumāra 7/4 etc.

XV. The Bengal recension presents the correct metrical form of this verse on careful scanning e. g.

BENGAL READING

णावे/किखओ गु/रुअणो इमीअ/ण तुमे/वि पुच्छि/आ व/न्धु । = 7½
एक्क/क्कमेण/वरिए/किं भ/ण्णउ ए/क्क/मेक्क/स्स ॥ = 7½

MITHILĀ READING

णावे/किखदो गु/रुअणो/इमिए/तुम्हे/विण पु/च्छिआ व/न्धू ।
एक्क/क्कमस्स/वि च रि दे/किं भण/उ एक्क/मेक्कस्सिं ।

DEVANĀGAR READING

णावे/किखओ गु/रु अणो/इमाए/तु ए पु/च्छिदो ण/वन्धुअ/णो ।
एकव/क्कमेव्व/चरिए/भणामि/किं ए/क्क/मेक/स्स ॥

KASHMIR READING

णावे/किखओ गु/रुअणो/इमाए/ण एत्थ/पुच्छिआ/वन्धू ।
एक्को क्कमेण वरिए/किं भ ण्णउ ए/क्क म्मि (एव मेक/म्हि ॥

In the Mt. reading the 7th and 7½th gaṇas of the first half and the 3rd and 6th gaṇas of the second half are defective. In the Devanāgar reading the 4th and 5th gaṇas of the first half are defective and in the Kashmir the 4th and the 6th gaṇas of the first half and the 6th of the second half are defective. 'एक' according to Amara (3. 3. 16) means 'अन्य' so 'एक्कक्कमेण' means 'अन्योन्येन' = mutually. Both the forms 'इमीअ' and 'भण्णउ' are justified according to Pischel 430 and 548. G. S. uses the expression 'ekkamekkassa (5/16, 6/16)'

XVI. The South Indian Commentators Śn. and NK. have justified the intrusion of a prose line into the body of the verse on the following ground, i. e. 'अत्र श्लोकमध्ये

वाक्यप्रवेशो राज्ञः कोपप्रशमनाय' But similar literary device can be seen in in the dramas of Bhāsa, in the Mṛcchakaṭika and in the Mudrārākṣasa.

XVII. The word 'क्षेत्रिय' is justified according to Pāṇini 5. 2. 92. The Atharvaveda also refers to it (2. 14. 5 ; 2. 8. 1). Hemacandra 3. 4-5 also explains it as 'adulterer'. The Tattvabodhinī explains it as 'क्षेत्रियः पारदारिकः परदाराः 'परक्षेत्रम्' The Devanāgar reading 'क्षेत्रिणं' is a general term meaning 'one having wife'. The idea of censure is only conveyed by the word 'क्षेत्रिय' seen in Bengal Mss.

XVIII. The Bengal-Mithilā reading 'दुष्ट' appears to have been changed to 'जुष्ट' in Kashmir as a result of scribal change from 'द' to 'ज' in the Śāradā calligraphy. The Dev. reading 'मुष्टम्' is gammatically wrong and in Priya. Act II and in Rājaśekhara's Karpūramañjarī we have the correct form 'मुषितः'. The prose order of the verse with the two readings 'दुष्टः' and 'दुष्टम्' would be as follows :

(i) ('त्वया') 'कृतावमर्षां सुतामनुमन्यमानः' मुनिर्नाम (wonder) 'विमान्यः ? येन दुष्टं स्वम् अर्थं प्रतिग्राहयता (त्वम्) दस्युः इव पात्रीकृतोऽसि

(ii) येन दुष्टः (त्वम्) स्वम अर्थं प्रतिग्राह्यता दस्युः इव पात्रीकृतोऽसि ।

In the second prose-order 'दुष्टः' as an adj. presents the real import of the speech. The word 'अवमर्श' is derived from the root 'मृश्' 1425 (Tudādi) आमर्शने' Kirāt III. 53 reads 'कृतावमर्श' C. and Nr. read अवमर्श but Ś. reads 'अभिमर्ष' ।

XIX. Similar idea may be seen in Raghu 11. 76.

XX. The expression has been repeated in Act VII in Mātali's speech. The PT. 15. 4 cites this.

XXI. This verse has been retained on the evidence of As. S. I., B. I-IV., I. O II., Bl[1]. Similar description may be seen in Kumāra 5/74.

XXII. This verse occurs in the oldest Ms, Mss. B. I-V, the 3ks, Bl[1] and in Mt. Pischel omits this. C. has expressed doubt about its antiquity, but the reference in As. S. I. and in the 3ks. proves that it formed an integral part of the drama before the 12th Cent.

XXIII. The word 'अव्भास' occurs in Bengal, Devanāgar and Kashmir recensions. According to Amara (3. 1. 66) it means 'vicinity'. Amara reads the word with palatal form while Rāyamukuṭa reads with the dental form.

XXIV. Mss. B. I-VI, As. S. I., and 3ks read 'अभिसन्धान' cf. 'अभिसन्धीयते 'कामिजनसार्थ' (supra. p. 236). cf पराभिसन्धानपर' यद्यपस्य विचेष्टितम्-Raghu XVII. 76 Bāṇa mentions पराभिसन्धान in शुकनासोपदेश

XXV. The oldest Newari Ms. (As. S. I.) contained the reading वसुन्धरे···अन्तरम् which appears to have been corrected in different handwriting to वसुधे ···विवरम् The 3ks. all the Dev. and the S. I. Mss. read वसुधे···विवरम् but all Bengal Mss read वसुन्धरे···अन्तरम् Mt. has changed 'अन्तरम् to अव्आसम् Raghu 15/81 reads माम् अन्तर्धातुम् अर्हसि

XXVI. The text-reading goes with the reading of As. S. I., three Bengal Mss. and of Mt.

XXVII. For प्रत्याययतीव' cf. Raghu 15/73

ACT VI

I. The Bengal-Mithilā reading लाउत्तो according to C. is a desī word meaning ईश्वर (master). Pischel has justified it (vide para 168) from other references. The 3ks. have changed it to आउत्ते which has been further changed to आवुत्ते in the Dev. Mss. This word according to Amara (1. 7. 12) means 'brother-in-law'. The role of the 'नागरक' has been explained after Kauṭilya (supra p. 103 Intr). Under normal circumstances he is expected to have no relation with the King and the word आवुत्त appears to be a later insertion.

II. 'शोणिक' means 'hunter' The Mt. text reads सोत्तिके Two Kashmir Mss. retain the reading 'सुण्णए' which suggests that the original reading was 'शोणिक'. One variant in the Mt. text records the reading सोलिए. It appears that the reading 'शोणिके' was first changed to 'सोलिए' which consequently gave rise to 'सोत्तिए'. Changes between 'ण' and 'ल', and 'ल' and 'ओ' are not impossible in Devanāgar paleography. We find the reading 'अणुकम्पामिदुले वि सोत्तिए' surviving in many Mss. And because the word 'श्रोत्रिय' has crept in, words like 'षटकर्म' etc. fitting in with the activities of a Śrotriya Brahmin have been substituted for अणुकम्पामिदुले वि'

III. 'मश्चलि' is a deśī word for 'मत्स्य' The Hindi word 'मछली' is a derivative of this.

IV. The Prākṛt words 'शद्धिके' and 'शोहिदे' have been rendered into the Sanskrit forms 'सग्धिकायाम्' and 'सौहित्याम्' by C. Amarakoṣa 2. 9. 55 reads 'सग्धिः सहभोजनम्' meaning the dining of two or more people together. And 'सौहित्य' has been explained as (Amara 2. 9. 58) सौहित्यम् तर्पणम् तृप्तिः' meaning satisfaction. So the Bengal reading presents this idea— Let us have our first contentment by dining with wine together. Mt. text was the first to confuse 'शद्धिके'

with 'सोत्थिके' which has been explained by Ś. in a round-about manner as 'निमित्तम्', and 'सौहित्यम्' as 'सोभितः' He has also referred to the reading स्वस्तिकम्' as an acceptable variant. Nr. has noticed the reading स्वस्तिक' for सद्धिक' but has retained the other original reading 'सौहित्यम्' Owing to probable scribal confusions 'सद्धि' has been changed to 'सक्थि' in the 3ks and in Devanāgar and S. I. Mss. Similarly the less familiar word सौहित्य' has been changed to a familiar Sanskrit word 'सौहृद' in the Devanāgar and Kashmir Mss. From the Pkt. form 'सोहिद' the Skt. form 'सौहृद' has been substituted in the Kashmir, Devanāgar and S. I. recensions.

V. The correct reading is आअम्व = आताम्र meaning 'whose yellow stalk extends upto the mango' adj of "चूअङ्कुरम्". None of the readings 'आदम्म' or "आतम्म" is correct.

The Pkt. from 'छण' comes from 'क्षण' meaning 'festival'. The form 'णिअच्छामि' is a bit peculiar. 'णिअच्छा' is substituted for the root 'दृश्' according to Hema. IV. 181. This has been changed in the 3ks. and in Devanāgar and S. I. recensions. 'छारअ' in the Kashmir recension gives no happy meaning because in Skt. the word means 'कृसार'=potash, salt-petre.

VI. For the line 'अग्गपादे परिट्ठिदा भविअ' cf. Kumāra 7. 58.

VII. The Bengal reading 'सच्चविअ' has been taken by C. as 'सत्याकृत' which occurs in Amara as 'क्लीवे' सत्यापनं सत्यङ्कारः सत्याकृतिः स्त्रियाम् (2. 9. 82)'. G. S. uses the word 'सच्चविअ' (7. 38) Pischel also admits सच्चविअ (in 559), but he suggests the original as 'सत्यापित' The three words 'सत्यापनं, 'सत्यङ्कारः, and सत्याकृतिः' mean the same idea, i. e. a bargain in which something is given in advance as an earnest or security for the performance of the said contract. Pāṇini (5. 4. 66) and Yājñavalkya notice this word. King Duḥṣanta made a contract with Śakuntalā by placing the signet-ring into her finger that he would take her to his seraglio within 4 days. Hence 'सत्याकृतवती' means a lady with whom a contract has been made. The compound may be analysed

thus 'सत्याकृता युवति सा एव लक्ष्यः' adj. of शरः The possible failure of the scribes to understand this idea led to the substitution of the words 'सण्ठविअ' (i. e. संस्थापित) in Mt. and 3ks. and 'पहिअजण युवइ' (पथिकजन युवति) in the Dev. Mss.

VIII. For पुंस्कोकिलानां रुतम्' cf. Kumāra 3. 32.

IX. The word 'उपान्त' appears to be a favourite of Kālidāsa, cf. Raghu 13. 70, Kumāra 3. 69 etc.

X. 'उपरक्त' means 'pale-red'. Kālidāsa uses the word in Act VII. 22. According to Amara (3. 1. 43) 'उपरक्त' means 'distressed'. 'अपरक्त' meaning 'bloodless' is seen in some Dev. Mss.

XI. This verse has been retained on the basis of Mss. B. I-IV. AS. S. I., S. C. II., S. S. IV & VI., Mt. Bl[1] and the 3ks. The oldest Ms., however, does not contain it.

XII. This line has been retained on the basis of As. S. I., S. C. II., B. II-V, Bl[1] and also for its intrinsic justification. The Mt., the 3ks and the Devanāgar Mss. omit this.

XIII. 'प्रत्यादिष्ट' has been used in vs. 6 before and in Raghu 10. 68.

XIV. The word 'असन्निवृत्तये' occurs in Raghu 8. 49, & 10. 27. The Bengal reading offers this prose-order e. g. स्वप्नो नु माया नु···पुण्यैर् एव क्लप्तं तावत् फलम् नु ; तत् मनोरथानाम् अतटप्रपातम् अतीव असन्निवृत्त्यै मन्ये। The Mt. reading of the second half 'सा सन्निवृत्यै सुदती ममेव...प्रपातः' does not present a very good prose-order. Probably some scribal error from 'तदती' to 'सुदती' has led to the change in the other words. The Devanāgar reading in Mixed and Retrenched varieties offers a consistent prose-order, e. g. "पुण्यं तत् फलम् क्लिष्टं असन्निवृत्यै अतीतम् एव। एते मनोरथा नाम तटप्रपाताः"। The readings 'अतटप्रपातः' in Kashmir and 'अतटप्रपाताः' in As. S. I. are rather knotty as in each of these two cases we have to take recourse to 'विधेयप्राधान्य'।

XV. Similar ideas of counting of days may be seen in Megh. 2/10.

XVI. This verse does not occur in the 3ks and in the Devanāgar and the S. Indian Mss. ; but six Bengal Mss., As. S. I., B. II. and Bl[1] include this. The Göttingen Ms. of Śaṅkara's commentary includes this verse as a genuine part of the text. The Pt. seems to have been influenced by the word 'अञ्चितभ्रूलतम्' occurring in this verse. The word 'दीर्घापाङ्ग' also occurs in the 5th act as the name of a deer. This also agrees with the reference *ante* यो यो पदेसो···

XVII. Mr. B. Thakore has questioned the propriety of referring to the Camarī deer in this verse. He prefers the Dev. reading 'निषण्णहरिणा'। But references to Camarī occur in Kumāra 1. 13 and 1. 48 and the fact was well-known to Kālidāsa. Moreover, not only the Bengal Mss. but the Mt. text and the 3ks. read 'निषण्णचमरो'। The line 'गौरी गुरोः पावनः' justifies the reading 'सं सक्तहिमवत्सानुः' in *supra* p. 196.

XVIII. These three lines are to be seen in five Bengal Mss. and in partially altered form in the 3ks. The Mt. text omits these.

XIX. Here Kālidāsa seems to have followed Manu IX. 189 which says 'अहार्यं'···इतरेषां तु वर्णानां सर्वाभावे हरेन्नृपः। cf Kauṭ III. 5 and Yāj II. re : inheritance.

XX. The reading of As. S. I. and almost all the Bengal Mss. and of the 2ks. is स्मृति सम्भृतानि The Vedic texts indeed are the primary authorities on questions of offering of libation etc. but the Smṛti texts enumerate the details of the procedure. The Ās. Gr. Sūtra, Śāṅ. Gr. Sūtra, the Khadira Gr. Sūtra, Yāj. Smṛti, the Saṁhitās of Atri, Śātātapa etc, clarify the procedures. So स्मृति सम्भृतानि appears to be more relevant to the context.

XXI. The river Sarasvatī has been mentioned in the Ṛgveda. It disappeared long before Kālidāsa, but the tradition was known to him.

XXII. As it has been mentioned before (p. 63.) the alteration with this portion is visible in Mithilā and Kashmir recensions.

XXIII. In the Vedic literature the word 'शरव्य' is used in the feminine, cf. Rv. 6/75/16 ; 10/187/13 and 'शरव्याः' आपः शरव्या वै तेजसः' in TBr. 1. 7. 6. 8. But Amarakoṣa uses it in neuter (2. 8. 86.) and Kālidāsa, apart from this case, uses it in neuter in Raghu 11/27, 7/45. The Mt., the 3ks. and As. S. I. use it in the masculine.

XXIV. The reading of the second line differs in Bengal, Kashmir and Devanāgar recensions. The metre is, however, correct in each recension. The Mt. only changes 'संक्षोभ' to 'चाक्षेपात्' but the 3ks. change the whole line and with the exception of the word 'जन्तुः' the whole line as seen in the 4ks. has gone down to the Devanāgar texts. The Göttingen Ms. of Śaṅkara's commentary as distinguished from the printed Mithilā text reads 'संक्षोभात्'

ACT VII

I: The Bengal reading 'उपकृत्य हरेः.....मन्यते' is attested by the 3ks. only and a few Mixed Dev. Mss. But the Mt. reading 'प्रथमोपकृतं.....भवान्' has gone down in the majority of the Dev. texts. The doubtful character of the Mt. and Dev. reading can be understood if we consider that these three recensions have omitted the word 'आयुष्मन्' a courteous form of address to be addressed to the King by the charioteer even if he be a divine one. The NŚ. explicitly mentions this in Vol. III. ch XVII. 75.

II. Here the Bengal and the 4ks. agree verbatim. 'तमसां वधाय' has been changed to 'विभेत्ता' in the Dev. Mss. But the word 'तमोहा' occurs in the Vedas and 'darkness' has been conceived as a demon. The idea of the slaying of the demon may be better conveyed through the word 'वध'

III. In the reading of the 2nd, 3rd and 4th line all the Bengal Mss. and the 3ks. agree verbatim. The Mt. changes the 3rd and the 4th lines, and the Mt. reading has been further changed in the Dev and S. I. Mss. The idea is, however, the same in all the recensions. The well-known reading त्रिस्रोतसं.....गगनप्रतिष्ठां (ष्ठं ?) present some syntactial anomaly the adj. being in the fem. Kālidāsa has used the word त्रिस्रोतसं in कुमारसम्भव and रघुवंश as a synonym of गङ्गा so the best solution will be to read गगनप्रतिष्ठं The reading प्रतिष्ठां may be taken to be a scribal vagary of hoary antiquity. As regards the suitability of प्रवह for परिवह in the variants the Purāṇas are not uniform. The सूर्यसिद्धान्त and the सिद्धान्त शिरोमणि make प्रवह the second of the seven winds and the celestial river Ganges passes through all the 7 courses of winds. So the reading प्रवह is on the whole justified.

IV. The Bengal-Mithilā reading 'अयम् अग' is the genuine one. 'अग' as noted before (p. 71 Intr.) means tree. The birds are getting out of the trees. In the 3ks. and in

the majority of the Dev. and S. I. Mss. the reading is 'अर' The confusion between 'ग' and 'र' in Śāradā calligraphy is quite possible, and the Kashmir reading had probably gone down in the Dev. Mss.

V. For the Bengal reading 'पर्णाभ्यन्तर' the Mt. text reads 'पर्णस्रस्तर' 'स्रस्तर' means 'bed'. But the Bengal reading appears better. The Kashmir reading 'पर्णेष्वन्तर' seems to agree with the idea of the Bengal reading. The reading of the line 'सन्धानं.....आपगाः' in Mt. is also rather clumsy. The Kashmir and Bengal readings are the same meaning 'by the manifestation of the watery portion of the rivers lost in narrowness, the rivers are heading for union (with the portion whose water is expressed). The idea of union by the manifestation of the watery portion is absent in Mt. The Dev Mss. has inserted the word 'सन्तानैः'— magnitude).

VI. Similar description may be seen in Kumāra 3. 46.

VII. The neuter in 'चन्दनम्' in Mt is anomalous. The Bengal and Kashmir reading is 'चन्दनः'.

VIII. Similar idea may be seen in Raghu 8./11.

IX. The Bengal reading is 'अय्युआ', while the Mt. and the Kashmir reading is only 'अज्जू' According to Hemacandra (1. 77) 'अज्जू' in Pkt. means 'mother-in-law'. The boy speaks Māgadhī in which 'अय्युआ' stands for mother. Hence, C. and Ś both accept it is a deśī word to denote 'mother. (Vide Pischel, Gr. para. 105).

X. 'आसङ्घ' occurs in Hemacandra (4. 35) as a substitute of the verb 'संभावयति' Pischel has explained the word with reference to Ds. N. 1. 63 as आशंसा (Para. 267). C. takes the word in the sense of 'आश्वास'।

XI. The Bengal and the Kashmir readings of this line are the same. The Mt. and Dev. read differently.

XII. The Karpūramañjarī reads—तड़' गदाए वि णावाए ण विस्ससीअदि—IV.

XIII. Six Bengal Mss., the 3ks. and a few Mixed Dev. Mss. retain the stage-direction. This has been

converted into a narrative form in Mt., Bl[1.2], and in the Dev. Mss.

XIV. The Mt., the 3ks. and some Dev. Mss. contain the line 'हन्त.....गुरुः' which is redundant in view of the previous statement 'एष वचनीयान्मुक्तोऽस्मि' of the King and also due to the assurance of the great sage Mārīcaḥ.

XV. Seven Bengal Mss., the 3ks., I. O. II., Mt. and Bl[1]. notice the verse 'ऋतुभिरुचितभागांस्' etc. That this verse is quite old has been attested by these references. But the two verses repeat the same idea. No other drama of Kālidāsa, nor even of any other dramatist, puts two similar verses on the lips of a speaker towards the end. The oldest Ms. is missing here. We, therefore, prefer not to include the verse in the body of the text.

BOOK IV

ŚAKUNTALĀ IN CITATIONS

Text cited	Source	Recensions
1. (i) या सृष्टिः स्रष्टुराद्या···ईशः	Sā. Mī. 1.4 ; Pr. Sā. 21. 74	S. B. D.
(ii) या स्रष्टुः सृष्टिराद्या···पिबति··· सर्वभूतप्रकृतिः···ईशः	Abh. Vol. II. 9. 178. pp. 67-68	3ks.
2. आवाहनं पराङ्मुखी आर्ये इतस्तावदित्यादौ···अवतरत्वायुष्मान् इत्यादौ रथादेः···नाग्रगमनात् यावत् प्रविशामीति	Abh. Vol II. 9. pp. 28-32	3ks
3. आ परितोषाद् विदुषाम्···चेतः	SRK. no. 1245 ; GM 1.2	S. B. D.
4. एवं णेदम्, अनन्तरकरणीयं दाणिं आणवेदु अय्यो	H. 4. 277-279	B.
5. (i) सुभगसलिलावगाहा .पाटलिसंसर्ग—	SRK. 205	B. Mt. 3ks.
(ii) ···पाटलसंसर्ग	P. S. p. 443	S. B. D.
6. (i) तबास्मि गीतरागेण···रंहसा	ND. 3. 155 ; Bh. P. 8. 228, 229, 231	S. D.
(ii) ·· दुःष्यन्त	DR. 3. 11	(D. Mx)
(iii) ···दुःषन्त	RS. p. 271 ; SDR. 6.283 ; Amṛt. 9. 17	B.
(iv) दुष्यन्त इव राजेन्द्र सारङ्गेणाति	NLRK. 1193	D.
7. (i) ग्रीवाभङ्गाभिरामं···दत्तदृष्टिः··· शष्पैः···वितत	GM. 2. 149 ; ALŚ. p. 74; Vkj. 3. 7. 31 ; KPR. 4.41; Abh. Vol. I. p. 279. Kā. Sā.	3ks. B.
(ii) ···बद्धदृष्टिः···दर्भैः···विवृत	AK. p. 327; Vv. p 108 (II)	D.
(iii) बद्धदृष्टिः—शष्पैः···श्रमवितत	Kā. Sā. p. 78	D
(iv) दत्तदृष्टिः—शष्पैः—श्रमवितत	Kā. Sā. (Vāgbhaṭa) ; KPR. 4. 41.	3ks.
(v) दत्तदृष्टिः·· दर्भैः (शष्पैः) विवत	EKĀ. 3. 101 ; Jal. 93. 1 ; ALM. 3. 21. 127 ; ALŚ. 20. 74 ; SRK. 1149	B. Mt.

8.	यतु शाकुन्तलादिषु···न सन्ध्यङ्गम्	SDR. 6. 342	B
9.	मुक्तेषु···निष्कम्पचामरशिखा··· निभृतोर्द्धकर्णाः—आत्मोद्धतै—रजोभि ···रध्याः	SRK. 1165 ; Jal. 100. 2	S. D. (Mx. R.) 3ks.
10.	यदालोके सूक्ष्मम्·· यदध	Jal. 100. 1	B. Mt. 3ks
11.	शुद्धो यथा-न खलु···तूलराशाविवाग्निः	AK. p. 373	S. D.
12.	तत्र चक्रवर्त्तिपुत्रलाभो मुनिजनैर्वचन-द्वारेण फलस्वभावस्यैवाभिज्ञानशाकुन्तले	Abh. Vot III. XIX. p, 13	3ks.
13.	राजानं प्रति तापस्यौ···आवाम्··· चास्मद्गुरोः···अनुमालिनीतीरम्··· अतिथिसत्कारः	SDR. 6. 486	B.
14.	प्रायेण प्यन्तकः साधिगमेः···साधया वस्तावत्	SDR. 6. 430	B. Mt.
15. (i)	उपसर्गाणां व्यञ्जकत्वं यथा नीवाराः शुकगर्भ···निष्यन्दलेखाङ्किताः	Abh. 2. 16 ; Dhv. 2. 13	3ks.
(ii)	शुकगर्भकोटर ··रेखाङ्किताः	Jal. 109. 32 ; Kā Sā.	D.
16. (i)	दुष्मन्त···विनीतवेषप्रवेश्यानि तपो-वनानि	SDR. 6. 489	B. Mt. 3ks
(ii)	दुष्यन्त···विनीतवेषप्रवेशानि	NRK. 1775	D. (Mx).
17.	शान्तमिदमाश्रमपदम्···इहास्य अथवा ···भवन्ति सर्वत्र	SKb. 5. 167 ; P. S. 591	D
18.	शुद्धान्तदुर्लभं···वनलताभिः	Ak. p. 154 ; Skb. 4. 40 ; As. p. 78 ; NRK. 3039	D
19.	इदं किलाव्याजमनोहरं·····तपःक्लमं शमीलतां	SDR. 6. 445	B. KI.
20.	सरसिजम्·· लक्ष्म लक्ष्मीं तनोति	Kd. 1. 12 ; SDR. 3. 132 ; RS. p. 251 ; DR. 2. 35 ; Vv. III. p. 131 ; Abh. Vol III. 22. 160 ; SDR. 7. 229 ; Vkj III. p 213 ; Amrt. 4. 47	S. D. B. Mt. 3ks

21.	अधरः किसलय · संनद्धम्	SDR. 6. 443 ; Bh. P. 10. 306	D. B. Ś. 3ks. Mt.
22.	पओहरवित्थारइत्तअं··· अत्तणो योव्वणं उंवालह	Km. Pr. 5/8	K
23.	प्रियंवदा-हला एत्थ दाव · तुं सि पिअंवदा	RS. p. 256	S. D.
24. (i)	असंशयं क्षत्रपरिग्रह प्रमाणम् अन्तः करणप्रवृत्तयः ।	Kā. Śā. 2. p. 87. ; SDR. 3. 191 ; Bh. Pr. 7 206p) ; AS. 10. 5 ; Skb. 5. 149 AIM. 3. 36 169 ; P. S. p. 486 ; DR. 4. 54 ; Kuv. p. 175. Tantravārtik. (ASS) p. 207. Śabarabhāṣya	D. S. B. K. Mt.
(ii)	तत्रापि नाटके···असवर्णक्षेत्रसम्भवा स्यात् ।	Abh. I. p. 39	D. K. B. S. Mt.
25. (i)	चलापाङ्गां दृष्टिं···कर्णान्तिकचरः करम् ।	SDR. 4. 263	B. Mt.
(ii)	चलापाङ्गां दृष्टः कर्णान्तिकचरः करौ	Jal. 65. 8	D. (Mix)
(iii)	चलापाङ्गां दृष्टिं··· गतः करौ	Kā. Sā. I. p. 18 ; SRK. 515. ALM. 3. 52. 210	3ks.
(iv)	चलापाङ्गां दृष्टिं गतः करं	Dhv. 2. 21	B. K.
26.	लोलां दृष्टिमितस्ततो···नर्त्तकी	PSR. 22. 875 ; Jal. 65. 14. Śr. P. Vol IV p. 813	B. D. (Mx)
27.	यतो यतः षट्चरणो·· विभ्रमम्	Jal. 65. 13	B. Mt. D (Mx.)
28.	कः पौरवे···कन्यासु-अत्र अविनयश्रुत्या दुःषन्तेन कृतं तर्जनं दण्डः	RS. p. 240	S. D. B. K. Mt.
29.	राजा शकुन्तलां प्रति–अयि तपो वर्धते···लाहेणेत्यादि	SDR. 6. 494	B. K. Mt.
30.	राजा (स्वगतम्) कथमात्मापहारं करोमि · भवत्ववं तावत्···सुणिस्सम्	Rs. 3. (249p)	Mt, D (Mx)
31. (i)	यथा शाकुन्तले—अनसूया अज्ज पुरा किल तस्स·· विभाव्यते एव ।	RS. 3 (260)	S. D.
(ii)	अन्यसमाधिभीरुत्वं देवानां ततस्ततः ।	RS. 3 (260p)	B. Mt. K.

32. प्रियंवदा—जइ अज्ज तादो सण्णिहिदो भवे। शकुन्तला—तदो किं भवे ?	NLRK 1698	B. Mt. K.
33. (i) मानुषीभ्यः कथं वा	Skb. 3.54 ; 4.40	B.
(ii) मानुषीभ्यं कथं नु	Skb. 5. 171 ; RS. 3 (251p)	Mt. K. D. S.
34. भव हृदय साभिलाषं···सन्देहयिर्णयो जातः	Bh P. 9. p. 281 ;	D. K.
	NLRK. 1776	Mt. B.
35. अनुगच्छन् ··· स्थानादचलन्नपि गत्वेव प्रतिनिवृत्तः।	Skb. 5. 167	B. Mt.
36. सहि ण जुत्तमस्समवासिणो···सच्छन्ददो गमणम्।	SDR. 6. 503	B. Mt. 3ks.
37. अस्तांसावतिमात्र···स्वासः प्रमाणाधिकः।	PS. p. 595 ; Km. Pr. 1.59	Mt. S. D. B. K.
38. तीव्राघातप्रतिहत···क्रौड़ाकृष्ट ··	Jal. 101/9	D (Mx.)
39. गच्छति पुरः शरीरं···दस स्थित चेतः	SRK. 491	B. Mt. 3ks
40. (i) कामं प्रिया···आस्वासि। अकृतार्थेऽपि मनसिजे रतिमुभयप्रार्थना कुरुते ॥	PS. 115. 361 ; SDR. 6. 352 ; Abh. II. 19. p. 42 ; ND. p. 69. line 13	B. 2ks.
(ii) दर्शनायासि···रतिमुभयप्रार्थना	Amṛt. 7. 9	D. (Ret.)
41. (i) एवमात्माभिप्राय··· विप्रलभ्यते, कुतः ···प्रेषयन्त्या मया···कामः स्वतां पश्यति।	ND. p. 69	D (Mx.) B.
(ii) प्रेरयन्त्या तया···कामी स्वतां पश्यति (मा गा इत्यवरुद्धया)	Jal. 43. 9 ; RS. I. p. 277	B. D (Mx)
42. (i) मेदश्छेदकृशोदरम्···उत्साहयोग्यं मिथ्यैव।	SKb. 4. 53	B
(ii) मेदश्छेदकृशोदरम्···उत्साहयोग्यं मिथ्याहि	Bh. P. 8. p. 233 ; DR. 3.20	B. Mt.
(iii) मेदश्छेदकृशोदरम्···उत्थानयोग्यं मिथ्याहि	Jal. 109. 15 ; Abh. Vol. II. XVI. 301	3ks.
(iv) उत्कर्षः स च धन्विनां यदिषवः।	GM. 7. 426	D. B. Mt. K. S.
43. (i) गाहन्तां महिषा···विश्रब्धैः···पतिभिः ···विश्रामम्	ALS, 5. 16 ; Skb. 4. 53	
	ALM. 5. 5. 313	B.

(ii) विश्रब्धं (विश्रब्धैः) ··पतिभिः···विश्रान्तिं	Kā. Sā. 4. p. 200 ; KLS. 1. 2. 11 ; Abh. XVI. 336p. Vol. II & pp. 339-42 ; KPR. VII. p. 374 ; (Jhalkikar) ST. 2. 38	3ks
44. शमप्रधानेषु तपोधनेषु···गूढम्···वमन्ति ।	RS. 3. p. 250 ; Km. Pr. 4. 43	D
45. यथा शाकुन्तले विदूषकस्य चरितम्	SDR. 6. 320	
46. यथा अभिज्ञानशाकुन्तले तापसः कस्येदम् उशीरानुलेपनमित्यादि	Abh. Vol. II. XIX. p. 42	3ks
47. (i) चित्ते निवेश्य···सत्वयोगाद् रूपोच्चयेन मनसा रचिता	Skb. 3. 40	
(ii) चित्रे ' योगाद्···घटिता···कृता नु	ALM. 3. 44. 183	
48. (i) अनाघ्रातं पुष्पं···रनामुक्तं रत्नं··· विधिः ।	Skb. 4. 31 ; Sār. P. 3271	D (Mix) B.
(ii) अनामुक्तं·· फलमिव भुवि ।	Sub. 1332 ; ALM. 8. 713	3ks.
(iii) अनाविद्धं रत्नं···फलमिव···भुवि ।	DR. 2. 34	S. D. B. Mt.
49. (i) अभिमुखे मयि संवृतमीक्षितम··· कथोदयं विनयवारित···संवृतः ।	SRK. 505	B. Mt.
(ii) संहृतमीक्षणं कथोदयं ' वाधित	KMP. p. 25 ; Jal. 43. 8. PS. p. 75	3ks.
(iii) ···कृतोदयं···वारित	SRP. 5. 170	D (Mx) K.
50. दर्भाङ्कुरेण चरणः···असक्तमपि द्रुमानां	SRK. 513 ; SM. 4. 20 ; Amṛt. 5. 34 ; AS (Comm) p. 189 ; SKb. 4. 83	S. D. B. K. Mt.
51. अध्याक्रान्ता वसति···सर्वभोग्ये···राजपूर्वः	Km. Pr. 8.84	D. D (Mix)
52. नैतच्चित्रं···समितिषु सुराः सक्तवैरा ···वज्रे	SM. 6. 79	B. K.
53. अतिचपलोऽयं वटुः कथां···वचः । अत्र दुःषन्तेन	RS. p. 244	D (Mx)
54. का कथा···दूरतः सहि विघ्नान् अपोहति	SKb. 4. 69	S. D. B. K. Mt.
55. कामयानावस्थो राजा	KLS. 5. 2. 83	K. D.

56. अद्यापि नूनं हरकोप···मेवमुष्णः	PS. p. 27	B. Mt. K.
57. शक्यमरविन्दसुरभि	KLS. 1. 2. 11 ; Km. Pr. 8. 62	D
58. (i) तव कुसुम···शीतलत्वं हिमांशोः दृश्यते हस्मद्विधेषु	Sub. 1298	D. K.
(ii) इन्दोः कराग्रैः वज्रसारीकरोषि ।	SRK. 774 ; Kā. Sā. (4) III. p. 182 : Vkj. 3. 218 ; Vv. 2. 63 ; Abh. Vol. III. XIX. p. 43	S. D. B K. Mt.
59. वृथैव सङ्कल्पशतैः···प्रहस्य नीतोऽस्य-नयाति बुद्धि · वाणमोक्षः ।	PSR. 17. 1155	B.
60. भवितव्यमत्र...अभ्युन्नता ··· अवगाढ़ा··· भिनवा ।	SDR. 6. 353 ; Abh. II. XVI. p. 316	B. D. S. K. Mt.
61. स्तनन्यस्तोशीरं···सुभगमपराद्धं युवतिषु ।	PS. p. 161	B. D. S. K. Mt.
62. इदमशिशिरैरन्तस्तापाद् विवर्णमणीकृतम्	Dak.	D. D (Mix) S.
63. (i) स्थाने खलु विस्मृतनिमेषेण···पुलकाचितेन कपोलेन ।	SDR. 6. 369 ; Sā. Mi 6 (92p)	B. Mt.
(ii) उन्नमितैकभ्रुलतं···कण्ठकितेन	P. S. p. 74 ; SKb. 2. 17	3ks
64. (i) तुज्झ ण आणे हिअअं मम उण मअणो···	Sā. Mī 6 (92p)	D. D (Mix) S.
(ii) णिक्किअ तवेइ वलिअं तुह जुत्त···	SKb. 2. 17	B. Mt. 3ks
(iii) अज्जाइ । राजा—क्वचित् सखी वो ···उवसमं गमिस्सदि ।	SDR. 6. 436	3ks. B. Mt.
65. परिग्रहबहुत्वेऽपि···समुद्ररशना	Amṛt. 10. 6	B. Mt. D.
66. अलं वो अन्तेउरविरहपज्जुस्सुएण राए-सिणा उवरुद्धेण ।	SDR. 6. 354 ; Abh. Vol. III. XIX. p. 43	B. K.
67. यथा शाकुन्तले (शकुन्तला भयं नाटयन्ती) मअणसन्तत्ताविं कण्णआ पितृभिश्चा-भिनन्दिताः ।	RS. p. 260	D. S.
68. किं शीतलैः क्लमविनोदिभिर (विरोधि-भि)···तालवृन्तैः · चरणावुत पद्मताम्रौ ···ते ।	SDR; 6. 459	B. Mt. K.

69.	शकुन्तला (पदान्तरं गत्वा परिवृत्य सप्रकाशम्) भो लदाघरअ सन्दावहारअ आमन्तेमि तुमं पुणो···	RS. III. p. 260	D. K.
70.	मणिवन्धनगलित··· मृणालवलयं स्थितं पुरतः—	GM. 2. 70	B. Mt. 3ks.
71.	चारुणा स्फुरितेनायमपरिक्षतकोमलः पिपासतो ममानुज्ञां ददातीव प्रियाधरः	SDR. 6. 479	B. Mt. 3ks.
72.	सशृङ्गारहास्य यथा—इदमप्युपकृतिपक्षे सुरभि ··गन्धमात्रेण···शकुन्तला— असन्तोषे उण किं करेदि (राजा इदमिति व्यवमितः। शकुन्तला वक्तुं ढौकते)	SDR. 6. 166 ; PSR. 13. 870	B. Mt
	(ii) त्वं दूरमपि गच्छन्ती···वनस्पतेः··· —उपायप्रयोगः	ŚRP Vol IV. p 519	B. M. K
	(iii) अनिर्दयोपभोग्यस्य रूपस्य वन्धनम् —पालनसंक्षेपः	ŚRP Vol. IV p. 812	B. M. K.
73.	(i) मुहुरङ्गुलि···न चुम्बितं तत्	Abh. Vol. II. XVI. p. 316-7 ; PSR. 20. 839	B.
	(ii) मुहुरङ्गुलि···न चुम्बितं तु	SDR. 4. 273 ; Dhv. 2. 16 ; Vkj. 2. 30. 110 ; Sub 1273	3ks.
74.	यथा शाकुन्तले चतुर्थाङ्कादौ अनुसूया··· जइ वि···अणुरूअ भत्तिभाइणी···हिअअम्	SDR. 6. 336	B. 3ks. Mt
75.	विचिन्तयन्ती यमनन्यमानसा	Vkj. 4. 224	B. S. D. K.
76.	क्षौमं केनचिदिन्दुपाण्डुतरुणा	RS. p. 338	S. D. B. K. Mt.
77.	यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्-कण्ठया। कण्ठः स्तम्भितवाष्पवृत्ति-कलुषश्चिन्ताजड़ं दर्शनम्।	SKb. 5. 147	D. S. 3Ks
78.	आशीर्यथा शाकुन्तले···ययातेरिव··· पत्युर्···पुत्रमेव···पुरूमवाप्नुहि—	SDR. 6. 471	B. K. Mt.
79.	यथा शाकुन्तले वेदवाक्यसदृशं वाक्यं निर्णीयते, सम्पदिति स्वराड् विराड्—	Abh. Vol. II. XIV. p.245	
80.	(i) पादन्यासं क्षितिधर ··प्यपभ्रंशहेतुः।	Śār. P. 760	B. Mt. 3ks

(ii) पादन्यास···क्षपिततमसा · भ्रंश निष्ठः ।	Sub. 561	3ks
81. उत्पक्ष्मणोर्नयनयोर् · वृत्ति···विहितानुबन्धम्···विषमीभवन्ति ।	SKb. 5. 144, ALM 3. 30	3ks
82. यस्य त्वया व्रणविरोहण···सूचिभिन्ने··· मृगस्ते	Jal. 90. 20	3ks. Mt.
83. (i) अस्मान् साधु···भावप्रवृत्ति···सामान्य भाग्याधीनमतः···वाच्यं वधूबन्धुभिः ।	SKb. 5. 156	3ks
(ii) प्रेमप्रवृत्ति···न खलु तत् स्त्रीबन्धुभिर्याच्यते	Kā. Sā. 2. p. 93 ; ALM. 3. 41. 180	B. Mt.
84. (i) शुश्रूषस्व···वृत्तं भोगेष्वनुत्सेकिनी	SDR. 6. 449 ; NRK. 1615	B. Mt
(ii) ·· वृत्तं···भाग्येष्वनुत्सेकिनी	Amṛt. 4. 23 ; Jal. 1. 8	3ks
(iii) ···वृत्तं···भोगेष्वनुत्सेकिनी···	SKb. 2. 43 ; SDK. 530	B. Mt. D.
85. (i) भूत्वा चिराय चतुरन्तमही···दौष्यन्तिं ·· प्रसूय···	SKb. 5. 171	D. B. Mt. S. K.
(ii) यदा शरीरस्य शरीरिणश्च···विषादी	SRP. III. p. 333	B. Mt. K
86. क्षणात् प्रबोधमायाति लङ्घ्यते··· जरतो मतिः	SRK. 1523	B. Mt. 3ks
87. भानुः···गन्धवहः प्रयाति विभर्त्ति शेषः सतत···एषः	SDR. 6. 576	
88. अभिणव महुलोलुवो···वसइ···विम्हरिदो	RS. 1. 81p.	D. S.
89. स्वसुखनिरभिलाषः···छाययोपाश्रितानाम्	DR. 2. 4.	D (Mx)
90. (i) रम्याणि वीक्ष्य···पर्य्युत्सुको···भावस्थिराणि	Vkj. Unmeṣa 4 ; RS. I. p. 126 ; Abh. Vol. I. VI. p. 279. Abh. Vol. II. XIV. p. 222 ; Km Pr. I. 8	B. Mt.
(ii) पर्य्युत्सुकीभवति···स्थितानि ।	Kā. Sā. II. p. 63	3ks
91. भवन्ति नम्रास्तरवः···फलोद्गमैः	SDK. 2193 ; Bhr. Ns. 61	B
92. कास्विद् अवगुण्ठनवती···पाण्डुपत्राणाम्	Bh. P. IX. p. 278	K
93. (i) राजानं प्रति—शार्ङ्गरवः आः कथमिदं नाम ? सतीमपि···स्वबन्धुभिः	SDR. 6. 490 ;	3ks. D. (Mx) B. Mt

(ii) न तिर्यगवलोकितं···भेदं गते	Dhātudīpikā (p 92) on Kavikalpadruma dt 1250	K. B.
94. मय्येव विस्मरण स्मरस्य	RS. I. p. 161	S. D. B.Mt. K.
95. यथा शाकुन्तले—राजा भोः सत्यवादिन् अभ्युपगतं तावदस्माभिः किं पुनरिमामभिसन्धाय लभ्यते ? शार्ङ्गरव-विनिपातः ।	SDR. 6. 474	B. Mt.
96. श्रीणामशिक्षित···ममानुषीषु·· पोषयन्ति	RS. I. p. 246	D. B. S. Mt. K.
97. शापाद् यथा अभिज्ञानशाकुन्तल··· शापविघ्नजो विमर्शः	ND. p. 50	
98. अङ्कावतारः—यथाभिज्ञाने पञ्चमाङ्के पात्रैः सूचितः षष्ठाङ्कस्तदङ्कस्याङ्गविशेष इवावतीर्णः ।	SDR. 6. 311	B
99. कामं···मुनेस्तनयाम्···प्रत्याययतीव मे	RS. I. p. 147 ; SKb. 5. 166 ; ALM. 3. 24. 134	D. (Mix)
100. सानुमती नामाप्सरा	PS. p. 134	D (Mix. Ret)
101. (i) तुं सि मए चूअङ्कुर···पहिअजण ···होहि	Sā. Mī. 6. p. 140 ; RS. 6. p. 92	D
(ii) ···चुअङ्कुर···गहिद(धणुअस्स) जुवइमणोमोहणसहो पञ्चवभहिओ	SKb. 2. 17	D (Mix)
102. चुतानां चिरनिर्गतापि···शरम्	NRK. 3178	B. D. S. K. Mt.
103. (i) रम्यं द्वेष्टि···शय्योपान्त···श्चिरम्	SKb. 5. 169 ; SDK. 878	B
(ii) रम्यं···पुरेभ्यो ··गोत्रेभ्यो··· विनमृश्चिरम् ॥	Jal. 42. 6	D (Mix)
104. (i) प्रत्यादिष्टविशेषमण्डन···प्रताम्रनयनः	PS. p. 168 ; Vkj. 4. 224	D. S. K. Mt. B.
(ii) प्रत्यादिष्ट···वामप्रकोष्ठे श्लथम्	Jal. 42. 5	3ks.
105. मुनिसुताप्रणयस्मृति···चूतशरश्च	SKb. 3. 42	D. S. K. B
106. (i) इतः प्रत्यादेशात्···शल्यं दहति माम्	SKb. 5. 146	D (Ret)
(ii) मया प्रत्यादिष्टा·· माम्	Jal. 90. 21	D (Mix)
107. सखे निकारण परित्यागानुशय इत्यारभ्य पुनरपि चित्रीकृता कान्ता' इत्यन्तेन चित्रं स्फुटम् ।	RS. III. p. 247	

108. साक्षात् प्रियाम्···अहमिमां बहु··· तृष्णिकाम्	NRK. 3172	B. Mt. 3ks.
109. अकिलष्टवालतरुपल्लव···दशति चेत्	Vkj. Unmeṣa 4. p. 224 ; Jal. 65. 9 ; PSR. 12. 838	S. D. K. B. Mt.
110. (i) दर्शनमुखम···चित्रीकृता कान्ता	NRK. 3169	S. D. B. Mt. K.
(ii) दर्शनपथमायाता···चित्रीकृता कान्ता	SKb. 3. 42	D (Mix)
111. प्रजागरात्खिलीभूतः···स्वप्न समागमः ।	SKb. 3. 13	K. B. Mt. S. D.
112. अस्यास्तुङ्गमिव···वक्षीव च	SRK. 493	B.
113. राजा ममापि नाम सत्त्वैरभिभूयन्ते गृहाः	SDR. 6. 475	D. S. K. B. Mt.
114. कायंग्रा सैकतलीनहंसमिथुना	Bh. P. VIII. p. 230	D. S. K. B.
115. (i) ज्वलति चलितेन्धनोऽग्निः ..फणं कुरुते । संक्षोभात् प्रायः प्रतिपद्यते तेजः ।	PS. P. 114	B. Mt.
(ii) कोपात् प्रतिपद्यते हि जनः ।	PS. p. 195	D (Mix)
116. यथा शाकुन्तलेऽनुतापाङ्के	NLRK. 6	
117. आमृष्टवक्षो हरिचन्दनाङ्का···हरिणा पिनद्धा	Km. Pr. 6. p. 69	D.
118. सिध्यन्ति कर्मसु···तमसां वधाय··· नाकरिष्यत् ।	ALM. 8. 37. 975	3ks.
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(ii) मुकुलाननबद्ध···परुषीभवन्ति	AIM. 3. 56, 215	3ks.
123. अनेन···ममैतत्···कृतिनः प्ररूढः···	SKb. 5. 150	D. D. (Mix)
124. आर्ये अथ सा तत्रभवती···परिच्चाइणो···गेण्हिस्सदि ।	SDR. 3. 396	B. K. Mt.

125. यदि तावदस्य शिशोः···पृच्छामि···कथं शकुन्तलेत्यस्य मातुराख्या ।	RS. III p. 248	D. S. K. Mt. B.
126. यथा वा शाकुन्तले सप्तमाङ्के सर्वदमन शकुन्तलावण्यं पश्य इत्यत्र शकुन्तलाशब्दः सूचितः ।	Abh. III. XVI. p. 350	
127. राजा तत् किं खल्विदानीम····· नाभिनन्दामि ।	SDR. 6. 502.	B. K. Mt. D (Mix)
128. (i) वसने परिधूसरे वसाना···विरहव्यथं व्यनक्ति	Skb. I. 67	D. (Mix)
(ii) वसने परिधूसरे वसाना···क्षामतनुः ···वहन्ती	Km. Pr. 2. 60	D. (Mix)
129. हिअअ समस्सस इत्यादौ ।	Abh. III. IX. 67-63	3ks.
130. (i) उदेति पूर्वं कुसुमम्···विधिः ।	SDR. 6. 470	B. Mt. K.
(ii) उदेति···भवप्रसादस्य पुरस्तु सम्पदः ।	Km. Pr. 6. 54	D (Mix)
131. शापादसि प्रतिहता स्मृतिलोपरुक्षे	SKb. 5. 171	B. Mt. 3ks.
132. निवर्हणे यथा शकुन्तले···सप्तमाङ्के··· अर्थराशिः ।	SDR. 6. 337	
133. शकुन्तलादि सप्ताङ्कम् ।	Bh. P. 8. 223. 8. 19	
134. इह कालिदासमेण्ठावत्रामररूपसूरभार-वयः हरिचन्द्रचन्द्रगुप्तौ परीक्षितावि विशालायाम् ।	Kā. Mī. X. p. 55.	
135. नहि सर्वो वाल्मीकिर्व्यासः कालिदासो भट्टेन्दुराजो वा	Abh. Vol. II. XIV. p. 293	
136. सीतायाः श्रवणाद् रावणस्य शकुन्तला-दर्शनाद् दुष्यन्तस्य	Abh. Vol. II. XXI p. 197	
137. कालिदासादीनामिव यशः	KPR. 1. 10	
138. पठेत् समस्तान् किल कालिदासकृत-प्रबन्धान् इतिहासदर्शी	Kavikaṇṭhābharan.	
139. सुवशा कालिदास्य मन्दाक्रान्ता प्रवल्-गति सदश्वदमकस्येव काम्बोजतुरगाङ्गना	ST. 3. 34	
140. शाकुन्तले राज्ञि	Mallinātha on Ekā 7. p. 185.	

Table of the metres used in each Act

Verse No.	Act I	Act II	Act III	Act IV	Act V	Act VI	Act VII
1.	स्रग्धरा	आर्या	श्लोक	वंशस्थविल	वसन्ततिलक	वैतालीय	वैतालीय
2.	आर्या	शार्दूलविक्रीडित	आर्या	वसन्ततिलक	श्लोक	आर्या	उपजाति
3.	"	पुष्पिताग्रा	उपजाति	"	उपजाति	"	द्रुतविलम्बित
4.	"	मालिनी	मालिनी	मन्दाक्रान्ता	"	शार्दूलविक्रीड़ित	वसन्ततिलक
5.	श्लोक	शार्दूलविक्रीड़ित	आर्या	"	वसन्ततिलक	"	उपजाति
6.	"	"	उपजाति	श्लोक	मालिनी	"	वसन्ततिलक
7.	स्रग्धरा	उपजाति	आर्या	शार्दूलविक्रीड़ित	"	आर्या	मालिनी
8.	वसन्ततिलक	श्लोक	"	"	अपरवक्त्र	द्रुतविलम्बित	शार्दूलविक्रीड़ित
9.	शिखरिणी	आर्या	"	श्लोक	वसन्ततिलक	"	श्लोक
10.	मालिनी	वसन्ततिलक	शिखरिणी	त्रिष्टुभ्	शार्दूलविक्रीड़ित	शिखरिणी	वंशस्थ
11.	श्लोक	शिखरिणी	आर्या	शार्दूलविक्रीड़ित	शिखरिणी	उपजाति	शार्दूलविक्रीड़ित
12.	आर्या	द्रुतविलम्बित	शार्दूलविक्रीड़ित	मात्रावृत्तचतुस्पदी	आर्या	पुष्पिताग्रा	"
13.	शार्दूलविक्रीड़ित	वसन्ततिलक	वसन्ततिलक	वसन्ततिलक	वंशस्थ	वसन्ततिलक	श्लोक
14.	मन्दाक्रान्ता	श्लोक	आर्या	आर्या	आर्या	वंशस्थ	"
15.	आर्या	मन्दाक्रान्ता	हरिणी	वसन्ततिलक	श्लोक	शार्दूलविक्रीड़ित	"
16.	"	"	वंशस्थ	"	वंशस्थ	श्लोक	वंशस्थ
17.	वंशस्थ	श्लोक	"	"	आर्या	वसन्ततिलक	वसन्ततिलक
18.	मालिनी	"	"	आर्या	वंशस्थ	आर्या	रथोद्धता
19.	"	वैतालीय	गीति	"	मात्रावृत्त	शार्दूलविक्रीड़ित	उपजाति

Verse No.	Act I	Act II	Act III	Act IV	Act V	Act VI	Act VII
20.	आर्या		आर्या	शार्दूलविक्रीड़ित	मालिनी	वंशस्थ	औपच्छसिकन्द
21.	वंशस्थ		"	"	उपजाति	आर्या	"
22.	"		द्रुतविलम्बित	हरिणी	आर्या	वसन्ततिलक	आर्या
23.	शिखरिणी		श्लोक	उपजाति			
24.	आर्या		औपच्छन्दसिक	वसन्ततिलक	वसन्ततिलक	आर्या	श्लोक
25.	श्लोक		वसन्ततिलक	आर्या	पृथ्वी	श्लोक	हरिणी
26.	वसन्ततिलक		आर्या	उपजाति	वसन्ततिलक	श्लोक	वसन्ततिलक
27.	आर्या		मन्दाक्रान्ता		आर्या	उपजाति	"
28.	"		श्लोक		श्लोक	वसन्ततिलक	शार्दूलविक्रीड़ित
29.	शार्दूलविक्रीड़ित		"		उपजाति	आर्या	श्लोक
30.	वसन्ततिलक		"		श्लोक	श्लोक	"
31.	पुष्पिताग्रा		आर्या		द्रुतविलम्बित	उपजाति	वंशस्थ
32.	मन्दाक्रान्ता		वंशस्थ		आर्या	"	उपजाति
33.	आर्या		श्लोक		श्लोक	प्रहर्षिणी	वसन्ततिलक
34.			"		शालिनी	श्लोक	शिखरिणी
35.			वंशस्थ		आर्या	वंशस्थ	मालिनी
36.			श्लोक			प्रहर्षिणी	रुचिरा
37.			आर्या			आर्या	
38.			औपच्छन्दसिक			श्लोक	
39.			शार्दूलविक्रीड़ित				
40.			शिखरिणी				
41.			वसन्ततिलक				

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Errata et Corrigenda

Page	Line	Incorrect	Correct
5	22	Madhurikā	Madhukarikā
6	8	Bk. II. N. 156	Bk. II. F. N. 156
11	14	रक्ष्याय	रक्षायै
11	18	सग्रग्र	सग्र
11	26	माशम	माश्रम
12	13	दुःस	दुःख
12	19	०यत्विा	यित्वा
12	27	यन्तहि	यन्तुर्हि
22	4	पाट	पाठः
27	F. N.	पाटान्तरेण	पाठान्तरेण
31	21	that	than
33	31	subjeets	subjects
36	13	djoining	adjoining
37	12	was	were
39	4	Century	Centuries
48	23	on	of
48	24	beforc	before
48	30	seem	seems
54	21	Napal	Nepal
58	F. N. 15	F. N. 159-160	F. N. 64-65
63	19	कस्मा पत्रि	कस्मात् परि०
66	5	other	others
66	22	āsaṇṇap-ṇīgg०	āsaṇṇapāṇi०
66	28	accunts	accounts
67	5	Vs 28	Vs 27
67	9	pp 315-316	pp 215-216

67	F. N. 16	Book III	Book II
69	6	Hear	Here
69	7	०hastāvṛsikumār०	hastāvṛṣikumār०
70	31	to 1st. dr.	to a st. dr.
72	27	stage-direetions	stage directions
72	33	alone to not justfy	alone do not justify
73	4	thc	the
73	16	Devnāgr	Devanāgar
73	22	Reterenched	Retrenched
73	24	Mithtla texts	Mithilā texts
74	8	attested by by	attested
75	2	compplete	complete
75	5	vikriya	vikriyā
76	21	duradhi	dūrārohiṇī
76	30	reccension	recension
80	7	fiive— insitances	five·· instances
80	11	Bcngal	Bengal
80	14	etght	eight
80	17	1197-1140 A. D.	1097-1140 A. D.
80	foot note line 9	trid	tried
81	21	Act III N 301	Act III. line 301
82	16	Benga-Mithila	Bengal-Mithilā
82	18	12th Ceatury	12th Century
82	28	incbude	include
82	25	Eastren-India	Eastern-India
82	25	rdadings	readings
82	26	predominatly	predominantly
84	13	will havc	will pave
88	2	defetive	defective

Page	Line	Incorrect	Correct
89	13	Rcading	Reading
90	8	लश्रस्स	लोश्रस्स
90	8	न्ति ण	न्ति ण (omit x)
91	4	श्रनुकम्पा	श्रणुकम्पा
94	8	respeetively	respectively
94	20	readidgs	readings
94	23	introducsng	introducing
95.	28	Indsan Mrs.	Indian Mss.
96	f. n. 37	recenoslous	recensions
96	„	ts	is
96	„	world	would
105	f. n. 65	Kadalīgṛho	Kadalīgṛha
108	21	Svapnavāsavadatt	Svapnavāsavadātl
112	24	Śāk. p. 1.	Sāk. Act I
112	26	निर्वर्यंत्र	निर्वर्णंत्र
119	1	Sort out	Sorted out
127	24	Seeond one entitled	second one was entitled
127	25	third one entitled	third one was entitled
131	34	Coiffures	Coiffeures
133	24	idcntical	identical
135	19	p 112 infra	p 329 infra
137	3	appears	appear
139	6	BK. II. p. 17. f. n. 214-215	BK. II. p. 206. f. N. 210-211
143	top	Chapter Fou	—Four
143	13	p. 17. f. N. 214	p. 206. f. N. 210-11
144	4	p. 116. BK. II.	p. 318. Bk II. Line.

		Line 260	262
145	21	pariod	period
145	22	fnund	found
145	23	betwecn	between
147	13	aṇṇukampā	aṇukampā
148	14	callod	called
148	15	Kasmir	Kashmir
148	25	litteratures	litterateurs
150	26	Kālināśa's connectson	Kālidāśa's conneetion
152	8	in and	in any
152	9	purposc	purpose
154	8	John be Silva	John de Silva
154	17	Johne de Siva's	John de Silva's
154	23	seens p 17	scenes p 17
154	28	to take take it	to take it
158	25	evidcencc	evidence
159	1	folk opers	folk opera
162	17	rceonsion	recension
166	14	p 249	p 248
166	16	p„ 277	p 274
170	6	M. Schuyler	M. Schuyler and Das Indische Drama of Sten Konow
171	top	Chapter Five	Chapter Six
171	23	acceptable	aceeptable
172	19	infra BK II p 5	BK. II. p 219
173	top	Chapter Five	Chapter Six
179	top	Chapter Fivc	Chapter Six
179	25	f. N. 214-215	f. N. 210-211
179	31	p 71	p 278
292	177. fn.	दुष्टम्	मुष्टम्

Page	Line	Incorrect	Corrcet
294	f. N. 1	णणं	णूणं
296	226	ह्मानया	ह्मनया
298	267	विप्रलभ्य	विप्रलभ्यते
298	f. N. 281	दौहित्र:	दौंहित्रः
299	281	विषर्य्ये	विपर्य्ये
302	f. N. 17-20	तदण	लदण
304	42	आणवदि	आणवेदि
313	187	जेव	जेव्व
314	f. N 184	एसो भूदत्थो	एसो ण भूदत्थो
317	257	मे दिडी	मे दिट्ठी—
317	f. N. 232	शचीतीथा	शचीतीर्थे—
319	280	स्विन्नाङ्गली	स्विन्नङ्ग ली—
320	298	मिस्रकेशी	मिश्रकेशी—
320	f. N. L. 4	वत्तकामा	वत्तुकामा
328	409	जेव	जेव्व
331	460	सात्तघन्वा	मात्तधन्वा
336	21	प्राभविव्यद्	प्राभविष्यद्
337	35-36	मवतीर्णौ	मवतीर्णौ
339	39	स्तदस्य···खल	स्तदस्यै ·· खलु
340	98	णाववलोक्य	णावलोक्य
343	153	मेकान्वायो	मेकान्वायो
346	196	सव्वदमणस्गि	सव्वदमणस्ग
352	294	न उण	ण उण
352	298	करणय:	करणीय:
362	16	प्रभावन	प्रभावेण
364	5	उपसपतु	उपसर्पतु
367	5	सखि अनुसूये	om अनुसूयै
367	22	वामन्योनानु	वामन्योन्यानुराग:

Page	Line	Incorrect	Correct
368	22	त्म खल्वा	न खल्वा
369	1	कुरुवक:	कुरुवकै:
370	19	उटजे सन्निहिता	उटजे एव सन्निहिता
371	25	दुर्वास:	दुर्वासस:
374	3	निवेदयितार	निवेदकम्
374	21	युष्माकोमपि	यष्माकमपि—
378	22	मय्य	मया
378	23	मेनकानम्वन्धेन	मेनकासम्वन्धेन
383	10	त्रव	एव
384	3	विप्रकरेषि	विप्रकरोषि
385	14	औषषिं	औषधिं
385	31	परिणामसुखं	मुखम्
380	6	मात्मनं	मात्मानं

Errata et Addenda

Between lines 507 of Act VI, page 334 and line 1 of Act VII, page 335 the following portion of the text referred to as *entracte* to Act VII occurs in K I, III and IV which though rejected on scrutiny is inserted herewith for collation (ref. pp 71,95 and 123 supra)

तत: प्रविशति नाकलासिका ।

नाकलासिका । आणत्त हि गुरुणा नारएण जहा—एदेसु य्येव दिअसेसु मच्चलोआदो उत्तिण्णेण राएसिणा दुस्सन्तेन भअवदो पुरंदरस्प प्रियआरिणा दाणववहणिमित्त गन्तव्वं । जाव—अव्भच्छिअ इमं ह्यापुच्छिअमाणं णिकिखवदि ताव एव्व मए विवुहपच्चखख मङ्गलणिमित्त किं पि पेखणअ दरसइदव्वं । ता तुम कं पि लाभिअ अण्णेसिअ संगीदसालामु आअच्छ त्ति । ता जाब लासिअ अणेसामि । (परिक्रम्यावलोक्य) का उण एसा गहिद वरणेवच्छा हरिसुदुक्कण्ठिदाविअ इदो एव्वाअच्छदि । (निपुणमवलोक्य) कहं पिअसही चूदमञ्जरी । ता जाव एदाए सह उवज्झाअ समीवं गच्छामि (प्रतिपालयति)

(तत: प्रविशति—यथानिर्दिष्टा लासिका)

चूतञ्जरी—(सविस्मय सहर्षञ्च) अहो महप्पाभावो राएसी दुस्सन्तो ।

(सासूयम्) अहो महावलो सो हदो दुज्जओ दाणववलो । (नृत्यति)

प्रथमा—(उपसृत्य) सहि चूदमञ्जरिए । उक्कण्ठिदा विअ लच्छीअसि ।

द्वितीया—(विलोक्य) कहं पारिजाअमञ्जरि । सहि सव्वं कधयिस्स ।

तुम दाव कहिं पत्थिदेति पुच्छिस्सम् ।

प्रथमा—सहि । संखेवेण कधयिस्सम् । अहं खु राएसिणो दुस्सन्तस्स दाणवविजअ ववदेसेण अज्ज मङ्गलणिमित्त किं पि पेकखणअ दंसीअदुत्ति उवज्झाअस्स अञ्जाए उभे य्ये व सआस.....

द्वितीया—(सोत्कण्ठम्) आसी अवसरो एदस्स । दाणिं पुणो मच्चलोअं पत्थिदे एदस्मिं महाराए कस्प दंसीअदि ।

प्रथमा—(सशङ्कम्) सहि । किं महेन्दस्य मणोरहाणि संपादिअ गदो उद अण्णधा ।

द्वितीया—सहि सुण् । अज्ज य्येव गोसग्गसमऐ णवरं दुज्जअदाणवजीविदसव्वस्ससेसं गिहितुण जावअ तिदसविलासिणी सरसहिअआइं अवणिं अहिप्पट्ठिदो । अदोअ से हरिसोक्कण्ठाण कारणं ।

प्रथमा—सहि । तए पिअं णिवेदिदं । जं एव्व उवज्झाएण पुरुवं सराएसिणो पुरदो कज्जं कादुं अण्णत्त तं जेव्व गीदं कादुण एत्थ एव्व करेम्ह ।

द्वितीया—जं दे रोअदि।

प्रथमा—ता जं य्येव गीदं मए लविदं···तत्र वा—सह णच्चेम्म।

द्वितीया—सहि एव्वं करेम्ह (उभे गायतः)।

अविसअगमणं कंचण अण्णं अ सराअमालि महुसमओ।
अण्णं कुणइ विसण्णं पाड़ीइमाणं भूमिए ॥ १ ॥

(इत्युभे नर्त्तित्वा निष्क्रान्ते)

॥ प्रवेशकः ॥